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REMINISCENCES
OF
SEVENTY YEARS'
LIFE TRAVEL AND ADVENTURE

* The world to us has been a home,
 Wherever knowledge could be sought,
 Through differing climes we've loved to roam,
 And every shade of feeling caught,
 From minds whose varied fount supply
 The food of our philosophy.
 From every spot some prize we bore,
 From every harvest gleaned an ear "

Hght.

* Laid in the countless chambers of the brain,
 Our thoughts are laid by many a hidden chain.
 Awake but one, and, lo! what myriads rise!
 Each stamps its image as the other flies.
 Hail, Muses, hail! thy universal reign
 Guards the last link of Heng's glorious chain "

B. Moore.

REMINISCENCES
OF
SEVENTY YEARS'
LIFE, TRAVEL, AND ADVENTURE;
*MILITARY AND CIVIL;
SCIENTIFIC AND LITERARY.*

A RETIRED OFFICER OF H.M.'s CIVIL SERVICE:

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IN TWO VOLS

VOL. I.

SOLDIERING IN INDIA.

LONDON
ELLIOT STOCK, 62 PATERNOSTER ROW.
1891.

TO THE
MEMORY
OF
MANY WHO HAVE PASSED AWAY
AND OF SOME WHO YET SURVIVE
THE GOOD THE GREAT, THE NOBLE, THE GIFTED,
WHOM HE HAS KNOWN,
AND TO THAT OF
BYGONE DAYS
THESE REMINISCENCES ARE
DEDICATED BY
THE AUTHOR

PREFACE.

HAVING passed my seventieth year, and led a life of remarkable vicissitude, the greater part of which has been spent in the Public Service, I venture to hope that a record of my experiences may be interesting to many of my fellow-countrymen. I have travelled far and near. My earliest *foreign* travels were in the East, and were chiefly on foot in the ranks of the army. So many changes have since been made in the service that a sketch of A SOLDIER'S LIFE AND ITS SURROUNDINGS IN INDIA FIFTY YEARS AGO may be of some value, as an illustration of what our rank and file had then to go through in that country. To such a sketch this volume is chiefly devoted. As will be seen, I had literary predilections even at an early age, and my experience in India as a barrack-room author is in some respects unique. It will be observed that I have ever loved to visit historic scenes, and to follow the footsteps of those who have become famous. Some events, moreover, in which I took part, and which are yet fresh in my memory, have an abiding national interest.

I must not omit to allude to one object of special importance to which, in this section of my travels, I have devoted considerable attention. In the early days of our Indian rule, Christian Missions to the

natives—commenced in 1792—were prohibited, and afterwards, when allowed, were despised, and almost ignored, except by professedly religious persons. This is no longer possible. For many years the testimony of our Anglo-Indian rulers has borne witness to the value and importance of our Indian Missions,* and our book on India is well now

* So far back as 1870, Lord Lawrence said, "I believe that, notwithstanding all the English people have done in this country, our missionaries have done more than all other agencies combined." Again, again did this great statesman bear emphatic testimony to the greatness of our missionary work. Sir Richard Temple, in giving a statistical summary which he had collected from sources accepted by the various governments in India, testified that it represented a sober and grand reality, and said that "it had been his lot to serve in every part of India, from the Himalayas to Cape Comorin; that he had seen almost every one of the 483 mission stations in India, and had been acquainted almost every eminent missionary who laboured in India during the last thirty years. He had seen the mission stations growing up and the churches being built in that land of heathens. He attended school-houses, had seen the children in class-rooms, and had examined them. He heard the evangelistic preaching in the highways and byways, and after time after time in place after place the prosperous and contented Christian villages. It might be said that he was a solitary witness, but he was no, he was one out of 'a great cloud of witnesses'; and as he began giving a list of the Anglo-Indians who emphatically testified to the value of our India, he mentioned a list of almost all the Indian warriors, princes, and politicians adorned the annals of the East."

At the end of 1890, Sir Charles Elliott, Lieut.-Governor of Bengal, addressing a meeting at Simla, said that "while the general population (of India) increased between 1872 and 1881 by 11 per cent., the Christians increased by 30 per cent. In the single province of Bengal, where the increase in the number of Hindoos was 10 per cent., and of Mohammedans 11 per cent., the growth of the population of Christians was 24 per cent. In the adjoining province of Assam, of which I have personal knowledge, while the general growth of the population was 18 per cent., the Christians increased in the eight Valley Districts by 140 per cent., and on the Khasia Hills . . . the increase had been at the remarkable rate of 250 per cent. We are now

written without ■ recognition of the same. And at length, in our own day, we are seeing the outcome of all the labour of the century.* The seedtime ■

on the brink ■ another census, and in two years' time speakers ■ this place will probably be able to tell you what the results of the decade from 1881 to 1891 have been, and how far the prediction of the ■ ■ ■ ■ ■ Commissioner, ■ W. Plowden, ■ ■ ■ ■ ■ verified, ■ ■ ■ ■ ■ prophesied ■ ■ ■ ■ ■ we ■ ■ ■ ■ ■ that ■ ■ ■ ■ ■ had multiplied ■ ■ ■ ■ ■ more abundantly ■ ■ ■ ■ ■ in ■ ■ ■ ■ ■ foregoing periods. ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ be, so ■ ■ ■ ■ ■ as ■ ■ ■ ■ ■ present knowledge goes, *the growth of Christianity ■ ■ ■ ■ ■ has ■ ■ ■ ■ ■ a solid fact, ■ ■ ■ ■ ■ sufficiently rapid to give ■ ■ ■ ■ ■ needful encouragement ■ ■ ■ ■ ■ supporters of missions. . . . Converts ■ ■ ■ ■ ■ by ■ ■ ■ ■ ■ of thousands."*

* An important letter appeared ■ 1891, in the ■ ■ ■ ■ ■ religious journals, from ■ ■ ■ ■ ■ of Dr. Mukherjee, B.A., F.R.M.S., which says: "The ancient fortress of Hinduism, with ■ ■ ■ ■ ■ four sides—Monotheism, Pantheism, Dualism, and Polytheism—is everywhere tottering and ready ■ ■ ■ ■ ■ fall"; and the Hindu Tract Society (established to maintain the old religion against the advance of Christianity) cried ■ ■ ■ ■ ■ later: "The missionaries have already made thousands of Christians, and are continuing to do so; they have penetrated the most out-of-the-way villages, and built churches there; if we continue to sleep as we have done in the past, not one will be found worshipping in the temples in ■ ■ ■ ■ ■ very short time,—nay, the temples themselves will be converted into ■ ■ ■ ■ ■ churches." And the following letter ■ ■ ■ ■ ■ last year addressed to ■ ■ ■ ■ ■ *True Light* (a ■ ■ ■ ■ ■ published ■ ■ ■ ■ ■ Lahore), by Swami ■ ■ ■ ■ ■ Svonder, late Vice-President of the Benares Hindu Shastric ■ ■ ■ ■ ■:—"Hinduism ■ ■ ■ ■ ■ a ■ ■ ■ ■ ■ critical position. ■ ■ ■ ■ ■ vitality is decaying, and the community itself ■ ■ ■ ■ ■ now just ■ ■ ■ ■ ■ a ■ ■ ■ ■ ■ whose one leg is ■ ■ ■ ■ ■ one ship and ■ ■ ■ ■ ■ other leg is ■ ■ ■ ■ ■ another ship. Internal ■ ■ ■ ■ ■ external ■ ■ ■ ■ ■ of ■ ■ ■ ■ ■ of heterogeneous ■ ■ ■ ■ ■ now at ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ equanimity ■ ■ ■ ■ ■ Hinduism, and ■ ■ ■ ■ ■ thousand years ■ ■ ■ ■ ■ thralldom ■ ■ ■ ■ ■ foreign ■ ■ ■ ■ ■ have ■ ■ ■ ■ ■ the spirit of ■ ■ ■ ■ ■ Hindus. Under a benignant, civilised, and very powerful foreign government, in ■ ■ ■ ■ ■ of a scientific age, under ■ ■ ■ ■ ■ potent liberal ■ ■ ■ ■ ■ of ■ ■ ■ ■ ■ education, and, ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ vigorous ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ of Christianity ■ ■ ■ ■ ■ many ■ ■ ■ ■ ■ shoots, the better days of Hinduism have become ■ ■ ■ ■ ■ matter ■ ■ ■ ■ ■ the past. With all its ■ ■ ■ ■ ■ fallacies, I loved and ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ very much, but now I am quite sure that an ■ ■ ■ ■ ■ and right-thinking native of India cannot conscientiously follow Hinduism ■ ■ ■ ■ ■ aspects ■ ■ ■ ■ ■ proper sense of the ■ ■ ■ ■ ■ Hypocrisy reigns supreme ■ ■ ■ ■ ■ the Hindu community, and priestcraft ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ only ■ ■ ■ ■ ■ and defensive weapons ■ my ■ ■ ■ ■ ■

past ; the blade has sprung up ; nay, more, the ear has appeared. The foundation has been fully laid ; **■** **■** of the temple **■** rising. The darkness has passed, the dawn has arrived, the full day is approaching. Then—to use the words of Ruskin, in **■** Newdigate Prize Poem, “Salvette and Elephanta”—

“ Then shall the torturing spells that midnight **■**
 bat in **■** cloven **■** Mount Meru,
 Then **■** the **■** phœneix hymns, that sighed
 down the **■** vale **■** Ganga’s waters glide,
 Then shall **■** chariot’s thunder **■**
 hush the steps of **■** that pulchre pace
 Already **■** they heard,—how fast, how fleet,
 Along **■** flash their bounding feet’
 Hence **■** death before their presence fly,
 Truth calls, and gladdened India hears the cry
 Leaves the darkened path her fathers trod,
 And seeks redemption from the Infinite God ”

As regards the Mahommedans, “there was a time when the conversion of a Mahommedan to Christianity

religionist. The introduction of any much-needed **■** time-honoured reformation into the Hindu community **■** simply an impossibility. **■** many thousands of evil and barbarous **■** hypo- critical practices that **■** in the face, Hinduism **■** doomed, **■** attempt towards its revival will **■** merely waste of time, energy, **■** money on the part of its so-called reformers and leaders. **■** of **■** are as much Hindu as a native Christian **■** is. The last **■** reports have distinctly proved that India, **■** only country in the **■** Hinduism, has **■** many **■** Hindus during the **■** of **■** twenty two years, **■** **■** wonderful **■** **■** percentage in **■** population **■** to go on—and I **■** **■** see any reason why **■** **■** witness **■** **■** percentage, **■** **■** **■** no **■** in the **■** **■** **■** by which a **■** can **■** **■** then there will be no **■** after two centuries and a **■**. And the best reason for this fall may be attributed to the fact **■** is a religion **■** **■** **■** satisfy **■** cravings of the soul of the **■** natives of **■** I **■** a missionary of the Hindu religion, and have been preaching **■** the people for a very long number of years. With all my experience about Hinduism and **■** feelings of the people towards it, I can safely and authoritatively state **■** **■** **■** stand longer.”

was looked on as a *Wilder*. Now they have come and are coming in in thousands." And what is very remarkable, "the learned Moslems are coming in larger numbers into the fold of Christ than the unlearned because they are better educated." Our first native Church of England clergyman, who will be seen, was a Mahommedan; and the Rev. Dr. Imad-ud-deen, a descendant of Persian royalty, whose family has stood high among the saints and scholars of Islamism, but who abandoned Islam for Christianity in 1866, is a distinguished representative of the Church Missionary Society at Lahore, and has at the Chicago Congress an interesting account of Christian progress in the Punjab. "Great discussions and continual strivings about things religious," he writes, "have gone on between Christians and Mahommedans. . . . IT IS NOT NECESSARY TO ENGAGE IN FURTHER CONTROVERSY. All about Mahommedanism that it was necessary to say has been said, and whatever Mahommedans could do against Christianity they have done to their utmost. WE MAY NOW SAY THE BATTLE WAS FOUGHT OUT IN INDIA, NOT ONLY BETWEEN CHRISTIANITY AND MAHOMMEDANISM, BUT ALSO BETWEEN CHRISTIANITY AND ALL THAT IS OPPOSED TO IT."*

In my wanderings I have cultivated the company of the Poets; and in the present volume have sought to illustrate Indian scenes by quotations from Anglo-Indian and Native (as well as from British) bards, I have sometimes poured forth my own soul in song as I journeyed.

* See *Review of the Churches*, August 1893.

I am, of course, greatly indebted to the numerous
I have quoted, consulted, and referred to, to
I have much pleasure in making my acknow-
ledgments.

I may add that these Reminiscences embody some
contributions which at various times I have made in
popular periodicals.

R. G. H.

LONDON,

Sept. 6th, 1891

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CHAPTER I.

EARLY YEARS, ENLISTMENT, AND RETURN TO THE EAST.

I WAS born on the 18th July, 1821, in the City of Bath, the *Aquæ Solis* of the Romans, the most classic city of West of England, founded at the intersection of the Roman ways from London to Wales, and from Lincoln to the South Coast. I was the only son of a then lately widowed mother. From my boyhood I had a love of BOOKS, and a relish for relating them. One of my earliest recollections is that of seeking an engagement as a hermit—an office which I understood to be vacant—on the establishment of Mr. Beckford, the famous virtuoso,* called by Byron

" England's wealthiest son."

and said I was a descendant of the Saxon kings, who was devoured by a passion for books. So, I heard that the author of *Valdek*—"the first of Oriental romances," written, as will be remembered, in one sitting of three days and two nights—kept a hermit, who had nothing to do but let his hair and nails grow, and live in perfect seclusion, while *he might have as many books as he pleased*, and, indeed, anything else except liberty, I coveted the post, and resolved to apply for it. But, alas! though I went to the great man's mansion, and even ventured to knock at the door, I had not the courage to await the coming of the Dwarf who kept it, but ran away, and so lost my opportunity.

* All sorts of stories used to be told in Bath about him. I heard that he has been seen riding on his celebrated white Arab, with two servants behind him, and in a sudden fit of passion turning round and horsewhipping one of them, and afterwards giving him a £5 note as

Often afterwards, however, did I climb the great steep on which stood, and still stands, the lofty Saxon tower filled with all [redacted] of riches—antique statuary, pictures by the [redacted] rarest books [redacted] costly bindings, [redacted] ebony [redacted] jewels, vases of verd, [redacted] other precious works [redacted] art, [redacted] altogether [redacted] a million—to [redacted] Beckford would frequently ascend, [redacted] in solitude [redacted] enjoy the view of his [redacted] Fonthill, which he [redacted] command from that height. And in later years, after [redacted] return from [redacted] wandering, [redacted] the home of my youth, I have repeatedly mounted [redacted] silent and solitary tower—then stripped of [redacted] its accumulated treasures, the walls bare, the bookshelves [redacted] stored with priceless volumes [redacted] vacant, and [redacted] scarlet damask with which walls and shelves were covered hanging in ribbons,—and looked with feelings which may [redacted] imagined on the same scene, together with the tomb [redacted] Beckford, lying [redacted] others near the foot of the column; [redacted] grounds around, once so jealously guarded from intrusion, having been converted into a public Cemetery.*

Another great man of [redacted] of whom I have a distinct recollection, and whose image floats before my mind's eye [redacted] I write, is [redacted] fiery genius, Walter Savage Landor, of [redacted] *Imaginary Conversations* (in which, [redacted] Ellis observes, "a great procession of noble forms of olden times, and of later days, pass sweetly, or haughtily, [redacted] sadly, before us"). It [redacted] remembered [redacted] Landor was the friend of Robert Southey [redacted] Browning. He is called by Allibone, "Poet, soldier, philosopher, essayist, and critic." I have read [redacted] Carlyle "thought the journey to [redacted] [redacted] dear a price [redacted] pay for seeing him, [redacted] found something royal in him." Here, too, Lowell visited him in 1852, after having [redacted] a pilgrimage [redacted] Landor's Fiesolan villa. He lived [redacted] Bath (generally) from 1835 [redacted] 1857. I recollect often looking at, [redacted] pointing [redacted] others, the house [redacted] St. James's Square

* When, after the death of Mr. Beckford (May 2nd, 1844), the [redacted] was put up to public auction, the grounds were sold to an innkeeper of Bath, who proposed to turn them into tea-gardens, but was prevented by the Duchess of Hamilton (a daughter of Mr. Beckford), who purchased them at a large advance, and presented them to the Rector of Walcot as a parochial burying ground. And hither the tomb of Mr. Beckford was subsequently removed from the Abbey Cemetery, in which it had first been placed.

in which he resided, and which I regarded as a Temple of

Of a [redacted] stamp altogether was William Jay, the famous minister of Argyle Chapel, celebrated in his youth as "the Boy Preacher" (before he was twenty-one he had delivered nearly a thousand sermons), named in [redacted] age "The Shrewd [redacted] Nestor of the Modern Pulpit," and called by John Foster "the Prince of Preachers"; the author also of numerous books; [redacted] name, like the names of [redacted] Landor, [redacted] with [redacted] the world over. I remember—and [redacted] another of my earliest recollections—attending the Sunday [redacted] jubilee at Argyle Chapel in 1831, when [redacted] Jay occupied the pulpit. [redacted] preaching, which [redacted] the great study [redacted] chief employment of his life, was often characterised by a happy selection of texts—witness, for instance, that of [redacted] Funeral Sermon for Rowland Hill, "Howl, O fir tree, for [redacted] cedar hath fallen!"—and [redacted] always remarkable for simplicity, clearness, apt illustrations, skilful Scriptural quotation, and "unction"; and, withal, [redacted] interesting and instructive that persons of high rank and literary distinction [redacted] constantly among his hearers. His style has been compared [redacted] "a beautiful mosaic arranged with careful regard [redacted] harmony of colours, [redacted] that nothing is wanting which [redacted] please the eye or gratify the taste." And his discourses were so methodically divided [redacted] they were easily remembered even for years. An amusing anecdote is told of him [redacted] reference [redacted] his published sermons. Mr. Jay [redacted] Cheltenham, staying [redacted] house of a lady of [redacted] Episcopal communion. She [redacted] him [redacted] a minister of the church she attended [redacted] not, as she feared, preach the Gospel; and begged him to go and hear him. Mr. Jay went, and being afterwards [redacted] what he thought of the discourse, replied, "That is a very [redacted] question for me to answer, for *it was my own sermon.*"

Not far from [redacted] own dwelling stood, and still stand, the house, [redacted] 7, [redacted] King Street, in which Sir [redacted] [redacted]—of whom it has been said that no other individual ever added so much to the facts on which our knowledge of the solar [redacted] is founded—first lived [redacted] incomparable sister Caroline, [redacted] companion [redacted] fellow-worker,

when he brought her to [redacted] from Hanover in 1772; [redacted] No. [redacted] in the [redacted] street, [redacted] which he discovered Uranus (*sic* Georgium Sidus), and made many other interesting discoveries; and almost every room of which he turned into a workshop for grinding and polishing his lenses, etc. Often have I looked with veneration on this old Temple, as I regarded it, of Genius and Science; [redacted] well as [redacted] the Octagon Chapel, in which he [redacted] organist, and for which he composed many anthems, chants, and psalm tunes. And, indeed, go where I might in this ancient city, but especially in the neighbourhood of the Baths, the Pump Room, the Grove, the Parades, and the Sydney Gardens (the Vauxhall and Kanelagh of by gone days), the spirits of the past seemed to be present.* There was, moreover, a library and newsroom in Milsom Street, kept by a Miss Williams, which I knew well as a boy, [redacted] which quite a number of distinguished persons used at that time to meet, including Landor, Sir William Molesworth, Dr Falconer, John Arthur Roebuck, then M.P. for the city, etc., etc.

And when I have bent my steps to the suburbs, and especially to Combe Down, where as a boy I have gone "cowsliping," and have entered Prior Park, what shades have surrounded me! shades of Ralph Allen (the Squire Allworthy of *Tom Jones*), the father of modern Bath, and the herald of modern Post Office improvement, who there gathered around him Arbuthnot, Fielding (whom Byron called "the prose Homer of human nature"), Garrick, Gay, Horne, Hurd, Pope, Quin, Richardson, Sterne, Swift, Thomson, Warburton, and other stars of his time, including William Pitt, afterwards Earl of Chatham, and even royal personages! I sometimes wandered into the neighbourhood of Freshford, where lived Sir William Napier, the historian of the Peninsular War, who had taken up his residence [redacted] Freshford House in 1831, when he [redacted] engaged [redacted] his noble and imperishable work; and who all [redacted] completed it in that charming [redacted]. Few [redacted] in Bath were so well known as Sir William, "our English Thucydides." His striking figure, fine [redacted] and gentleness to children, appear to have attracted universal attention; and he might frequently be seen [redacted] [redacted] brilliant circle before mentioned [redacted] Miss Williams' in Milsom Street.

* Vide [redacted] *Historic Houses in [redacted]*

Life, Travel, and Adventure.

Perhaps ■ church of ■ size can ■ so great
■ number of Monuments as ■ ABBEY—"the lantern of
England." So ■ they as ■ remind us of ■
famous epigram:—

"These walls, adorned with monument ■ bust,
Show how ■ serve to lay ■ dust."

The ■ familiar Memorial to my recollection, besides the
large tombs of Bishop Montague and Lady Jane Waller, wife
of the Parliamentary general, is that of Quin, which bears the
following inscription, written by Garrick:—

"The tongue which set the ■ a roar,
And charmed the public ear, is ■ no more,
Closed are those eyes, the harbingers of wit,
Which spake before the tongue, with Shakspeare ■,
Cold is that hand which, living, ■ stretched forth,
At friendship's call, to succour modest worth
Here lies JAMES QUIN—deign, reader, to be taught,
Whatever thy strength of body, force of thought,
In Nature's happiest mould however cast,
To this complaint thou must ■ at last.

I have said that I had a great love of books. But I had
also a love of travel. I began as a child by making
pilgrimages to Bristol. As a great city, and the nearest to
Bath, it had excited my youthful curiosity, and the fact that
it was the home of Chatterton, that marvellous boy, gave
it a tenfold interest. From Bristol it ■ easy walk
to Clifton, where ■ stretches the famous Suspension
Bridge, which had not then been erected over the great
■ of the Avon,—

"By some long past stupendous ■
Of lab'ring Nature."

I afterwards became bent on seeing London; and one fine
morning set off ■ walk there. The first day I walked ■
Marlborough (33 miles): the second, ■ the neighbourhood
of Reading, where I slept on ■ haymow; and the third
morning, seeing ■ of the stage-coaches which then ■
between ■ and the Metropolis standing beside an inn, ■
perceiving ■ a kind of box hung ■ which I thought
was large enough ■ hold ■ conceal me, I crept into ■
unobserved, and in ■ way rode into the capital. In another

week I had been sent home again by the friends I had gone to visit, and ■■■■ been received once ■■■■ ■■■■ ■■■■ of my mother

My love of travel and adventure ■■■■ increased by my ■■■■ in Missionary enterprise I listened with great delight ■■■■ the narratives of returned missionaries ■■■■ the annual meetings held in Bath, and looked forward with much gratification ■■■■ the ■■■■ of such anniversaries

In a few years I had grown into a young man I had an uncle who had been in the Marines, whom I greatly admired for his exploits (as Desdemona did Othello) From him I caught the "scarlet fever," and desiring to see the wonders of ■■■■ Oriental empire, and having no hope of being able to obtain ■■■■ commission, I enlisted in the service of the Honourable East India Company Let not any one blame me for this Did not Coltridge do the same? Did not Steele enlist? Did not the afterwards illustrious George Buchanan serve as a private soldier in the Scotch army? The roll might be made a long ■■■■ "

I was soon on my way to Chatham, and I must own ■■■■ somewhat uncongenial society Arrived there, I had scarcely donned my red jacket ere I obtained ■■■■ short furlough, and returned to Bath to show off my uniform, of which I ■■■■ exceedingly proud Soldiers ■■■■ rare ■■■■ Bath, and were always looked upon as ■■■■ kind of illustrious strangers, and I strutted up and down the streets with a happy consciousness of attracting notice. ■■■■ now, taking a final farewell (as I thought) of my friends, I returned to Chatham Here I remained ■■■■ short time, during which I continued, as much as I could, my habit of reading, and amused my fellow-soldiers in ■■■■ great barrack ■■■■ during the hours of darkness by reciting them stories culled and strung together from ■■■■ memory, which were in some instances continued night after night, like the famous tales of Scheherazade We were soon, however, ordered ■■■■ India, marched to Gravesend, and embarked in ■■■■ ship bound for Bengal And ■■■■ I might very well have burst into

" It ■■■■ be ■■■■ ■■■■ subsequently famous ■■■■ ■■■■ was intending ■■■■ ■■■■ ■■■■ a soldier, ■■■■ his brother William, who had ■■■■ ■■■■ ■■■■ ■■■■ lecturer, invited ■■■■ ■■■■ ■■■■ him in his dissecting-room. The sequel is well known

Life, Travel, and Adventure.

SONG

To the East ' ' the East ' spread the sail ' spread the
To East ' the East ' blow, O prosperous gale !

To the East, whence our **■** **■** brothers first **■**
 And which, while **■** change, remains **■** the same,
 The **■** of great prince, who own Britain's sway.—
 Of proud kings, who her rule and her mandate obey.
 To **■** East' **■** the East' spread the sail' spread the sail!
■ the East' **■** the East' blow. **■** prosperous sail'

To the East, where the ironed elephant herds,
 The peacock — splendour of the — birds,
 Where the tiger crouching amid the —
 — strange forms through the wild woods pass.
 To the East! to the East! spread the sail! spread the sail!
 To the East! — East! blow, O prosperous gale!

To the East, where the banyan outstretches her []
And, dropping her rootlets, a [] round her forms,
The slender palm lifts her plumed head [] [] aloft,
Flowers entwreathing, illuming, [] forest, []
To the East! [] the East! spread the sail! spread the sail!
To [] East! [] the East! blow, O prosperous gale!

To the East, where gold streams,* and where diamonds blaze,
And the Orient ruby its beauty displays,
Where a thousand gems hide in the rock and [redacted] field,
[redacted] pearls, precious pearls in the depths lie concealed!
To the East! to the East! spread the sail! spread the [redacted]
To the East! to the East! blow, O prosperous gale!

■ the East ' glorious land ' famed in annals of old,
 And ■ ■ be famed as times future unfold !
 Land that tyrants have thought to seize, rob, and oppress,
 But which Heaven gives ■ ENGLAND ■ rufe, guard, ■ ■ !
 To the East ' to the East ' spread the sail ! spread the sail !
 To the East ' to the East ' blou. O prosperous sale !

* "Gold is _____ in the beds of _____ rivers (while it impregnates _____ tracts of land) in India. There _____ be _____ doubt that, when the riches _____ India begin to be appreciated _____ England, the precious metal will flow _____ abundance _____ _____ to the Western hemisphere."—*R. Montgomery*
16 _____

† By the census of 1891 the population of our Indian empire was shown to be 285,000,000, being an increase of fully 30,000,000 since 1861. Of this "One hundred years ago the population of India was 255,000,000."

We sailed [] the Downs with a fair wind, and were soon in [] Bay of Biscay. [] then the wind grew boisterous, and increased to a tempest, accompanied by such pitching [] tossing, such reeling and rolling, as made many very [] they [] left the land, caused every head to spin, and stirred every stomach to rebellion.

The storm, however, [] of short duration, and we pursued [] way. Ere long [] passed into the broad Atlantic. And now [] a four-months' voyage before us, a dreary time to many, and [] particularly to [] of the younger men.*

[] 150,000,000, and [] have remained [] 150,000,000 for years, [] for centuries, kept at [] dead [] by War, Pestilence, and Famine. It has increased by 100,000,000 in the [] of the last eighty years. There is no [] like [] in the whole story of multiplying of people." [] *Christians are the most rapidly increasing of all classes.*

* The feelings of some of such young men were well expressed [] another occasion by a youthful marine on board a man-of-war, whose lines are [] appropriate, though, perhaps, a little faulty, that I shall venture here [] introduce them

THE MARINE'S LAMENT.

WRITTEN [] H.M.S. "ROYAL ADOLPHUS."

Oh, could I wander thro' the woods to-day
Where violet and primrose hidden bloom,
And [] the dewdrop trembling on the spray,
I as from this haunt of gloom I

Daily I've watched the hedges and the []
Turn greener, and the hawthorn blossoming,
[] through the port a little breeze
Softly whisper, it is Spring.

Then my mind pictures quiet spots of green,
Where cuckoo-flowers and bluebells nod their head,
And feathery-tipped ferns bend down to []
From out the violet bed.

And [] morning, when the blackbird sings,
[] flowers awakening with his melody,
The zephyrs bear it on their []
Across [] sea to []

My heart rejoices for a moment; then
Grows sad again, as if to sorrow wed;
For days return I wish forgotten, when
Youth had not vanished.

Oh, those sweet wood-walks, bathed in sil'ry dew,
Where heather sweet and flowers blossomed fair,
To ev'ry haunt my happy childhood knew,
Oft fancy doth repair.

Ah! what are battling for or won to me?
Is there a joy in losing a brother's life?
Welcome, ye glorious days, when there shall be
Heard no more martial strife,

I obtained permission to deliver some lectures to my fellow-soldiers, and held the lower amid a crowd that surrounded me, on subjects which I now remember. My lectures, though doubtless of quite elementary character, written out, and occupied very enjoyably time in preparation.

The evenings on board ship often cheered by song. Our country is deeply indebted to her Naval song-writers. Dibdin, with his "Poor Jack," "Tom Bowling," and twelve hundred others, did more to maintain Navy, inspire our sailors, and preserve order and discipline in our old wars, than all beside. Campbell, with his "Mariners of England," and "Battle of the Baltic," has made many a daring seaman. "The Sea! The Sea!" of Barry Cornwall, the "Black-eyed Susan" of Gay, the "Brave Old Temeraire" of Duff, and "The Heart that can feel for Another" of Upton, familiar to all, and these Songs sung on every British ship that traverses or roams the ocean, while "Jack" spins his "yarn," and the landsman tells his "story."

As we passed through the mighty Atlantic, we beheld the beautiful, wild, vine-clad hills of Madeira and sailed on till—having crossed the Line, and participated in the "ceremonies" customary among mariners on the occasion—approached the Cape of Good Hope, whose Guardian Spirit Camoens well describes addressing the Portuguese discoverers four hundred years ago—

In the Spirit of the Cape behold,
That rock by you the Cape of Tempests named,

Now breezes steal through open lattices
Into those rooms so dear to memory,
Laden with breath of beds and hamm of seas,
Fresh gather'd on the sea,

Or cuckoos' song, or scent of lilac sweet,
Or apple blossoms from some orchard near,
Or with the notes the little birds repeat
When evening doth appear

And down the hatchway umbrellas swiftly steal,
Like new-born thoughts across the poet's mind
Yet even their presence makes me more to feel
The freedom I reign'd,

To be I scarce know what to lead a life
Of wretchedness (and sigh for liberty),
That I may fitted the armed strife

That some day is to be. T. WOODLEY, Private R.M.

Neptune's ■■■ horrid earthquakes framed,
 When Jove's red bolts o'er Titan's offspring ■■■
 ■■■ wide-stretch'd piles I guard ■■■ pathless strand,
 And Afric's southern mound, unmoved, I stand;
 Nor ■■■ prow, nor daring Tyrian oar
 ■■■ the white wave foaming ■ my shore;
 ■■■ Greece, ■■■ Carthage, ever spread ■■■
 ■■■ these my arms, to catch the trading gale:
 You, ynt akur, have dar'd to plough my main,
 And, with the human voice, disturb my lonesome reign."

Meanwhile the Pole Star and the Northern constellations sank in the nightly heavens, and the Ship, Centaur, Southern Cross, and their brilliant companions ■■■ into view.

SIXTH ■■■ realise that the Cape of Good Hope ■ indeed, ■ it has been called, the CAPE OF STORMS. Sudden and frequent gusts of wind compel us many times ■ "tack" ship: and often, when all ■■■ clear, a cloud, "like a man's hand," appears at ■ distance, and before we can take in sail ■ violent tempest is raging which lifts the sea mountains high all around us. Our own British sailor, Falconer, well describes the scene: let the reader turn, when at leisure, to his pages.

We now again cross the Line. Soon after ■■ are becalmed for awhile, and reminded of Coleridge's "Ancient Mariner," while ■■ lie

"As idle as a painted ship
 Upon a painted ocean."

■■ the calm is brief, and we sail on. Some alarm is occasioned by ■ suspicious-looking vessel, which is observed to be hovering near us, and is thought to entertain piratical intentions. Arms ■■ therefore brought out, and preparation ■ made for defence; but after following ■■ for awhile, and scanning ■■ appearance, she takes herself off. Other ships (of which ■■ have ■■ but few for some weeks) ■■ occasionally observed far away; and ■ shoal or "school" of whales ■■ and then; and ■■■ birds flying ■■ us. By-and-by, after enjoying the trade winds, ■■ arrive ■■ Nicobar Islands, fringed with the graceful palm ■■ which give such ■ characteristic charm ■ Eastern lands, ■■ of these ■■ a boat, ■■ of natives of savage ■■ us with beautiful ■■ of ■■

kinds, which they offer for sale or barter. As the natives of this region have seen, we look on their naked forms with no little curiosity. Then we pass the Andaman Islands, which, as told, are also inhabited by savages* are getting towards civilised territories. The sword-fish, the flying-fish, the tiger-shark, the sea-hedgehog, and other curious creatures, of some of which we get occasional glimpses, abound in the Bay of Bengal. Soon we reach the Sandheads, and take aboard our pilot—quite a gentleman,† with blue uniform coat, figured brass buttons, and gold lace cap, and attended by a native servant—and sail on. By-and-by it is night. Again it is morning.

* See, how the bright effulgent sun,
Rising direct, swift chases from the sky
The short-lived twilight, and with ardent blaze
Looks gaily fierce through all the dazzling
He mounts his throne, but kind before him sends,
Issuing from out the portals of the morn,
The genial breeze to mitigate his fire
To breathe refreshment on a fainting world.‡

The day passes. Once more it is night. Another day and night wear on. After three days we drop anchor off Saugor Island, near the mouth of the Ganges, this island, as we know, is famous for tigers, which, we told, sometimes swim out into the stream, famous, too, rather

* In his address to the Anthropological Association at Cardiff in 1891, showing how impossible it is to estimate aright the character of a people without intimate acquaintance with them, and a knowledge of their language, observes 'No people have been so cruelly maligned for centuries as the inhabitants of the Andaman Islands. An Arab of the ninth century said that their complexion was frightful, their hair frizzled, their countenance and features terrible, their feet very large, and almost a cubit in length, and they were quite naked. Ptolemy (about 1285) declared that the inhabitants are more brutish than wild beasts, and he was not to say, I think you all the more so. The inhabitants of Angamanian have heads like dogs and teeth like eyes. In fact, in their face they are just like big mastiff dogs. They are now quite very different.' And the Professor gives much interesting information furnished by the English officers who went to live there when the Mutiny of 1857 broke out. The islands were used as a penal colony for India, and who found them a very interesting and even a lovable people' (See *Hunter's Empire*, chap. iii., p. 70 et seq.)

† The pilots receive about £800 a year, and they have a present from each ship they navigate. The pilot is stationed at the Sandheads, and serve as lightships in this dangerous locality.

‡ Thomson.

infamous, for the number of infants formerly, if ■ still,* thrown here to the sharks and alligators ■ ■ offering ■ Gunga, ■ Spirit of the River (which all Hindoos regard ■ the ■ of salvation), by the female pilgrims annually resorting hither from all parts of the country. Hundreds of thousands of innocent children have thus, it would seem, been immolated here, and many of the mothers have probably given themselves to the alligators† Thus early, at the very gates of the land, we are reminded of the cruel superstitions of India (A six years' pilgrimage from the ■ of the Ganges ■ the Himalaya to its mouth at Saugor and back again, known as *Pradakshin*, is performed by many Hindoos.) Here, too, the Bhee, when it occurs, takes its rise, occasioning no little disaster as it rushes up the river. Yonder are the deadly Sunderbunds, ■ vast forest jungle, the *alleged birthplace of CHOLERA*.

With mourning we pursue ■ way, passing Kedgerce, and going on by tedious and careful navigation among the shifting sands, and through a strong current, till after three days ■ we approach Calcutta.

* Infanticide at Saugor was prohibited in 1802 by the Marquis Wellesley, who declared the practice ■ be murder, punishable with death, because it was not sanctioned by the Hindoo Shastras. We ■ not ■ however, that ■ has altogether ceased. And there is every ■ believe ■ same offence is practised in other ways. "Though the ■ of infanticide," says ■ Roberts, "upon any pretext whatever ■ permitted by the British Government, there is not much difficulty in eluding the ■ in force against it, ■ the natives ■ possessed of so many ■ for accomplishing ■ private what they no longer dare to perform before ■ world ■ quantity of opium administered in the first nourishment given ■ a newborn babe will send it ■ everlasting rest; ■ as no ■ instituted ■ to the cause of death perpetrated without apparent violence, and where the probabilities ■ ■ favour of ■ having been occasioned by ■ accident, the murderers ■ detection."

† The law abolishing infanticide ■ not forbid suicide

CHAPTER II.

THE CITY OF PALACES

OUR vicinity to the capital is indicated by the charming palatial villas of Gaiden Reach, set like gems amidst greenest verdure, which follow on our right bank in endless succession, and which are confronted by numerous villages half hidden amid palms and bamboos, by the world-famous Botanical Gardens, and by what we are told is the Bishop's College,* on the opposite side, while the muddy river—the *Hooghly*, a branch of the GANGES—every moment grows more and more animated with ships, and fishing and pleasure boats, many of the latter being very elegant and shaded with venetians. Numbers of the boatmen, wrapped around with sheeting, look, as somebody says, almost like ghosts, and it would be easy to imagine them risen from the dead in their grave-clothes. All, however, is sunny and beautiful (though a little chilly), except that now and then a dark

* The [redacted] of this magnificent establishment [redacted] laid by Bishop [redacted] in 1820. The Society for the Propagation of the Gospel having [redacted] [redacted] the [redacted] of that venerable prelate for the training [redacted] preachers, catechists, and schoolmasters, for the general [redacted] of education, [redacted] for [redacted] reception of European missionaries [redacted] their arrival [redacted] India, and having [redacted] under a Royal Letter the [redacted] of £5,000 towards [redacted] tion, another £5,000 was given by [redacted] Christian Knowledge Society and [redacted] Church Missionary Society [redacted] pectively to [redacted] Building Fund, which was [redacted] by other contributions, while the Church Missionary Society [redacted] [redacted] to [redacted] institution, and the British and Foreign [redacted] Society assigned [redacted] £5,000 for the Scriptural Tra[redacted] Department. Other sums have since been appropriated to the College, including a bequest of £30,000 by "A Man of Kent". The College funds are administered by the Society for the Propagation of the Gospel, while the institution itself is under the management of a principal and two professors, and maintains Native tutors for the purposes of instruction in the Oriental languages. It is open alike to all Christian men,—European and Native,—under [redacted] and regulations.

object—the corpse, ■ is suggested, of ■■ unfortunate Hindoo, whose remains have not been wholly consumed ■■ funeral pyre—is ■■ floating past us, with ■ number of birds upon it.* And ■■ we draw ■■ port, and our four months' voyage will soon be finished. The broad ■■ becomes more and ■■ crowded with vessels—English, American, Arab, Chinese, Manilla, and Native—"perhaps the finest fleet of merchant shipping the world can produce" (about which, however, numbers of kites ■■ hovering, ■■ looking out for food) while the far-stretching bank, ■■ once a splendid pleasure-ground and a noble highway:—and the commodious quay, with its flights of steps ■■ pillared platforms, extending along the bank the whole length of the city,—seem full of moving objects. The citadel of Fort William—one of the ■■ perfect fortifications in the world† identified in the memories of most Englishmen with our early history and the imprisonment of ■■ country-■■ in the Black Hole; its green glacis, cannon, dry ditch, drawbridge and gate; the superb colonnaded and domed residence of the Governor-General of India; and—at ■ hundred miles from the sea—the CITY OF PALACES, with its marble-like, Greek-like, pillared mansions,‡ church spires, mosques, pagodas, and one tall monument—to Ochterlony (statesman and warrior), as we afterwards find—stand before ■■

The anchor is dropped. Friends who have been awaiting

* The Rev. T Galtner says "You cannot go ■ any ■■ anywhere on the river without the risk of seeing a dead body lying here and there ■■ the banks, perhaps floating down the stream, with two or three crows standing ■■ it, and tearing out pieces from ■■ We have seen and heard the dogs all night quarrelling over human bodies, and tearing ■■ close ■■ us." ■■ is now forbidden to throw bodies ■■ river, and the authorities have provided a public furnace for burning them

† This fortress, begun by Clive, and built on the Vauban system at a ■■ of £2,000,000, requires from 10,000 to 15,000 ■■ ■■ defend it. The ships pass ■■ close thereto ■■ they may be hailed from ■■ glacis.

‡ "In Calcutta the houses are generally square blocks, ■■ two, generally three, ■■ in height, always standing alone, in what ■■ 'compounds,' ■■ adorned with gardens and surrounded by the domestic offices. ■■ house ■■ a separate design ■■ and toward the south is always covered by deep verandahs, generally ■■ on the basement, with pillars as above, which are closed to half their height, from above, by green Venetian blinds, which are fixed as part of the structure." The dimensions of these façades are about those of the best Venetian palaces. The Grimaldi, for instance, both in dimensions and arrangement,

friends come ■ board ; and numerous attendants, vehicles, etc., line ■ ■ to bear the passengers away We, too, are ■ disembarked, and march into Fort William, ■ by our band, ■ surrounded by ■ crowd of onlookers. The plain ■ ■ Calcutta stands—not ■ solitary hill ■ near it,* and ■ hundred years ago it ■ ■ swamp, the abode of tigers and other denizens of the jungle †—is covered with innumerable people of differing hue and aspect, in varied and picturesque costumes, the graceful robe and turban of the East, and many coloured girdles ■ loin-cloths—numbers, however, having little ■ no clothing;—elephants, some of them gaily caparisoned, and carrying howdahs containing princely-looking personages;—saddle-horses and their riders; carriages, European and Native, of all descriptions, drawn by horses, ponies, and bullocks (distinguished by the hump and dewlap which characterize Indian cattle), all intermingled, and for the most part moving easily, and every ■ and then the much-talked-of palanquin—looking so strange and coffin-like to us—each with ■ ■ of bearers Numerous palanquins with their bearers are also waiting for hire Here

would ■ perfectly with the ordinary run of Calcutta houses, though, alas! ■ of them would approach it in design They also possess, when of three ■ the advantage of having the third story of equal height ■ the lower ■ —*Fergusson*

* ■ Bengalee Baboo is said ■ have told ■ of ■ surveyors ■ ■ ■ many ■ ■ Calcutta On being asked “where” he replied, “The embankments of the tanks”

† “In ■ ■ World there is no example of the growth of a capital ■ rapid ■ 1596 this mighty metropolis figures ■ the rent-roll of ■ Emperor ■ as Kalkatta, ■ of three villages ■ the district of Hooghly, which together paid ■ annual tax of £2341 Driven in 1686 from the Factory ■ Hooghly—where they ■ originally established themselves ■ 1640, under ■ favour of Shah Jehan, through ■ intercession ■ ■ Broughton, ■ English surgeon—by ■ Mussulman officer of Aurungzebe, ■ E ■ ■ Company’s agent, the notorious ■ Job Charnock, with ■ council, ■ down ■ ■ in search of another ■ Aolabana, on ■ same right ■ ■ somewhat below the present Botanical Garden, was tried. But, though ■ ferry town ■ the high road ■ ■ ■ Juggernath in Orissa, ■ place had the two disadvantages of ■ anchorage and exposure ■ ■ raids of the ■ ■ ■ high ground immediately ■ the north ■ ■ There ■ ■ deep, its expanse, ■ mile broad ■ high water, protected the place from the Western devastators, ■ the surrounding inhabitants were a ■ brotherhood of receivers for the Company’s trade Under a large shady tree, somewhere ■ present Mint ■ ■ ■ orthodox quarter of Sobha ■ ■ Job Charnock ■ up the Company’s flag” And then the city was founded.

and there among the people, easy to be recognised, and saluted with profound respect by ■■■ devout, ■■■ some appear to ■■■ from his gaze, walks the proud Brahmin,* ■■■ head shaven—a tuft only remaining dependent from ■■■ crown—the sacred cord (of which ■■■ read) thrown ■■■ one ■■■ ear; † the symbol of Siva painted on his forehead. The Brahmins of Lower Bengal, however, are considered inferior to those of the North and North-West. Numbers of Eurasians, too, ■■■ to be seen, having the dark skin of the half-caste, while wearing the costume of the European. Many other strange objects attract ■■■ attention. Here ■■■ ■■■ number of men—oddly enough called *bheesties*—watering the roads *from the skins slung over their shoulders*. Specially noticeable are the gigantic storks or cranes (*ciconia argala*), ■■■ five or six feet high,—the “Inspectors of Nuisances” ‡ of the East, —standing often on one leg, motionless and unregarded, or stalking to and fro with martial step (whence they derive the name of *Adjutants*), or perched on the walls or roofs of houses, and especially on the top of Government House, as if they were part of the Governor-General’s body-guard, taking their observations. Some one has suggested that they may be old Governor-General themselves —“Whether the souls of defunct Governor-General inhabit their bodies,” says he, “is not known to the birds, but if the proud ■■■ consciousness which they seem to possess of superiority to ■■■ the rest of the feathered host congregated in that City of Palaces, coupled with their favourite haunts, be proofs in point, they are assuredly nothing less than feathered Clives, Hastings, Bentincks, and other defunct *illustrissimi* of the ■■■ genus.” §

* It is said, “The world is subject to the gods, the gods to ■■■ Muntras, ■■■ are ■■■ the possession of the Brahmins, and therefore the *Brahmins* ■■■ gods.”

† A *frim* cannot purchase the Brahminical Thread, which is the badge of ■■■ dignity, for millions. “As ■■■ change ■■■ elephant, neither ■■■ Sindra be changed into a Brahmin.”

‡ By an ■■■ of Bengal ■■■ heavy penalty is attached to ■■■ killing ■■■ of them.

§ It ■■■ ■■■ said, however, ■■■ ■■■ this is the ■■■ they greatly ■■■ ■■■ “Every morning some of these birds station themselves near to the cook-room doors, ready to seize the ■■■ which may be thrown out by the cooks, and many furious battles take place in the course of the morning for the possession of bones and other spoils which may occasionally present themselves to their watchful eyes. Their beaks are very

(These birds, by-the-bye, ugly as they look, give us ■ beautiful Marabout feathers, ■ much valued by our ladies, and ■ sometimes sell for their weight ■ gold.) The crows, too, ■ very numerous and noisy. All ■ seen in the ■ light, we might rather say the *glare*, of brilliant sunshine, which obliges us to hasten to ■ quarters. As ■ enter the Fort, the Sepoys—the first ■ have seen—salute ■ It ■ yet early, but hot; and for the rest of the day ■ confined to barracks, for soldiers ■ not allowed ■ go out in the ■. The bare walls, destitute of all ornament, shut us in. But ■ surprised to find how many native *servants* ■ have—cooks ■ prepare ■ food, water-carriers to bring ■ that most needful fluid, barbers to shave ■ and cut ■ hair, shoeblacks ■ clean ■ boots, washermen to cleanse ■ linen, and all sorts of people to do all sorts of things for us. Moreover, we are told that the Sepoys do many of the European soldiers' outdoor duties. There cannot be much left for us to do. And really we can do but little, the heat is ■ great. There are many flies plaguing us, too; ants are running about the floor, and lizards running up the walls.* We go to sleep; we read. But by-and-by evening

long and thick, and they possess great strength in them. When they are fighting, the chopping of their bills and fluttering of their wings are the signals ■ waiting kites and crows, numbers of which immediately surround them, and commonly carry off the prize for which they ■ contending"—*Skatham*.

* "In consequence of their belief in the doctrine of metempsychosis (the eighty-four lacs of changes through which all souls ■ hable to pass—that is, 8,400,000, which ■ forms of life are supposed to consist of 2,300,000 quadrupeds, 900,000 aquatic animals, 1,000,000 feathered animals, 1,100,000 creeping animals, 1,700,000 immovable creatures, such ■ and stones, 1,400,000 forms of human beings), no man, woman, or ■ among the Hindoos will ■ to kill ■ animal of any kind. Everywhere in India animals of every description appear ■ live ■ terms of ■ greatest confidence and intimacy with human beings. Everywhere they dispute possession of the earth with ■. Birds build their ■ and lay their ■ in the fields untroubled by fears or misgivings, before ■ eyes of every passer-by, and within the reach of every village schoolboy. Animals of ■ kinds rove over the soil as if they were ■. Here and there ■ needy farmer ■ drive them from his crops, ■ dares ■ question their claim ■ a portion of ■ ■ and ■ occupies; while everywhere in the ■ they ■ admitted, so to speak, to the privileges of fellow-citizens. ■ about independently in ■ ■ jostle you on the pavements, monkeys domesticate themselves jauntily on the roof of your house; parrots peer inquisitively from the eaves of your bedroom into the mysteries of your toilet; crows make themselves at home on your window-sill, ■ carry off

Reminiscences of Seventy Years'

■ We go ■ and stroll about the Fort, noticing its ■ walls, ■ buildings, and large grass plots ■ rounded by rows of shady trees,* its gravelled promenades, its parks of artillery,† and piles of cannon-balls and bombshells. Night soon obliges us to return. The hours roll on. The air is hotter than ever, for the heat is increased by the barrack lamps. We seek to rest, but cannot. We are kept awake by the barking of dogs,‡ the yells and howls of jackals (which appear to scour the country in troops), the screaming of elephants, the drumming of native music, the challenge of sentinels, the outcry of native watchmen, and the attacks of swarms of insects and flies, and especially of mosquitoes, which creep and trumpet and buzz all round us, and know, too, by instinct, the "fresh arrivals," and so hasten to make ■ particular acquaintance and devour ■ And this is INDIA! § *the Paradise of the East*

impudently pry portable ■ k of jewellery that takes their fancy on your dressing-table, sparrows hop about impertinently, and take the bread ■ your table cloth, a solitary mongoose emerges every morning from a hole ■ your verandah, and expects a share in your breakfast, ■ of ■ claim a portion of your midday meal, and levy a tax on the choicest delicacies of your dinner-table. Cats career triumphantly about your head ■ you light yourself in your bedroom, and at certain ■ snail ■ dominate themselves unpleasantly in the folds of your cast-off garments. — *Sir Monier Williams*

■ "The Fort is spacious and handsome, but very hot from the ramparts that surround it. The 44th Queen's has lost three officers by death, nine have returned ■ England on sick certificates and three hundred of the privates are in hospital this in six months! — FANNY PARKER ■ will scarcely be believed that eight rupees used to be stopped ■ ■ soldier on his landing for the expense of his burial. Yet this ■ ■ as a fact. (See *Memoirs* of Lieut. John Slapp, page 32.)

† "The ordnance yards generally contain, independent of the guns mounted on the works, between 3,000 and 4,000 pieces of iron and brass ordnance, including many heavy ■ ■ The quantity of shot and shell for the different calibres seldom falls short of 1,800,000 rounds, ready-prepared grape and case shot included, but exclusive of ■ than 14,000,000 loose shot, of various diameters, for grape and canister.

"The Fort ■ 619 ■ of various calibres, from 12 to 32 pounders, exclusive of mortars ■ ■ the bastions and redans, 305, ■ of bastions, 89, redoubts, ravelins, and counter-guards, 197; lunettes, 122; ■ fauss-brais, ■

The gunpowder magazines are ■ bomb-proof, and, independent of the grand magazine, are made ■ contain something more ■ 5,000 barrels ■ 500,000 pounds of powder. There are also braziers or explosive magazines in the outworks, also bomb-proof, to hold 200 barrels ■ ■ proportion of ready-made small-arm ■ lodged ■ ■ grand magazine ■ 1,200,000 rounds." — *Slapp*.

‡ Psalm lxx 14

§ "The delicious breeze in the hot nights of summer, and the charming

(We [redacted] about a month in Calcutta. I will sketch [redacted] of [redacted] and [redacted] of [redacted] WEEK-DAY and of [redacted] SUNDAY in the INDIAN METROPOLIS.)

BOOM! *The Morning Gun!* The roll of [redacted] martial drum floats upon the drowsy [redacted]. The bugle calls the garrison [redacted] their daily exercise. "Caw! caw! caw!" the cry of crows, [redacted] heard [redacted] every side. It is daybreak. See yon grey pyramidal column looming in the east, with its base [redacted] the horizon! It seems not to [redacted] for [redacted] while; but presently its foundations are, [redacted] it were, upheaved, while its outline becomes more brilliant. It is the Zodiacal Light!

Among the earliest objects to be discerned [redacted] the [redacted] pigs, which [redacted] find share with the "adjutants" and other animals the duties of scavengers of Calcutta, and may be perceived feeding on the Hindoo corpses thrown up [redacted] left by the tide on the shores of the Hooghly. These do not prepare us to anticipate with much gusto a dinner of roast pork, or to envy the fate of the Hindoo population.

People are now seen coming forth (as we learn) to their morning ablutions* and devotions in the river, the banks of which soon become thronged with bathers and worshippers,—men and [redacted] (more or less dressed)—paying their devotions *at the moment of sunrise* to the "lord of day," whose appearance they hail with a low prolonged murmur. These [redacted] all, [redacted] may suppose, Hindoos (but no! Mahomedans are mingled with them, though *they* do not worship the sun); and among the first things that attract [redacted] attention is the mark [redacted] the forehead which denotes the "god" whom each serves. (What a reproach is this to Christians *ashamed of their faith!*) Some bring with them little images of these "gods," while others make them from the mud [redacted] the spot. Some wash their clothes [redacted] the [redacted] time that they bathe. Many priests and teachers [redacted] among the masses, and the hubbub is great.

[redacted] climate [redacted] the [redacted] weather, are said to be characteristic of Calcutta, and to relieve it from the stigma of Bishop Heber of possessing the worst climate he ever met with." *We* have no knowledge or recollection, however, of these ameliorations of its plagues.

* Soap [redacted] *as we use* appears to be in India an almost unknown luxury. The Hindoos abhor everything prepared with animal fat; but earth and some vegetable substances, including the *soap nut*, are occasionally used.

But Calcutta is truly *l'Hôtel du Monde*. Here and there may be seen a Parsee, known by the pyramidal shape of his turban. Mingled with the somewhat strong-smelling mass of native inhabitants, Hindoo and Mussulman, with the vendors of sweetmeats and pulse (who give the streets the appearance of a fair), and with some few of our countrymen that follow, are bold and lordly Arabs, flat-nosed, angle-eyed, long-tailed, yellow Chinese, huge-mouthed, piratical-looking Malays, clean and portly Dutch, keen-eyed children of Abraham,* handsome and courtly Persians, haughty, turbaned, and wide-trousered Turks, industrious Armenians; brave, strong, muscular Danes, tall, thin, tobacco-loving Yankers, little lively Frenchmen, Portuguese, and Eurasians, dockyard *wallahs* (who are known by their tools) repairing to their daily toil, coolies, returning with their employers from market, carrying vegetables and miscellaneous purchases on their heads, and other coolies with fish in baskets slung across their shoulders. We observe that the natives, whether Hindoo or Mussulman, are an intellectual-looking people. Such women as are to be seen are often accompanied by their children, and are mostly muffled up in a sheet-like covering, which in the case of those who are going home is wet from bathing. Here, again, are pigs feeding, and goats going to be milked.

We are now on the "Maiden," the "Rotten Row" of

* There are distinct columns of Jews in various parts of India. One, on the coast of Malabar, is divided into two classes, the *White* and the *Black*. The former appear to have established themselves there in the year 490, the latter to have arrived in India long before, while "their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many centuries before the Jews in the West, and that there have been intermarriages with families of Israelitish blood." The white Jews look upon the black as an inferior race, and as not of a pure caste, which demonstrates that they do not spring from a common stock in India.—*Rushanan*. Bombay, Panwell, Nizam-poor, Chawal, Pon, Gorchgaum, Muslah, Savhurdun, Monrood, Jews may also be met with. "They have the same countenance of national character and bravery, intelligence, thrift, preserving amongst a surrounding mixed multitude a large portion of that European vigour of body and mind which fits for enterprise. They cultivate their own land, many of them enter the native army, and are proverbially distinguished for gallantry, fidelity, and cleanliness."—*Rushanan*. "Wherever scattered, as predicted of old (Deut. xxvii. 64, etc.) they are God's people" (Isa. xlii. 12) to the people around them,—witnesses that He is ONE, and that His Word is TRUTH.

Calcutta. Nor ■■■ alone. The "adjutants" ■■■ already ■■■ duty, and ■■■ and kites everywhere busy, associated sometimes with the graceful yellow-legged and saffron-billed minas. Here, too, ■■■ numbers of European children, with their native ■■■ and attendants, brought out to take the morning air; but the city is now rather gay, the parents have been "keeping it up" late, and few of *them*—one or two ladies only on horseback, some solitary gentlemen equestrians, and two ■■■ three other wearers of "chimney-pot" hats (our countrymen are everywhere known as *topce-walluhs* from ■■■ attiring themselves)—are to be observed. Crowds of people ■■■ coming in from the suburbs to their occupations in the town; clumsy vehicles dragged by the *sacred* bull ■■■ here and there seen moving slowly on: military music is every ■■■ and then heard in the air; the strangely-shaped boats of the natives, laden with cotton, indigo, grain, and timber, ■■■ looking like huge haystacks, ■■■ noticed creeping up and down the great river, which is now so thronged by devotees at their morning ablutions, that their heads resemble a ■■■ of cocoa- ■■■ floating on the surface; the native washermen are dashing the linen of the white folks about in the water, shouting "*EUROPE!*" with every blow they give it, as if chastising it for its foreign origin; while the busy crews of the vessels that rear their forest of masts down the centre of the stream are crying and screaming in their various tongues to each other; the gongs of the military and of the natives, and the watch bells of the shipping, tell out the hour; the cawing of ■■■ is perpetual; and all is bustle and animation.

A ship from England, which, like our own, arrived yesterday, is now landing troops. Most of them ■■■ young men ■■■ of health and vigour. Every recruit has cost the Government £100 by the time he steps ashore in Calcutta.

The troops at Barrackpore (the rural residence of ■■■ Governor-General, ■■■ few miles from Calcutta), and the artillery ■■■ Dum-Dum (the scene of Clive's first victory in Bengal, ■■■ miles from the capital), constitute, with the garrison of Fort William, the "Presidency Division" of ■■■ Army.

■■■ ■■■ now time ■■■ bathe and to breakfast, ■■■ we ■■■

to our quarters. *Apropos* of breakfast, fine prawns are ■■■ in Calcutta; but it is not pleasant ■■■ remember ■■■ they ■■■ probably fattened on the dead bodies of Hindoos.

(We learn that *calls* begin to be made by officers and civil servants soon after six o'clock, and ladies make *their* ■■■ before noon.)

It is evidently very important to be well acquainted with the native language. We have heard ■■■ strange story. A lady who had but recently arrived in India, and did not quite understand it, desiring ■■■ asses' milk (as ■■■ may suppose for her children *), sent her servant out with orders ■■■ bring the required animal to the house. The ■■■ accordingly went; but the ■■■ of the animal not having been mentioned, ■■■ the purpose for which it was wanted, he brought a male. Jack's arrival was duly announced ■■■ the lady, who, of course, ■■■ seeing him immediately discovered the error that had been committed, and attempted ■■■ explain it to her servant, which she did thus: "*Nahi, nahi! Sahib ka manfik gudda nahi! Hummarch manfik gudda lao!*" ("No, no! Not an ass like the master! Bring me an ■■■ myself!")

Another somewhat similar tale is recorded. An officer, it ■■■ said, fresh from Europe, and proceeding up the country for the purpose of joining his regiment, is related to have been set down about five ■■■ morning at the traveller's bungalow of ■■■ small station. Determined to eat a hearty breakfast, he bade the ■■■ prepare ■■■ variety of dishes, concluding his orders with "and—and *curry belao!*" meaning, "and *bring* curry," but really commanding him ■■■ "*call* *curry*," by mis-taking the verb "*belao*," which signifies the latter, for "*lao*," which denotes the former. Now, it so happened that a medical gentleman whose

* "The dearest article of native produce is asses' milk, in ■■■ of ■■■ being recommended by medical men for the nutriment of ■■■ children. The charge is ■■■ less than a rupee per pint, and it frequently rises much higher. It is useless to add a donkey to the farmyard belonging ■■■ the establishment, in the hope of obtaining ■■■ regular ■■■ cheaper supply. The expense of the animal's keep is enormous, and it is certain to become dry or to die in a very short time. Few servants refuse to connive at this knavery, and the same donkey may be purchased two or three times, even by its original proprietor; and ■■■ in ■■■ compound, though the fact may be notorious ■■■ all, will come forward to ■■■ point of honour amongst them to conceal such delinquencies, and they know that if asses' milk be required for the ■■■ it will be purchased at any price."—*Miss Roberts*.

that of the so deservedly the in India attached to the station ; servant, thinking the stranger might possibly ill (although was evident he lost appetite), neglected the orders first given, and for doctor, who, understanding that his presence immediately required, roused himself up, ordered buggy, and hastened with all speed to the bungalow. A moment's silence followed the entrance of the doctor, during which the parties stood looking at each other. "Good-morning!" the visitor then said: "I understand that you require my services." "I—I—beg pardon," replied the other; "I am not aware—a—what may be your name, sir?" "Curry; I am the medical officer here." "Oh—m—m. HA! HA! HA!" after a moment cried the traveller; "excuse me, doctor; I cannot help laughing. The servant, I see, mistook me. You will stop and take *hasree* with me, however; though, to tell you the truth, I called not for *Curry* the *medico*, but for *curry* the *dish*."

Mistakes in English, however, equally ridiculous, are frequently made by half-Anglicised natives. A public writer said on a certain occasion that "*many crowned heads must be trembling in their shoes*." Another literary wrote: "*I will be utterly thrown into a great jeopardy and hurly-burly, and say—a great fool of myself*." A young man, wishing to be admitted into an English school, addressed the master: "*Messieurs —, Esq. May it please your reverendship. The humble petition of Rham Hurry Dhoss sheweth that your petitioner is amazingly idle, and desirous of a in your University, and he will take your most noble grace's name, and for and pray*." A servant desiring to be engaged by travellers assured them that he would *pursue* them wherever they went. In the pronunciation, too, of English and words many laughable changes occur. Colonel Templeton is spoken of as *Cornill Tumbledown, Sahib*, and Captain Richard Bridges as *Captain Wretched Breeches, Sahib*; while the police-station is called the *Paleesh-Istashun*, and the constable the *cunnishubble*.

One of the first things a stranger notices in India is the division of the people into castes. He finds it in the of every European family obliged

keep,* each of whom is forbidden by the rules of the Company to do anything but his own work, which is hereditary. With a Hindoo, his caste is all in all; who touches that the apple of his eye, and he is all on fire. The Mahomedans, too, have their castes: in some places they are formed into two divisions; in others, they are divided into three; in others, again, into four; and there are minor classifications among them.

We were also much impressed with the Sepoys here. Many of these good-looking fellows, tall, but somewhat delicate in appearance, and scarcely at all in English uniform. The necklace they wear † looks strange on soldiers; we can't help thinking that—but we shall see more of them.

The daily newspaper seems to be a great essential to our countrymen at the breakfast-table in Calcutta and at home. The military man seeks eagerly for accounts from our frontiers, turns to the lists of promotions and staff appointments, and forgets not to cast his eye at the death column; the civil servant looks for announcements affecting his department of public service, advertisements of fresh arrivals of horses from Arabia, Persia, and Burmah, spinsters and catables from England, and wines from France and Germany; glances at the drafts of laws about to be enacted, and reads the programme of the next races; and the merchant studies the latest information relative to indigo, sugar, and saltpetre.

There are several English, and also several vernacular, ‡ newspapers published in Calcutta and its neighbourhood.

* We have now a list of servants in a private family which gives the monthly as \$7, the monthly at 200 rupees.

† Rings, sea-conch, formed necklaces of rows, each containing thirty to forty rings, worn by Sepoys as part of their uniform.

‡ We were told that the Bengalee newspaper was published May 23rd, 1818, the Serampore Press, and was entitled the *Samachar Durpan*. It was immediately honoured with the notice and approbation of Mr. Hastings, Governor-General. The papers that appeared were the *Samachar Karmoodi* and the *Samachar Chandra*, one advocating Hindooism, the other more liberal sentiments; these newspapers frequently engaged in controversy. A fourth paper assumed the title of the *Tarumar-Sansuk*, the "Destroyer of Darkness," but its ill corresponds to its pretensions; it is a mere collection of news. Besides these, there are two papers in the Persian language, which are occupied chiefly with uninteresting details relating to the

Military [redacted] occupy a great share of the former; [redacted] *Englishman*,—a [redacted] [redacted] expressive of intelligence, wealth, strength, mastery, and influence,—which [redacted] the leading paper, is [redacted] great authority [redacted] such matters. The *Hurkaru*, too, [redacted] [redacted] good circulation. The *Friend of India* [redacted] [redacted] with much ability. THE PRESS IS FREE. In addition [redacted] [redacted] newspapers there are the *Journal of the Asiatic Society*, the *India Review*, the *Calcutta Monthly Journal*, the *Indian Journal of Medical Science*, the *Bengal Sporting Magazine*, [redacted] *Christian Observer*, the *Christian Intelligencer*, and [redacted] *Circular of Selections*, all of which [redacted] published monthly; [redacted] *Bengal Army List*, the *Calcutta Quarterly Register*, and *Journal of Natural History*, quarterly; and certain almanacs, etc., yearly. A PUBLIC LIBRARY, established [redacted] the instance of Mr. Stocqueler, editor of the *Englishman*, appears to be supported by subscription.

One of the most memorable incidents connected with the history of the liberty of the Indian Press is the banishment, in 1822-3, of Mr. James Silk Buckingham,* the well-known traveller and author of several important works on different countries, then the proprietor of the *Calcutta Journal*,† for a

of the [redacted] courts. The number of subscribers [redacted] the six native papers is estimated [redacted] from 800 to 1,000, and it is supposed that there may be five readers [redacted] a paper.

Mr. Arnold Wright gives us some amusing examples of native newspaper character —

"One [redacted] [redacted] the day of [redacted] birth came out with two blank pages, and in [redacted] of [redacted] columns boldly announced that [redacted] 'specially interesting matter' had been [redacted] [redacted] 'for want of space'.

"Here is another brief but weighty announcement: 'Our [redacted] paper day falling on Christmas Day, the next issue of this journal will not appear'."

* Afterwards the founder [redacted] London of the *Oriental Herald*, of London (which [redacted] substantially a continuation of the suppressed *Calcutta Journal*), [redacted] of [redacted] *Athenæum* (now the leading weekly literary journal).

† Commenced under high auspices, and at first published only twice [redacted] a week. [redacted] [redacted] [redacted] great [redacted] [redacted] length to lead to [redacted] daily issue. "A taste [redacted] learning and enlightened pursuits was called by it [redacted] existence, [redacted] polite [redacted] and general information [redacted] is [redacted] [redacted] have been unequalled; and [redacted] numbered every individual in India of literary [redacted] among [redacted] contributors. The good it effected is admitted by [redacted] who were [redacted] in [redacted] country [redacted] have been greater than [redacted] [redacted] [redacted] by [redacted] publication that had previously existed in any part of our Eastern possessions. [redacted] [redacted] exposed many public abuses, and caused them to be redressed; [redacted] prevented [redacted] [redacted] being committed, from the apprehension of its censures. it greatly improved the administration of justice [redacted] [redacted] [redacted] courts; was the first to inveigh openly against the practice of Suttee, and ultimately forced on the suppression of that frightful and murderous

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playful critique published in a newspaper on a ludicrous appointment made by the Indian Government.* Scarcely had Mr. Buckingham been expelled from the country by the Government of Bengal, as a sequel thereto, introduced at the same time a law compelling all proprietors of newspapers to take out a licence, and giving itself a power to withdraw such licence from any paper that might contain anything objectionable to the authorities. The liberty of the Press had before been restrained by a censorship; it was altogether abolished. On this, however, one of the most remarkable Memorials† ever presented to the Government was addressed

to, condemned the equally revolting practice of the Government deriving a revenue from the superstitions of the natives in their pilgrimages to Juggernaut, and asserted the abolition of that iniquitous source of gain; defended the Christian missionaries in their busy and benevolent labours, advocated the education and elevation of the Indian population, opposed every despotic act, and pleaded boldly, earnestly, and incessantly for the great reforms then required for India, nearly all of which have since been accomplished."

* It is but fair, however, to state that Mr. Buckingham is accused of having given previous offence by his strictures on various acts of the authorities, and had been warned of the danger he was incurring.

† Notwithstanding the great importance and unique character of the Memorial referred to, it is not, we believe, to be found in any History of India. We are enabled, however, by a special privilege, to lay it before our readers, who, we are persuaded, will read it with the deepest interest.

"TO THE HONOURABLE SIR FRANCIS MACAULIFF,
SOLL. ATTOR. JUDGE OF THE SUPREME COURT IN JUDICATURE
AT FORT WILLIAM IN BENGAL.

"MY LORD,—

"In consequence of the late Rule and Ordinance passed by your Excellency the Governor-General in Council, regarding the publication of periodical works, your memorialists consider themselves called upon, with due submission, to represent to you their feelings and sentiments on the subject.

"Your memorialists beg leave, in the first place, to bring to the notice of your Lordship various proofs given by the people of this country of their unshaken loyalty to, and unlimited confidence in, the British Government in India, which may remove from your mind any apprehension of the Government being brought into hatred and contempt, or of the peace, harmony, and good order of society in this country being liable to be interrupted and destroyed, as implied in the preamble of the late rule and ordinance.

"1. Your Lordship is well aware that the people of Calcutta and its vicinity have voluntarily intrusted Government with millions of their wealth, without indicating the slightest suspicion of its stability or good faith; and, reposing in it their hopes and confidence, being so secured, their loyalty will be as permanent as the Government itself; on the contrary, their feelings were invariably compelled to conceal their treasures in the bowels of the earth, in order to preserve them from the rapacity of the oppressive

to that of Bengal by some of the most eminent natives of India (including the illustrious Dewar Kunauth Tagore, ■■■ leader, ■■■ author of ■■■ Memorial, of whom ■■■ shall have ■■■

"2 Placing ■■■ reliance on the promises made by ■■■ Government at the time ■■■ the perpetual settlement of the landed property in ■■■ part ■■■ India, in 1793 the landlords have since, by constantly ■■■, ■■■ been able ■■■ their produce ■■■ general very considerably, whereas, prior ■■■ period, ■■■ under former Governments, their forefathers were obliged to lay waste the greater part ■■■ their ■■■ in order ■■■ make ■■■ app ■■■ inferior value that they might ■■■ excite ■■■ cupidity of Government, and thus cause their rents ■■■ increased ■■■ themselves to ■■■ possessed of their lands—a pernicious practice, which often incapacitated the landowners from discharging ■■■ stipulated ■■■ to Government, ■■■ reduced their families to want

3 During ■■■ last ■■■ which ■■■ British Government ■■■ obliged ■■■ undertake against the neighbouring Powers, ■■■ well ■■■ that ■■■ great body of ■■■ wealth and respectability, ■■■ well ■■■ the landholders of consequence, offered up regular prayers to the objects ■■■ their worship ■■■ the success of the British ■■■ from ■■■ deep conviction that, under ■■■ sway of that nation, their improvement, both mental and social would be promoted and their lives, religion and property be secured. Actuated by such feelings even in those critical ■■■ which are the best test of the loyalty of the subject, they voluntarily came forward with ■■■ large portion of their property to enable the British Government to carry into effect the measures necessary for its own defence considering the cause of the British their own and firmly believing that on its success their own happiness and prosperity depended

"4 It is manifest as the light of day, that the general subject of observation and the constant and familiar topic of discourse among the Hindoo community of Bengal are the literary and political improvements which ■■■ continually going on in the ■■■ of the country under the present system of government and ■■■ comparison between their present auspicious prospects and their hopeless condition under their former rulers

"5 Under these circumstances your Lordship ■■■ fail to be impressed with ■■■ full conviction that whoever charges the natives of this country with disloyalty ■■■ insinuations ought to the prejudice of their fidelity ■■■ attachment ■■■ the British Government must either be totally ignorant of ■■■ this country and the feelings and sentiments of ■■■ inhabitants as above stated, ■■■ the contrary be desirous of misrepresenting ■■■ people and misleading the Government both here and in England, ■■■ unworthy purposes of his own

"6 Your memorialists must confess that these feelings of loyalty and ■■■ of which the ■■■ unequivocal proofs stand on record, have ■■■ produced by ■■■ wisdom ■■■ liberality displayed by the ■■■ Government in the ■■■ adopted for the gradual improvement ■■■ their ■■■ domestic condition, by the establishment of colleges, schools, and ■■■ ■■■ in this city, among which ■■■ ■■■ a ■■■ Court ■■■ Judicature, for the more effectual administration ■■■ justice, deserves ■■■ gratefully remembered

"7 A proof of the natives of India being more and more attached to the British rule, in proportion as they experience from it the blessings of just ■■■ treatment, is ■■■ the inhabitants of Calcutta, who enjoy ■■■ respects very superior privileges to those of their fellow-countrymen in ■■■ parts of the country, are known to be in like measure more warmly devoted to ■■■ Government, nor is it at all wonderful that they should in

by-and-by), setting forth the of their people to confidence of the Government, and evils likely to from an edict. Yet, though a comparative freedom

loyalty inferior British-born subjects, they feel of the same civil and religious liberty which is enjoyed in England, without being subjected such heavy taxation as presses upon the people there.

"8. Hence the population of Calcutta, as well as the value of land city, rapidly increased of late years, notwithstanding the high rents of and the dearness of all the necessaries of compared with other parts of the country, as as the inhabitants being subjected additional and also liable to the heavy costs necessarily incurred in cases of suits before the Supreme Court.

"9. Your Lordship have learned from the works of the Christian missionaries, and also from other sources, that since the printing became generally known the natives of Calcutta numerous publications been circulated in the Bengalee language, which by introducing free discussion natives, inducing inquire after knowledge, have already served greatly improve and ameliorate their condition. This desirable object been chiefly promoted by the establishment four native newspapers, Bengalee two the Persian language, published for the purpose of communicating to those residing in the interior of the country of whatever occurs worthy notice at the Presidency in the country, the interesting and intelligence of what passing in England and in other parts of the world, conveyed through the English newspapers other channels.

"10. Your memorialists are unable to discover any disturbance the peace, harmony, and good order of society, that has arisen from English press, the influence of which must necessarily be confined that part the community who understand the language thoroughly; quite confident that the publications in the native languages, whether in shape of a newspaper any other work, have of them been calculated to bring the Government of the country into hatred and contempt, and that they have proved, as far as can be ascertained by inquiry, in the slightest degree injurious, which has very lately acknowledged in one of the respectable English missionary works, far from obtruding upon Government groundless representations, and editors have always restrained themselves publishing such facts respecting the judicial proceedings in the country as they thought were likely at first view to be obnoxious to Government.

"11. While your memorialists were indulging the hope that Government, conviction of the manifold advantages of being put in possession of full and impartial information of what is passing in all parts of the country, would encourage establishment of newspapers in the cities and districts under the special patronage and protection of Government, that they might furnish the supreme authorities in Calcutta with local and reports of judicial proceedings, they misfortune observe on the contrary, Excellency the Governor in Council lately promulgated a rule imposing severe restraints Press, and prohibiting all periodical publications even the Presidency and in the native languages, unless sanctioned by a licence from Government, which is to be revocable at pleasure whenever it shall appear to Government that a publication has contained anything of unsuitable

Life, Travel, and Adventure.

subsequently permitted, it was 1835 Sir Metcalfe, when occupying of Governor-General, liberty to the Indian Press by

"12 who in more favourable circumstances, respectable character, have such an invincible prejudice against making a voluntary affidavit, or undergoing the solemnities of an oath, that they will establishing a publication which can only be supported by a affidavits, abhorrent to their feelings and derogatory to their reputation their countrymen

"After this ordinance have been carried into execution, your extremely sorry to observe that a complete will be put to the diffusion of knowledge, and consequent improvement on, either by translations of popular of the country the learned languages of the or by literary intelligence drawn from foreign publications. And the same cause will also prevent those natives who better versed in laws and of the British from communicating their fellow-subjects knowledge of the admirable system of government established by the British, and the peculiar excellences of the means they have adopted for the strict and impartial administration of justice. Another evil, of equal importance in the eyes of a just ruler, that it will preclude natives from making the Government readily acquainted with the and injustice that may be committed by executive officers in the various parts of this extensive country, and it will preclude the natives from communicating frankly and honestly to their gracious Sovereign in England and his Council the real condition of Majesty's faithful subjects in this distant part of his dominions, and the treatment they experience from the local government, since such information cannot in future be conveyed to England, as it has heretofore been, either by the translations from the native publications inserted in the English newspapers printed here and sent to Europe, or by the English publications which the themselves had in contemplation to establish this rule and ordinance was proposed

"13 this sudden deprivation of one of the precious of their rights, which has been freely allowed them the establishment of British power, a right which they not and be charged with having abused the inhabitants of Calcutta would be longer justified in boasting that they fortunately placed by Providence under protection of the whole British nation, or that the King of England and Lords Commons their legislators, and they are secured enjoyment of the civil and religious privileges that every Briton is to England

"14 Your memorialists are persuaded that the British Government is disposed to adopt political maxims often acted upon by Asiatic Princes, that the more people are kept in darkness their rulers will derive the advantages from them, since, by reference to history, was a short-sighted policy which not ultimately of authors. On the contrary, rather proved to them, we often an ignorant people, an opportunity offered, revolted against their rulers, of barbarous excesses and cruelties have been the consequence, whereas people naturally disposed to peace and ease, when placed under a good government, from which they experience just treatment, must become the more attached to it in proportion as they become enlightened,

Act XI. of ■■■ year,* a proceeding that cost ■■■ the favour ■■■ Court of Directors, and probably the Governor-Generalship itself, which appointment it ■ likely he would have otherwise received

We ■ living under the viceroyalty of Lord Auckland (to whom Sir Charles Metcalfe ■ required ■ surrender ■ Government). Under a Declaration of War dated October 1st, 1838, a force ■ despatched by his lordship to Afghanistan ■ expel ■ chief believed to be hostile to British interests, and ■ replace upon the throne of that country the exiled king Shah Shoojah, who had been driven thence nearly thirty years before,—who ■ represented to be friendly to those interests and popular with his former subjects,—and who, it was hoped, would prove ■ barrier between Russian aggression and ■ Indian possessions. That force has captured Ghuzni, and

and the great body of the people are taught to appreciate the value of the blessings they enjoy under its rule

"14 Every good ruler who is convinced of the imperfection of human nature, and reverences the Eternal Governor of the world, ■ be conscious of the great liability to ■ in managing the affairs of a vast empire, and therefore he will be anxious to afford every individual the readiest ■ of bringing to his notice whatever may require his interference. In secure this important object, the unrestrained liberty of publication is the only effectual means that can be employed, and should it ever be abused, the established law of the Land is very properly armed with sufficient powers to punish those who may be found guilty of ■ representing the conduct or character of Government which ■ effectually guarded by the ■ laws to which individuals must look for the protection of their reputation and good name

"16 Your memorialists conclude by humbly entreating your Lordship ■ take this memorial into your gracious consideration, and that you ■ pleased, by not registering the above rule and ordinance, ■ permit the natives ■ this country to continue in possession of the civil rights ■ privileges which they and their fathers have so long enjoyed under ■ auspices ■ the British nation, whose kindness and confidence they are ■ aware of having done anything ■ forfeit

*(Signed) CHUNNER CHOWAR TAGORE

"DEWAR KUNAI ■ TAGORE.

"RAM MOHUN ROY.

"HUR CHUNNER GHOSH

"GOWRIE CHUN BONJARGLE.

"PHOONAI COON ■ TAGORE"

[While ■ regret the incident ■ ■ forth this important ■ truly ■ document, we ■ proud of the magnificent ■ unimpeachable ■ it affords ■ the benefits which England ■ ■ early a period ■ rule ■ conferred on India]

"■ ■ interesting to ■ ■ this Act was drafted by Macaulay, who was also, it will be remembered, the author of the great Minute on the Education of India.

Shoojah ; — the whilom occupant of the *musnud*, Dost Mahommed, having just fled, has at this — surrendered to our envoy. Yet the — of things in that far-distant country is still unsatisfactory, and by some is considered doubtful and unpromising. It may be questioned how far Calcutta is a suitable capital for North India, — that — territories extend so far to the north-west, and that — have — keep — watch on that frontier.

But — — — — — SURVEY

Calcutta stands — the alluvial soil brought by the Ganges and other rivers from afar, and stretching hence in — broad plain to the —. It is a fine city,* looked upon from a distance, but — near approach loses much of its magnificence from the admixture which it exhibits of the mean with the magnificent. During the heat of the day, too, it is almost like a city of the dead, so great is its stillness (People are taking their *siesta*). It may be said to be divided into two parts,— the EUROPIAN TOWN (in which, however, many Hindoos and Mussulmans reside) and the Native. The former has some handsome streets ("If we would see Europe transferred to India," says Count Bjornsternjerna, "we must visit Calcutta"), the best being the Dhurumtollah, nearly two miles long, which has many splendid mansions, *but is disguised by native huts*. (The hut of bamboo, matting, and thatch, in all its meanness and filth, seems to cling to the mansion of the Britisher, both — types of the characters within them—the white man proud but kindly, the Bengalee cringing but reliant.) The Chowringhee Road is next in importance, and still longer, but has houses† on one side only, in this quarter are numerous good streets, though the jungly waste that once occupied the whole site of the city is not far off (About all the best houses hang a host of native servants, many of whom may be seen sleeping in — verandahs.) Russell Street is a remarkably fine one,

* — Jacquesmont's "Lettres, and Granddier's 'Tour du Monde.'"

† " — European houses in India are deserted — consequence of the reputation they have obtained of being haunted. A splendid — on — Chowringhee Road, — which some ridiculous legend is attached, — — falling — ruin. No one — be — — occupy it, — — have deserted their frames, the doors hang loosely upon one hinge, rank grass has sprung up in its deserted courts and fringed — projecting — while the whole affords a ghastly spectacle, and seems the fitting haunt of vampires and ghouls."—*Mrs Roberts*.

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but [redacted] into Park Street, along which the melancholy hearse passes almost every morning and evening to the great cemetery, —Calcutta has been called "THE GOLGOTHA OF INDIA,"—with [redacted] frequent long train of mourners;* while [redacted] one end is a congregation of huts. Wellesley Road and Camac Street have many fine residences; but these, too, [redacted] disfigured by native hovels, and the former is annoyed by the neighbourhood of the Lascars' quarters. The Upper and Lower Circular Roads are noble thoroughfares, but have comparatively few houses, and are spoilt by the Mahratta ditch and the jungle behind it.

Doctors driving about here use a very light chariot drawn by Hurmase ponies, other people, buggies, with hoods [redacted] keep out the sun; and others again palanquin carriages.) In all the best parts of the city may be seen long files of coolies bearing on their heads boxes of wares—shawls, draperies, silks, muslins, jewellery, and ornaments—to the houses of the European and other wealthy residents, where the ladies amuse themselves in looking over the treasures which the salesman lays out seductively before them. We have already mentioned Garden Reach as one of the suburbs, and there [redacted] many others, inferior and far-reaching, in which the houses of Europeans are here and there to be found among those of the Eurasian and wealthy native population. Some of the

* The last rites paid to Europeans who die in Calcutta are conducted with [redacted] pageantry than in England, and what adds much to the effect is the number of vehicles of all descriptions that accompany the procession. From the nature of the climate it is indispensably necessary that the funeral should take place within twenty-four hours at latest from the time the spirit has quitted its tenement of clay, and it very seldom happens that a corpse is kept so long. [redacted] a person dies before sunset, he [redacted] generally buried at sunrise the next morning, and if before sunrise, at [redacted]. Hence the undertakers are all prepared with coffins, &c., so that [redacted] delay takes place, and the persons who bring the coffin wait to carry the body [redacted] its dark domain. No invitations are given, but cards with black edges [redacted] freely circulated through the city, stating that the friends of A. B., Esq., are respectfully informed that his remains will be consigned to the tomb [redacted] o'clock p.m., or six o'clock [redacted], as the case may be, and all who have [redacted] [redacted] of associating with the deceased generally attend—some [redacted] coaches, others [redacted] buggies and palanquins. These all move [redacted] [redacted] mass [redacted] the [redacted] coaches, [redacted] when the corpse [redacted] taken [redacted] the burial ground, the parties [redacted] alight, [redacted] follow [redacted] along the walks [redacted] [redacted] rows of tombs to the vault or mausoleum opened [redacted] reception, and, [redacted] the service is ended, drive off to their respective [redacted] [redacted] very little apparent concern [redacted] reflection on the solemn scene just presented to their view, so [redacted] does the [redacted] of the [redacted] detract from its influence [redacted] [redacted] of survivors."—*Rev. J.*

larger houses have Grecian fronts, which seem ■ among the native nobility.*

The principal public buildings (besides the churches, ■ be mentioned hereafter) are the Government House (already spoken of), the Town Hall (a magnificent edifice), the Hindoo College (a very handsome structure), the Madriasa ■ Mahommedan College, the Medical College (large and ■ prehensive), La Martiniere (a splendid institution for the education of youth erected under the will of General Martin, ■ munificent Frenchman who made a great fortune in India), the Presidency General Hospital, the Writers' Buildings (for the accommodation of newly-arrived Civil Servants), ■ fine Theatre, and that inevitable companion of civilisation, the JAIL. We should mention, perhaps, a little Mosque which stands near the Ochterlony Column in our front, and very quietly asserts itself. Calcutta has no historic monuments† unless the ■ to Ochterlony can be so called. It had formerly ■ Obelisk, fifty feet high, which commemorated the tragedy of the Black Hole, and the names of its 123 victims. (We wonder that there is not at least a monument to CHIV. There are numerous institutions, schools, societies (including the famous "Asiatic," and the well-known "Agricultural"), scientific, literary, and commercial associations, Masonic Lodges, etc. Specially deserving notice is the Sailors' Home, affording as it does a harbour of refuge to our seamen from the cultures that would prey on them. There are also many religious and charitable establishments that mark the presence of a *Christian* people: among which may be mentioned the European Female Orphan Institution, the Native Hospital, the Seamen's Hospital, and the District Charitable Society. There are besides, ■ might be expected, several hotels and ■ boarding-houses (good, bad, and indifferent), mercantile houses of various nations, and houses of agency, shipbuilders, engineers, silk and indigo merchants, ■ merchants, archi-

* The domestic architecture of the Hindoos ■ understood ■ be generally inferior—and, indeed, very far inferior—throughout India to that of ■ ■ ■ ■ ■

† It ■ ■ ■ (1893) many, a number having ■ been erected, including one ■ ■ ■ Bentuck—a bronze statue ■ ■ circular granite ■ ■ ■ ■ ■ inscription—opposite ■ Town Hall.

surgeons, dentists, tailors, milliners dressmakers, hairdressers, boot and shoemakers, watchmakers and jewellers, paper manufacturers, printers, book-sellers, librarians, and bookbinders, music-sellers, teachers of music, and dancing

The number of British inhabitants is perhaps about three thousand, including Government officials civil and military 'exclusive of the garrison,' merchants, shopkeepers, and artificers, the latter of whom are really *master-workmen*. French, Portuguese, and Eurasians number together about eight thousand.

In the commercial houses of the European quarter, the general absence of glazed shop-fronts, which make our home cities so pictorial, so interesting, and so amusing, is felt by the visitor to render these establishments singularly dull and unattractive. But the multitude of native vendors of odd things who throng and perambulate the streets in this quarter—vendors of books of all sorts—old and new, folios, octavos, and duodecimos,—pictures, workboxes, writing desks, dogs, cats, birds, gunca-pigs, and a thousand other things in endless variety, who use all their arts to induce you to buy—make the scene very lively. Moreover, the Auction Rooms,—where household goods of all sorts, and horses and carriages, are continually on sale, and where, towards evening more especially, crowds of visitors and would-be buyers, and picturesque clad native attendants, assemble, also afford much amusement, together with a pleasant retreat from the

The city, we must say, is poorly paved, indifferently supplied with water,* and undrained, and at night it is miserably lit by oil lamps.

Let us now see the NATIVE TOWN. It consists chiefly of narrow streets, crowded with people, most of whom nearly and some entirely naked, the lower floor of each house being an all-open shop with wooden eaves—some-

* "Up 1870, as every old Indian knows, Europeans had their tanks cut in the mardan or plain of Calcutta, and densely portions of the city. The of tanks were exposed all neighbouring roads passers-by. The majority of them consisted of those holes out of which the natives dug the huts, and into which they void All these small collections of water received the natural drainage of a soil saturated germs."—*Correspondent of "Times,"* 25th, 1873.

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by mats projecting into the road—under the behind which the dealer *sits on his heels* amid It is for the most part mean and ill-smelling, and has a neglected and dilapidated appearance, though called *bazaar*! There are, however, good houses to be seen, and some occupied apparently by wealthy people. Here is "adjutant" standing on one leg, and another "adjutant" stalking gravely along. Many of the houses have cakes of cow-dung plastered, like great pancakes, upon the walls, as would seem, to dry for fuel*. Here sits a man in front of his dwelling, beating cocoanut husks for spinning, as we are told, into ropes and cables. Every here and there are seen groups of little children playing, naked as they were born, and, now and then, a babe that has been rubbed with mustard-oil, and put, as it seems, to *soak* in the sun. Here are tobacco dealers in plenty, selling "the weed" stalk and leaf, and selling it, too, for next to nothing, for there is no "duty." The tobacco is not "cured," but mixed with *peppery* coarse sugar for smoking. Here, too, are dealers in *jupes*—the cocoanut bowl, the already familiar "hubbli-hubbli." Too often may be seen what is probably an opium den, where the wretched smokers of that drug find their Heaven or Hell! Here is a man reading some religious book, moving his body like a tree in a high wind, and here a group of Hindoos listening to others who are reciting and chanting some dramatic tale. (Crowds! crowds! and every one takes his own way—there is no order, or rule of walking, in the streets. Here are some beggars. *Dust! oh! dust!* Pigeons, crows, and kites! Everything is dingy and dirty, and again the walls are plastered with cow-dung. Everywhere are to be seen the images—the "gods"† of the Hindoos, some grotesque, some hideous, reminding we could forget, that we are among a heathen people.

* We learn that cowdung dried and used as fuel does throw out sparks dry burning wood (which would be very dangerous in houses), while it has the valuable property of smouldering for a long enabling the people to leave their food to cook while they otherwise occupied, that no offensive smell is noticed in burning it.

† I been informed some merchants of Birmingham a good speculation lately in manufacturing idols of brass for Indian market, for which they have a ready sale was mentioned to me as a two missionaries were embarking for Calcutta on board a ship which carried several chests filled "—"

A voice of ONE ■■■■ seems to echo in the air, "To ■■■■ ye liken ME?" Yet we cannot but ■■■■ interested ■■■■ amused by much that we observe. Let ■■■■ look, if ■■■■ with veneration, for the Arts ■■■■ ancient, though non-progressive, in India. *It will give a tenfold interest to everything we see, if we remember that we have here ■■■■ stereotype of the condition of society, and even of the style of dress (and dress), thousands of years ago.*" ALMOST EVERYTHING IS DONE BY HAND, the hand, however, being frequently aided by the foot. The most ■■■■ trades are those of the potter, the brass founder, the blacksmith, the carpenter, the barber, the confectioner, the basket-maker, and the washerman. These and many more are at work all around us, and some of them, ■■■■ would appear, form distinct streets of their own. Two or three fires, however, which it would seem are frequent among the native dwellings †, have lately occurred, and have probably caused some little confusion, while new houses rising up make the old look all the dirtier. Here are the money-changers, with piles of coin, silver and copper,—gold coin is rarely seen in India,—and cowrie shells,‡ five thousand of which go to the rupee, for small payments, around them. These also supply *hondies*, or drafts, on native bankers in other towns, which are usually written ■■■■ a small piece of yellow glazed paper. They are very clever in detecting base or depreciated coin, of which there is always plenty in circulation §. Here is a *takir*, a holy ■■■■ but very dirty, to whom the people *saham*! Music, *ut-sh* † *horns, cymbals, and tom-toms*! Amid all this bustle and dirt the fields and gardens ■■■■

* "The natural and artificial productions of India have from ■■■■ immemorial been the mainstay of the commercial activity of the Old World. — *Sir G. Birdwood*

† A ■■■■ tale, said to be true, is told. Some Government buildings at Howrah took fire, and were burnt down. The fire and its ravages ■■■■ reported, and inquiries were ordered to be made through ■■■■ Executive and police officers of the district. The inquiry lasted six ■■■■ at ■■■■ end ■■■■ which ■■■■ Order was issued that, if ■■■■ ■■■■ ■■■■ immediate steps should be taken to extinguish ■■■■

‡ "Cowrie ■■■■ pass as money in almost every ■■■■ trading country of the world. — *Juck*

§ A hole is drilled in ■■■■ thickness of a rupee, and ■■■■ silver scraped ■■■■ the inside, leaving only the ■■■■ into which ■■■■ mixed ■■■■ some alloy that will give ■■■■ the requisite ring is then poured, and the hole carefully closed. The silver ■■■■ substituted is worth less than a shilling, and the time taken in getting ■■■■ might have produced double ■■■■ honest employment.

represented Here is a grain-dealer, sitting on his heels, surrounded by heaps of parched corn, maize, millet, pulse, rice, other articles largely used by the people—*amid which* a Brahmin sits at his leisure, and here a fruiterer offering jacks—each like a enormous bowl, as much as a man well carry, filled with luscious seeds—pomegranates and mangoes, plantains and custard-apples,* guavas, loquats, litchis, and many other strange fruits; besides the familiar pineapple,† orange, tamarind, citron, lime, melons, gourds of many kinds, tomatoes and coconuts; with yams, carrots, turnips, sweet potatoes, lettuce, celery, cucumbers, in endless variety and abundance. *And monkeys come and help themselves!*‡

What a war of words! Two tradesmen are besetting a customer in the street, and each abusing the other, with

* The custard-apple is by many persons thought the most delicious of all Indian fruits, while by others it is regarded as of a nauseating sweetness. It is rarely indeed that any two agree in opinion concerning it.

† It is worth our notice that, as Stouffer observes, an exceedingly beautiful flag, of great fineness and strength, may be prepared from the leaves of the pineapple by simple maceration and beating. In the Philippine Islands dresses equal to the finest muslin are woven from it, and embroidered with extraordinary taste and though expensive they last for many years, being in duration colour and beauty equal to fine Flanders lace.

‡ The monkeys that inhabit the gardens of the town are sometimes in the streets, and are not a little mischievous. An inhabitant writes: "I was riding through the bazaar on horse back, when a monkey caught hold of my horse's tail, and began to pull the bridle, first to one side and then to the other. I had to whip to drive him off, and he was a long armed, powerful creature, so that though the horse struck out at him, he maintained his hold without being kicked. In this way we proceeded some distance along the bazaar, the horse becoming more vexed in his kicking, and the monkey more active in his pulling until my valet-groom, having procured a bamboo, assaulted the enemy in the rear when he took refuge on the roof of a house. The same gentleman tells us: "One morning a little boy, about eight years of age was going to school, with a fine bunch of plantains in his hand to be sold as a tiffin, these not escape the watchful eyes of a very large monkey, that was perched upon an almond tree near. Making a rapid and vigorous movement to jump down upon the boy, he came up with the object of his pursuit, and jumping between the bearer who carried a *clashick* (umbrella) and the little boy he put his tremendous long paws toward the child's neck and seized the plantains. The bearer screamed and fled to a distance, but the child, though terribly alarmed maintained his rights manfully for some time, clinging to his plantains with all his might. But Jacko was not to be disappointed, the boy's blow on the head he knocked him down, and bore off the plantains in triumph.

"The monkey's propensity to seize whatever they see that they often caught by putting in large bunches of green plantains,

special allusions to ancestors gone, as *they* say, to yet warmer regions. There goes a wandering Jack Tar ■■■ one of the ships in harbour! ■■■ Mahommedan ■■■ of prayer, and yonder ■■■ several of "the faithful" kneeling ■■■ their devotions. A ■■■ passes, whose ■■■ covered with rings from wrist to elbow, yet who is evidently among the poorest in the land. Other ■■■ are ■■■ here and there drudging ■■■ the streets, carrying bricks, tiles, etc., and gathering cawdung. More beggars, and flocks of pigeons! There is ■■■ man selling ■■■ horse, and looking ■■■ crafty ■■■ any dealer ■■■ the well-known "corner." Now—and again presently—a group of gamblers is seen sitting around ■■■ extemporised chess-board, or shuffling ■■■ pack of dirty cards. Here ■■■ printer's, and here another: would there ■■■ more of them, for where the Press is, we may at least *hope* for LIGHT! Yonder, in ■■■ open space, sits ■■■ fakir, surrounded by ■■■ fire, the ■■■ blazing down upon him. Here is another fakir, to whom one of the people bows down, places the saint's foot upon his head, and licks off the dust. There goes ■■■ poor leper, and beside him one whose legs are swollen with elephantiasis, which appears to be common. Here ■■■ the shop of a Chinese shoemaker, who, no doubt, thinks ■■■ makes a very fine display. Gaudy slippers of red cloth, bedecked and beautified with spangles, for the rich, adorn the front of his stall, while for the poor there are rough, untanned leather ones, but all are turned up at the toes in the Eastern fashion. (The shoemaker, by the way, is most despised among the Hindoos, because he works up the skin of the sacred ■■■ and other animals; yet in very ancient times shoes

which, being hard, will not ■■■ to pieces, ■■■ narrow-necked jars; ■■■ being placed in a conspicuous situation, soon ■■■ the notice of one of the monkeys, who, eagerly seizing the plantains, soon finds he ■■■ his hand, yet will not ■■■ his hold, and will endeavour to ■■■ his escape with the jars and their contents, but at a very slow pace, as, both his hands being thus secured, he ■■■ obliged ■■■ shuffle along in ■■■ posture. When pursued, he will ■■■ hold, uttering screams, grinning and chattering at an amazing rate, until, a noose being thrown over his head, he is dragged to a neighbouring tree and properly secured, though not without struggling with all his might and main. A monkey thus retreating is one of the most ludicrous objects in nature.

"When a vicious horse is to be sold at any of the markets in India, *it is said* the natives administer to him a small dose of opium, which gives him the appearance of one of the most gentle and tractable ■■■














of bovine and other hides were worn; waterbags, buckets, sails, were of leather. These too, we told, the dead, and perform other offices accounted vile) Here, however, is who makes boots, shoes, and slippers for countrymen, and who is evidently doing very well. We are told that these of Crispin profession of music with their own. On the opposite side is the stall of a barber, who is engaged *outside* in shaving a customer, who has himself, no doubt, this cleaned his teeth, for this, with the scraping of the tongue, are the first duties prescribed to the orthodox Hindoo in the morning.* No one thinks of shaving *himself* in this country. The barber has idea of using a brush to lay on the lather, wets soap, spreads the face, and then rubs it with his fingers. Now he has done the beard 'ah' he must a Mussulman, for a Hindoo wears no beard, but only moustaches and is going to commence operations on the head. He scrapes it bare all round, leaving only a solitary lock on the top, by which he believes that Mahommed will one day lift him up to heaven. An assistant is cutting another customer's nails, a second assistant probing and cleaning the ears of another, and a third kneading the body and cracking the joints† of another. Inside the stall, quite *apropos*, you may discern the barber's wife engaged in a hurried excursion among the dark and dishevelled locks of a female companion, and anon staining the lady's hands and feet with *henau* (*Beggars again!*) Here are some bird shops, remarkable for the number and variety of the doves on sale, with curious specimens, said to be brought from the hills and wheels. There, in an open space, is to be seen the "hook-swinging," with which the narratives of our missionaries have made familiar from boyhood the devotees (who, would appear, are frequently intoxicated by 'bhang,' a preparation of hemp) being suspended in a lofty revolving apparatus by hooks thrust through the muscles of the back, and whirled around amid the beating of tom-toms, and the tumult of a crowd of people.

* Both are performed with a stick or small tug, one end of which is a brush and immediately after use is thrown away.

Now we [] to a tavern, or punch house, in [] some of our soldiers and sailors may be [] drinking; * while outside there awaits them a "Jingling Johnny," like the body of [] old cab that [] [] been lined or painted (or from which time has removed [] vestige of such processes, without windows, but open on all sides, and fixed without springs on four rickety wheels; attached to which are two native colts of the roughest breed, dirty and sore, [] taller than the other, fastened abreast by something that looks like [] old shirt tail and [] pieces of old rope (picked up, perhaps, from the streets), and "handled" by [] of other long pieces (connected with a *something* in the mouth of each steed that serves [] a bit), which pieces, being doubled, [] [] reins.† It is driven by one with a long bamboo, wherewith he wakes up the ponies. Here are some women—poor outcast widows, we fear—who cast [] glances [] us as we pass along; and others, more modest, who, as we approach, draw

* In the bazaars of Calcutta the vilest poison is sold [] our English sailors [] bottles branded and captioned as "Martell's Brandy," "Hennessy's Brandy," "Dunville's Whisky," and the like. Jack pays the full price of the genuine article, but [] supplied with a villainous compound of native concoction. The dealer knows the value of brands. He lays [] a stock of the genuine bottles, and never disturbs labels or capsules. By the skilful application [] the blowpipe, he drills a small hole [] the bottom of each bottle, clears off the genuine liquid (which he sells to his more knowing customers), [] the [] with his poison, closes up the hole [] no [] remains of [] and palms off the bottle on unsuspecting Jack as "Real Martell," [] "Fine Old Irish." It is believed that [] of our soldiers and sailors [] [] to this villainy, dying from dysentery [] cholera. [] is this the only kind of [] practice carried on [] Calcutta. Damaged cheese, hams, etc., [] disposed of to the [] shopkeepers, who [] [] to the lower orders of Englishmen, and [] surprising [] see with what avidity their predilection for the produce of their [] country [] [] feast on these putrid [] of the [] savoury wands [] Yorkshire, Gloucestershire, or Cheshire. The "fine cheeses," [] particular, [] so decayed that a shell about an inch thick [] [] that [] [] being completely gone. The native shopkeepers have a [] [] doctoring [] After cautiously cutting out a large diamond [] [] which [] cheese, [] the putrid remains [] carefully scooped [] the [] [] then [] with a paste made [] the scrapings of [] shells of other damaged cheese, and the diamond being neatly fitted [] place, the late decayed cheese has the appearance and weight of a newly-arrived prime article.

† The [] in which the conductors of these [] "machines" (which [] [] in Calcutta) perform the operation of "changing horses" is as unique as [] appearance. This is not done by putting in a fresh pair, but merely by [] the "near" in [] place of the "off" horse, and *vice* []

their *chuddaks* more closely round their faces. Yonder is a Brahmin standing in prayer in the middle of the street, with  of his "gods" before him, his face directed to heaven, his knee bent, his hands uplifted and clasped together. Here is another Brahmin seated in an idol shop; he may be known by the marks on his forehead, and the sacred cord round his neck. Here is a confectioners' (*see again!*) See the pyramidal piles of dirty sugar and rancid oil cakes, and sweetmeats of a hundred sorts for the people are prodigiously fond of sweets set on the filthy stage which serves as a shop front. There sits the proprietor amid swarms of flies of all sorts smoking a red clay pipe with cocoanut bowl, and driving its fumes among his commodities, while he repeats at intervals the names of his guardian deity. His principal assistant is employed over a cauldron of simmering *ghae* in manufacturing the favourite *jalahi*, supporting  his hand (while the crows watch him with interest) a vessel of flour and water, and having in the bottom a hole through which he lets the mixture drop into the *ghae*, twisting and turning the flour-pot about continually, so as to form the mess into circular figures, which when fried are ready for consumption. These  sold in little cups made of leaves off which the people generally eat. The Hindus feed themselves with the fingers of the right hand, the left hand being regarded as unclean.) Here is a spicery, smelling strongly of assafetida. A palanquin passes us, the bearers groaning and puffing, and shouting "HI! HI!", and a cart drawn by buffaloes with a creaking of its wooden wheels that may be heard far off. Here  some Chinese shops, with their *josses*, their idols, ivory carvings, screens, vases, lanterns, and so on. There is a (Moslem) cooks' shop, the master of which doubtless thinks himself a very Soyer if he ever heard of that distinguished worthy. See! he is preparing a *kadai* for that finished-looking boy, who stands gazing at it like a hungry bull at a haystack. It looks like a piece of a jackal which cutting  bits and roasting  upon a skewer the *artiste de cuisine* is about to palm off upon his customer for mutton. If  done at last *mere beggar*, and the hungry boy eagerly  it,  finds  too hot  eat immediately, and so lays  down for a  beside him. Look! the pariah dog

just passed us, draws the stall, the savoury *kabob*, springs at and seizes it (just from the crows* and kites), and runs off with it. And the boy?—"And he is left lamenting."

Music again! Noise and squabble! Here is a gourd-seller, with the green leaves spread out his stall, and betel-nut and lime, for chewing, on each. Here, too, are beads, combs, and small looking-glasses, for the fair sex, which is selling. Now we see some toy shops, with lifelike models of all kinds of people, including European ladies and gentlemen, elephants whose trunks move with every breath, birds that do everything but sing, and snakes that seem all alive. Yonder goes "Poor White"—one of the few † of our vagrant countrymen who, in some way or other, find their way to India, and, having no means of maintenance, lurk about the town and the bazaars, disgracing us the eyes of the natives. Here is a sick man being carried to the Ganges to die, while his bearers shout out the names of his gods and goddesses. There are two old women quarrelling in the street, and abusing and screaming at each other like furies. Here sits a man at the door of his house, repeating the names of his gods—an endless reiteration. A drunken native goes rolling by, showing that he has picked up some foreign manners ‡. Here is an astrologer, making his calculations, and a father watching him with great anxiety. A man passes with a chaplet of flowers round his brows, and in his hand part of a goat which seems he has been offering as sacrifice to Kali. Here is another going to the temple of that dread goddess, leading after him the goat he is about to immolate. Every here and there is a little pagoda, or mosque, and now and then a wooden plaster idol. (There are Buddhist in Calcutta, the place

* Crows are particularly fond of flesh. A Civilian in Lower Bengal informs us that had her nose violently cut was presently looked for found, surgeon having said could hit on, a servant was told to wash it, that while doing so his as called for a moment, when caught up and away with it. A friend of the same (Nisan) top of bitten by a bear, the piece of thumb was picked and set down, with of rebiting when a crow swooped down and

† These became numerous with the introduction railways, were arrested for vagrancy in Calcutta in 1871, and it is regarded as a very serious, as it is a growing evil, and has necessitated special legislation.

‡ It is deeply regretted that the natives have picked up habits of drinking the English

■ ■ ■ modern) Some wretched native ponies, with skeleton ribs and sore hides, ■ ■ ■ here being whipped along. Here is ■ ■ ■ school, in which the boys are gathered round their master, repeating loudly their lessons, while the *domini* himself storms more loudly.* Here ■ ■ ■ the cloth merchants. Now we ■ ■ ■ to ■ ■ ■ shawl shop, and are invited to enter. What splendid specimens of Oriental manufacture are here! See, ■ ■ ■ customer calls. 'Ho, baboo! what is the price of this shawl?' "Five hundred rupees, sir." "Five hundred! say two-fifty." "*Azki, sahib*" "Very well, let us go." "Stop, sir, you shall have it for four hundred." "No, no." "Well, say three hundred and fifty." "No, not one piece more than I have offered." "Look at it, *sahib*! much splendid! Well, there, take it for three hundred." "No, No, No!" The would-be customer departs, and we follow. Here are some people buying pearls in which they are so skilful that it is said pearls are sent even from England to be purged in Calcutta. Here is a man bowing down to a Brahmin, to whom he presents a vessel of water, in which the latter places his foot, when the former drinks it off. Here is a missionary preaching, and a native assistant distributing tracts, they have a crowd of people of all sorts about them, many of whom seem to be listening with interest. Now there passes us a "holy" cow, belonging as it would seem, to one of the temples hard by, where ■ ■ ■ is petted, pampered, and worshipped? Here, on the other hand, is a native hackery,

* Some of the school punishments are curious. For instance, *Sir Mungt Williams* tells us ■ ■ ■ sometimes a boy is condemned to stand for half an hour on one foot, another is made to sit on the floor with ■ ■ ■ leg tucked up behind his neck, another is made to hang for a few minutes with his head downwards from the branch of a neighbouring tree, another is made to bow down and grasp his own toes and remain in that position for a fixed period of time, another is made to measure so many counts on the ground by marking ■ ■ ■ with the tip of his nose, another is made to pull his ■ ■ ■ and dilate them to a given point on pain of severe punishment. Two boys, when both have done wrong are made to knock their heads ■ ■ ■ against each other.

† The cow is, of all animals, the most sacred. Every part of its body is ■ ■ ■ by some deity or other. Every hair on its body is inviolable. All its excreta are hallowed. Not a particle ought to be thrown away.

On the contrary, the ■ ■ ■ it excreta ought to be preserved as ■ ■ ■ all holy waters—a so-called purifying liquid which sanctifies everything it touches, while nothing purifies like condensing. Any spot which ■ ■ ■ has condescended to honour with the sacred deposit of her ■ ■ ■ is for ever afterwards consecrated ground, and the filthiest place plastered

drawn by a pair of bullocks attached together by a pole laid across their necks, which bears upon them with the whole weight of the load, and with every step they take rubs and frets the flesh a has laid open, while the driver, sitting in front, smokes his hubb-bubble, and now and then twists the tails of his poor beasts to make them move faster, causing them, doubtless, excruciating anguish. Here are the gold and silversmiths, whose trade is a good one 'as well as of the most ancient in India where not only its princes array themselves in unrivalled splendour, but every lady, and almost every woman, of whatever rank, must have her armlets, bracelets, anklets, earrings, nose-rings, and toe-rings. Again, we are invited to enter. See, here is one about to make an ornament of some kind for a customer who sits by him, who has just brought him two gold coins, with which it is to be made, and who will sit by him till it is done, when he will pay him a few halfpence (*pie*) for his labour and walk off with it. Here is another making a chain. He has just melted some pieces of gold like those lying beside him, and with a few simple instruments—a pair of long tongs to arrange his charcoal fire, and a tin tube, through which he blows, for a bellows, while his furnace is an earthen pot, and his crucible of clay will manufacture an exquisitely beautiful article (In making fine jewellery, it is said the natives use one-fourth alloy.) Our own goldsmiths, clever as they are, if desired to make a chain of the same kind with the same tools would stare, and say it was impossible, but here every one follows the trade of his ancestors,* and a kind of hereditary skill is possessed, and sometimes perhaps though it would but rarely, improved upon. The great peculiarity of Indian gold

with it is cleaned and free from pollution while the produced by burning this hallowed substance of such a holy they only make clean all material things however previously unclean, have only sprinkled over a sunner to convert

A celebrated saint felt himself compelled to suicide by jumping into and further condemned to become in his next birth because he had accidentally swallowed the by drinking without straining it —*Sir Monier Williams*

* Bernier found it so. No one he aspires any improvement in the condition of life wherein he happens to be. The brings up his son an embroiderer. The son of a goldsmith becomes a goldsmith. A physician of the city educates his son as a physician. No one marries but in his own trade or profession."

and silver ■■■ is its thinness, ■■ that while ■ has ■ the appearance of solidity, and is at the ■■■ time exceedingly pure, it is cheap.* *There* is beautiful silver filigree work, of most ancient character, exquisite in delicacy and design; and *here* ■■■ images, alas! for *awesht*† The Indian goldsmith, we are told, has sometimes to produce work of this kind ■ ■ truly colossal scale. Image-makers are said to be as numerous in Calcutta as they were in Ephesus in the days of Demetrius the silversmith. The images are of two kinds: permanent and temporary. The former, which ■■ of gold—sometimes inlaid with precious stones—silver, brass, copper, mixed metal, crystal, or stone, ■■ in the temple and the houses of the wealthy, the latter, which ■■ of clay, etc., are most especially made for great festivals, and are thrown into the river after the occasion. Here ■■ some jewellers' wealth is hoarded in India ■ the shape of jewels, whose stores of precious gems—diamonds, pearls, topazes, emeralds, sapphires, rubies, corals, etc.—we must not now stay to look upon, they are, however, most skilful in their art, and are well known to produce the most brilliant and sumptuous settings at a comparatively low price, like the gold and silversmiths, by economising their *material*.‡ Here, apparently, is a pawnbroker's 'of whom, perhaps, there are many, where the people, when in need, pledge the ornaments and jewellery of which they are so fond. Here ■■ sellers of ornaments in gilt and silvered brass, which are largely used by the lower classes. The Hindoos are said to be excellent copyists of patterns. A rich Hindoo is now borne past us to the river-bank to die. What noise, hubbub, and confusion! What a beating of drums and blowing of horns! It is, we are told, ■ Mahomedan festival, which "the Faithful" are going to the mosque to celebrate

* ■■ may be added that labour is inexpensive. "It is only ■ India," says ■■■ in the *Oude Gazette* "that puts us, dexterity of manipulation, ■■■ designing trustworthiness in handling gold and precious ■■■ and ■■■ which is the result of many years of application, can be bought for *three pence a day*."

† See Isa. xlv. 6, 7.

‡ "The Indian jeweller, says a writer on the subject, "uses up flawed tallow-drop emeralds, and foul-spawned rubies, and wire splinters and scales of diamonds, but uses them with such art and grace as perhaps to excel in elaborateness, delicacy, and splendour, all real ornament."

We have here ■■■ conjurers, dancing-girls, and snake-charmers, and a little crowd around them. There sits a Gooroo, ■ teacher of religion, rapt, ■ it seems, in meditation, notwithstanding all the bustle going on round about him. Here ■■ brass-founders, and here copper-smiths making various articles for domestic purposes, and the vase-like water-vessels (*lutars*) used in religious worship, the form and decoration of which, ■ is said, ■■ ever and everywhere in India the same* (The Hindoos use brass utensils, and the Mahommedans tinned copper, ■ endless variety, these take the place of our plate, porcelain, and glass). Here are some household-furniture shops, in which they sell cheap goods to the poorer Europeans and Eurasians. Here are carpenters painting "gods" (which we suppose they have constructed†, and making doors, window-frames, benches, and other familiar articles. Yonder are two or three Brahmins, and *there* two Mahommedan Moulvies, who glare at each other as they pass. Here and there on the stalls are some books, but they appear to be only old and shabby. Now and then we see some handsome houses, standing in large courtyards with flower-gardens—the dwellings of native gentry. Here is a baboo's *gharry*, a palanquin carriage, in which he is going out, bent, as it would seem, ■ business. This is a blacksmith's, of whom there ■ many (Some kinds of Indian iron have long been famous, and Indian steel has been renowned from the earliest ages. All the men are squatting at their work, making reaping-hooks, hoes, axes, nails, locks, tools, and articles of general ■■. The natives sit to do everything, and all ■■ slow but painstaking workmen, yet not, perhaps, over-fond of work. Many important aids and appliances, common in Europe ■ all trades are here, however, unknown and unthought of. Ah! the shawl merchant is coming after his customer, who is going the ■■ way as we are. "Well, baboo!" "Salaam, sar!" Take the shawl at your own price. "What, two-

* "The most interesting of all known ■■ is ■■ ■■ Museum, ■■ by Major Hay ■ 1857, at ■■ in Kulu, where a landslip had exposed ■■ Buddhist ■■ in which ■■ ■■ been lying ■■ ■■ 1,500 years, for it is attributed by Oriental scholars to the date A.D. 300 or 350. It is exactly of the shape now made.—Sir George Barthelemy."

† See *loc. cit.* 13.

fifty?" "Yes, sahib. *I not get one pice by it* You more buy" "Very well, bibo!" send it home for me" "Salaam, sahib!" There he goes, glad to get half the price he first asked. There are but few Jews in Calcutta, it is said that many have tried to settle there, but never could get a living. "the Bengalees *outraged* them" Here are some basket-makers, and a good many too quietly carrying on their primitive occupation making basket and mats for the table, the floor, and for sleeping on of rattan and bamboo cane, reeds, grasses, palm-leaves, date leaves, etc. Here are the makers of palm-leaf fans, large and small. Fans are also made of bumble, kuskus grass, peacocks feather, ivory and tale, and here also are pu-kah makers. Here are sellers of lacework, marbles, walking sticks, bangle toys, etc., in great variety. Here are shell ornament makers who manufacture, among other wares the rings of that material so commonly worn by women on their arms and wrists.* *Another part of musmans'.* Here are flower sellers who beside vending natural flowers and there are said to be 5000 species of flowers in our Indian *hortus*, each full of exquisite grace make artificial flower, for wedding processions and wedding crowns, while they also manufacture fireworks. There is a musical-instrument shop, horns, conch-shells, tom-toms, cymbals, reeds, hautboys, fiddles and what not. Some of the Hindoo stringed instruments are of remote antiquity† India is the original source of cotton, and excels all other nation in its manufacture, and here is a cotton weaver, with his simple and primitive loom, whose produce is however, chiefly a coarse material, the fine muslins being made elsewhere.

* "Up to a very recent date all his dowry was in silver & itself pure unless he had his wrist bracelets made of conch shells. One religious ceremony was always performed to welcome this valuable before he was actually put on. The shell bracelet respectfully placed on a plate, and an offering was made to it of 500 small green blades of grass, rice, & d was given to the man who brought it for sale. The shell-bracelet is favourite ornament of the great goddess of Energy. — T. R. Mukherji

† "The musical instruments are remarkable for the beauty and variety of their forms, which the ancient sculptures and paintings of Ajanta show have remained unchanged for the last two thousand years. The harp (*lohang*) is identical in shape with the Assyrian harp represented on the Nineveh sculptures and the *tan* is of equal antiquity. The claim to have the fiddle-bow. — Sir George Burdwood

Silk has been manufactured in India for ages ; and here is a weaver of silk mixed with cotton, a material much worn by rich Mahomedans. Cotton and woollen carpets and mats are here, many rugs and carpets made in Bengal ; some of them appear plain and rough, but some are finer and of picturesque design. (The more costly carpets do not seem to be produced here.) Here are mercers who sell neither stockings nor gloves (for neither are usually worn by their customers,* but silks and muslins of exquisite and unvalued fineness. A man passes with a basket on his head containing offerings for his idol. Here, all of a row, are the tailors—the dressmakers, shirt-makers, and men-milliners of Calcutta, one of their tribe being employed in every European household, as well as by the natives—stitching and chattering, and smoking between whiles, as the one pipe (the hubble-bubble, which serves them all) comes round in regular order to each. Here the washerman—men in India often do women's work, and women men's—may be seen ironing his linen after bringing it home from the river, where he has washed it, with little soap, if any, but with much beating. Here is a seller of glass—the articles are very poor, coarse, and clumsy, for though the manufacture is an ancient one, it appears to be still in a very primitive state. (Better glass is, we are told, made in the Upper Provinces.) Here are some potters, with the old-time wheel, making water-jars, cooking-pots, frying-pans, dishes,† toys, and the images‡ we are already acquainted with for worship. There is much variety in Indian pottery—there is glazed and unglazed ; plain, coloured, and artistic. It appears, for the most part, shapely and tasteful, and has many local specialities of character. Yonder is a dyer's, as may be seen by the long strips of yellow, blue, green, and other bright-coloured cloths

* The King is in Hindoustan says Bernier (1663), 'that the King wears stockings.' It appears, however, that Europeans, now do

† We learn that the Hindoos have a religious prejudice against using an earthen vessel twice and that it is generally thrown away after the first using, thus creating a considerable demand for earthenware in all Hindoo families.

‡ The clay figures of Karkhkeya, the Indian Mars, made on his annual festival by the potters of Bengal, are often, we are told twenty-seven feet high. The figures, a few inches high, are "a song."

hanging about it. In the dyeing of cotton, however, though India is so famous for her dye-stuffs, the people are thought somewhat unskilful—black and red appear to be their only very durable colours—though the dyeing of silk they are accomplished. Here is a butcher's. He is just going to kill a sheep, and that in the open shop. See, he catches it, lays it on the ground, and, while another man holds its legs, with two cuts of his knife takes its head clean off. Then he lets the blood drain for a few seconds, hangs up the yet quivering carcass, skins it (a vulture is seen hovering near); and in ten minutes from the time at which he drew the blade across its throat it is ready for the pot. *Beggars again!* and adjutants, crows, and kites. Here are fish-sellers, as low in their language, and as noisy, as those of Billingsgate (which is remarkable, but having an abundance of excellent fish, large and small, in great variety, though we confess that, as we look at them, the thought of the swarms of human bodies in the river makes us shudder. It is certain that the Hindoos are fond of fish, especially Hindoo women (though the unmarried and widows are not allowed to eat it, and it is probable that the fish are fond of Hindoos). Yet the mango-fish, when in season, is said to be excellent, and it may be remembered that Pliny heard of eels in the Ganges three hundred feet long, which the natives at least would think capital eating. (The *malascrap*, a delicious fresh-water fish of the size of a large cod, which it resembles in colour and shape, and which is said to rise to the fly and to afford splendid sport to the lovers of angling, is the largest now taken in the Indian rivers.)

We have something of the Black Metropolis of India—the representative, as we may imagine, of every native town. (We have not observed any hospitals, philanthropic literary or scientific institutions there.) Besides the businesses we have noticed, there are many trades and professions practised in Calcutta by the natives, hosts of general dealers, and all sorts of petty workpeople and idlers. Every Hindoo must follow his father's business. And every Hindoo worships his tools annually, the Chaldeans old.* This is done the Feast of Sauri (a wife of Siva,,

which ■■■■ in September, when they offer sacrifices ■ the implements they use: the clerk bows down before ■ pen; the carpenter prostrates himself before his plane, saw, ■ rule; the barber before his razors; the farmer before his plough, spade, and dunghill; and the ■■■■ before their domestic utensils. *Murderers also worship their professional instruments*

We have not ■■■■ many book-shops. The fact is that the people of India ■ not a reading people, and beyond the newspapers, *there is little or no vernacular literature*. Nearly all their literature is in Sanscrit, with which only scholars ■ acquainted, but of which we may learn something hereafter.* The idea was started some time ago of paying authors to write books in the languages of the country. Macaulay, however, said that "to hire four or five people to make a literature is ■ course which never answered, and never will answer, in any part of the world. Languages," he added, "grow; they cannot be built. We are now following the slow but sure course on which alone we can depend for a supply of good books in the vernacular languages of India. We are attempting to raise up a large class of enlightened natives. I hope that twenty years hence there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects. This I believe to be the only way in which we ■ raise up a good vernacular literature in this country."† *The white ants are the greatest lovers of books in India*. Printed paper is with them ■ most

* As to English books of any commercial value, they would certainly have no large sale among the natives at the prices they command in ■ shops of ■■■■ countrymen in Calcutta. A few old ■■■■ now and then, as we have ■■■■ he found in the bazaars, or bought of ■ perambulating bookwallahs.

† ■■■■ this plan ■■■■ successful ■■■■ hardly now (1893) ■ ■■■■ Trevelyan, years ago. ■■■■ "these hopeful anticipations have ■■■■ than realised." Twice twenty years have brought ■■■■ existence, ■■■■ hundreds or thousands, but hundreds of thousands, of natives who can appreciate European knowledge ■■■■ before them ■■■■ English language, ■■■■ can reproduce it ■■■■ own. Taking one ■■■■ another, upwards of a thousand works of literature and science are published annually in Bengal alone, and at least four times that number

toothsome morsel; ■■■ they devour science, law, history, biography, travel, politics, and even official papers, with equal relish* (Happily they could ■■■ devour the *stone* books of ancient days, or ■■■ wise men would not ■■■ be able to read them)

If, like ASMODEUS, we could *enter the houses* and view the scenes within, what strange things should we behold! Let us suppose this to be done. Our eyes would fail, did they desire, to penetrate the darkened chamber of maternity, which it would appear is often the chamber of death to the new-born babe,† from whom every possible intrusion, alike of fresh ■■■ and of malignant spirits is shut out, while a large fire is kept burning in the centre of the room, even in the hottest weather, and that for three weeks (or a month when a girl is born), till the ceremony of purification is performed. In the smaller households may be seen here and there ■■■ seemingly happy couple in loving association, though now and then a young husband beats his luck cruelly ■■■ but more frequently the solitary wife, from twelve to fifteen years old, with perhaps a puny infant at her breast, or on her hip, and one or two others at her heels, may be observed in a gloomy and wretched cell, with bare walls, adorned only with an

throughout the entire continent. And Hunter states that "4369 works ■■■ published ■■■ India in 1777 of which 436 were in the native languages, only 436 were translations, the remaining 4354 being original works or new editions."

"In ■■■ incredibly short space of time," says Sir Emerson Tennent, "a detachment of these pests will destroy a chest full of records, reducing the paper to fragments, and a shelf of books will be tunnelled into a gallery ■■■ happen to be in their line of march." Hence too, as Humboldt observes, "throughout the equatorial regions of America—and the same ■■■ ■■■ similar climates of the Old World indeed, in all where very special precautions are not taken against it—it is infinitely rare to find any records much ■■■ than half a century old." In Java—Java is ■■■ island of ■■■ Helena—the books of the Public Library were destroyed by white ants. And Hunter tells us of a press in which the records of his office were discovered. The volumes presented every appearance of age and decay, their yellow-stained margins were deeply eaten by insects, their outer pages crumbled to pieces under the most tender handling, and of ■■■ the sole palpable remains were clippings of paper margined with the granular ■■■ white ■■■ have behind. And again he says "Of the ■■■ that ■■■ occupied the ablest administrators during the past fifty ■■■ ■■■ rule—researches that they had designed ■■■ ■■■ of a ■■■ system of Indian rural law—the greater part has during ■■■ second fifty years been made over as a prey to the million ■■■ while

† It may be added that still-born children are said to be disposed of ■■■ room in ■■■ they ■■■ born.

Reminiscences of Seventy Years'

anything of those social enjoyments — those intellectual pleasures in which their Western sisters participate. And what shall — say of those European wives of native gentlemen who have been tempted to ally themselves with the *baboo*, and by — doing — committed to seclusion, and cut off from European society?

In many houses we may notice chapels appropriated to the worship of the "gods," and reminding us of the "chambers of imagery" of Ezekiel. *But we can — longer take the part of an Asmodeus*

The native population and all foreigners together (except those already mentioned, viz. British, French, Portuguese, and their descendants) number, it is understood (for no census has yet been taken in India*, about 218,000, making — total of 229,000 inhabitants of Calcutta. The division of the natives into Hindoos and Mussulmans, and the sub-division of the former into castes and the latter into sects,† seem likely to prevent for — long time to come—until, indeed, these barriers are broken down—any union of the people as a mass into one organised whole. And a yet greater gulf exists between the Europeans and the Natives.

On the opposite side of the river is Howrah, famous for shipbuilding, and having a special interest with Europeans who care for the natives, as identified with the reformer Rajah Ram Mohun Roy, the profound mathematician, Justice Dwarka Nauth Mitter; and the great Bengal poet, Varata Chandra Roy.

There, too, as we have seen, are the BOTANICAL GARDENS, which form one of the most beautiful and attractive resorts of the *cité* of Calcutta; and, indeed, have been compared — Milton's "Paradise." Founded and given to the State by General Kyd to whom the land had been presented by the Soobadar of Bengal some time in the last century—and laid out by the celebrated Roxburgh,‡ who was succeeded by

* The — Indian — was taken in 1871

† — is said to have predicted that his followers would separate themselves — seventy-three sects, all of which, however, — would eventually perish. There — *here* (as it would — four — sects, — many — ones.

‡ Author of the "Flora Indica," and other botanical works, and among them a Catalogue of the contents of these Botanical Gardens, edited by Rev. Dr. Carey.

Hamilton and Wallich,* the gardens ■ classic ground to ■ botanist, and to all lovers of nature ■ delicious retreat.† A fine banyan tree attracts the special attention of the visitor. Here, however, are to be seen, in all the grandeur of tropical growth, the productions of every ■ region, and conspicuous among them the varieties of stupendous creepers from Nepal. The establishment has this additional interest, that it is continually enriched by gifts and collections from all parts of the world ; while, on the other hand, it distributes seeds and plants freely to every part of the globe :

One curious custom in India is the Marriage of Trees by planting two of different species together, and entwining their branches. This is done ■ connection with some

* Author of the invaluable *Flora Asiatica* Kewes, and other important works.

† Dr Hooker notices, however, the destruction of most of the palms, and of all the noble tropical features of the gardens alluded to by Bishop Heber, during Dr Griffiths' rule. The avenue of sago palms, once the admiration of all visitors, and which for beauty and singularity ■ unmatched in any tropical garden had been swept away by the same unsparing hand which had destroyed the teak mahogany clove nutmeg, and cinnamon groves. But he adds. The great banyan tree is still the pride and ornament of the garden. Dr Falconer has ascertained satisfactorily that ■ is only seventy-five years old, annual ring, size, etc., afford no evidence in such a case but people were alive a few years ago who remembered well its site being occupied till 1752 by ■ *old date palm*, out of whose crown the *'anyan'* sprouted, and beneath which a fakir sat. It is ■ remarkable fact, he goes on to observe, "that the banyan seed rarely vegetates on the ground, but its lig. are eaten by birds, and the seeds deposited in the crowns of palms where they grow, sending down ■ that embrace and eventually kill the palm, which decays away. This tree is now eighty feet high, and throws an area three hundred feet in diameter into a dark cool shade. The gigantic limbs spread out about ten feet above the ground, and on Dr Falconer's arrival there were no more ■ eighty-nine descending trunks of props, there are now several hundred, and the growth of this grand mass of vegetation is proportionally stimulated and increased. The props are induced to sprout by wet clay and ■ tied to the branches beneath which ■ little pot of water is hung, ■ after they have made ■ progress they are encased in hamish tubes, and ■ coaxed down to the ground. They are more slender whips cords before reaching the earth, where they root, remaining very lax for several months, but gradually, as they grow and swell to the ■ of cables, they tighten, and eventually become very tense. This is a curious phenomenon, and ■ rapid that it appears to be due to the rooting part mechanically dragging down the aerial. The branch meanwhile continues ■ grow outwards, and being supplied by its own support thickens beyond ■ whence ■ props always start outwards from the ground towards ■ circumference of the tree. — *Himalayan Journal* (1855).

‡ Among its greatest triumphs is the introduction of the TEA plant ■ China into ■ and Assam, and, perhaps, also that of the Malabar ■ sugar-cane.

religious ceremony. Sleeman tells us that "among the Hindoos neither the [] who plants a grove [] [] wife can [] of the fruit till he [] married [] of the mango trees [] some other tree (commonly the tamarind tree) [] grows [] it in the [] grove." "

FLOWERS—fragrant, beautiful, and abundant—are the joy of India.

BIRDS! BIRDS! BIRDS! Besides the crows—crafty and vigilant, eager, busy, and bustling, walking about with all freedom and impudence, but flying off [] [] [] approach—the kites, and the Bengal green and blue rock pigeons, of which there are so many in Calcutta, there [] the large and splendidly-coloured minivet, the hair-crested drongo, with its wonderful voice,† the white-headed ibis, whose pink tail feathers are used by ladies as a head-dress, the pied fly-catcher (called the king of song birds), etc., etc. Many birds, including the peacock considered sacred ‡, the *gaur*, and the owl, are worshipped by the Hindoos.

"Turn art, O God! the life and light
Of all this wondrous world we see,
Its glow by day, its smile by night,
Are but reflections caught from Thee
Where'er we turn Thy glories shine
And all things fair and bright are Thine."

We have mentioned the Eurasians—the descendants of European fathers by native mothers. The great majority are of Portuguese, many of British, and some of French extraction.

* "The proprietor of one of the groves that stands between the Canton- [] and the town, old Berore Sing, had spent [] much in planting and watering the grove, and building walls and wells of pukka masonry, [] he could not afford to defray the expense of the marriage [] [] one of the trees, which was older than the rest when planted began [] bear [] in 1833, and poor old Berore Sing and his old wife were in great distress that they did [] not taste of the fruit whose flavour was so much praised by their children. They began to think that they had neglected a serious duty, and might in consequence be taken off before another [] could [] round. They therefore sold [] their silver and gold ornaments, [] borrowed [] they could, and before the [] season the grove [] married with [] due form and ceremony, to the great delight of [] old [] who tasted of the fruit in June 1834. — *Rambles of an Indian Official*

+ "The voice of this remarkable [] is changeable, and [] [] [] a beautiful song [] whistling, chattering and creaking like a rusty wheel, [] [] resembling [] higher strains of [] [] both striking and plaintive"—*Jerdan*

† Two English soldiers killed several peacocks. The people fell upon them and treated them so roughly that they soon after died.

Altogether they form a separate community, ■ distinct from ■ natives around them ■ from the Hindoos and Mussulmans, they do not travel, here they live and multiply, marrying generally among themselves. As they are daily increasing ■ number, they will of course in time become so numerous as to consider themselves a People, and desire ■ place in history. We are unwilling to speak ill of them, but they do not seem to be much regarded by our countrymen. While it is admitted that they are intelligent and industrious as clerks (in which capacity they ■ ■ be generally employed, they appear to devote little or no attention to the cultivation of literature or art, and to have ■ zeal in the pursuit of science. Yet one may certainly find among the Eurasians men possessing a variety of talent which would do honour to any of our countrymen and ladies adorned with every grace and accomplishment. But it would seem to be considered that these ■ ■ are among them.

Leprosy is sadly prevalent in Calcutta. Heber mentions it in his 'Journal' as "almost ■ ■ here as in Syria and Arabia," and there is reason to fear that since his time it has greatly increased. This seems to be little thought of. Nothing is done by Government to arrest it, which is strange and might well appear marvellous*. *Lepers are sometimes with their consent, buried alive.*

Calcutta cannot be called a healthy city, though it is not so bad as it once was. Fevers prevail, Europeans often sicken and die. The hearse very frequently passes in the direction of the cemetery—and great numbers of the natives die daily. Many indeed die who should not†. *Thousands are really murdered in India every year.* When a sick Hindoo appears ■ be approaching death‡, he is taken from his bed to the

* A Laper Asylum has since been erected at Calcutta, and much Christian effort appears to have been made to relieve the poor sufferers. Yet we heard that very recently there were thousands of lepers in the streets of that city, while the census of 1841 shows that the number in Bengal of persons so affected amounted to 56,531.

† We have already had occasion to speak of the thousands of infants ■ ■ sacrificed at Saugor. We saw also that a place haunted by a ■ ■ Brahmin, who told ■ ■ with justness, of the enormous number of children ■ ■ two thousand infants were annually destroyed. *Herbert's Memoirs.*

‡ Very early one December morning, which was cold to a European, but bitterly cold to a native. I have seen a young woman, her chin and limbs bare, and her body ■ ■ tightly clad, exposed ■ ■ the lonely river bank, and watched

river bank* by his ■■■■ (or the nearest male relative), be ■■■■ season ■■■■ the weather what it may, in order that his sins may be washed away in the Ganges; water from the stream is then poured over his head; he is rubbed and it would appear *drenched* with the river mud, which is also spread upon his forehead and breast, whereon the name of his "god" is then written; while he is called ■■■■ by his relatives to repeat such name, they also at the same time repeating it. Often they then leave him to die.† Sympathy and tenderness seem to be unknown. A missionary says: "At present I ■■■■ residing near the Hooghly, not far from Calcutta, and scenes like the following constantly occur under our windows. About midnight we hear the noise of a number of natives going down to the river; there is a pause, then a slight muttering, and sometimes you may catch the sound of some one as if choking: it is truly a human being, who is having his mouth crammed with mud and dirty water by 'his friends' 'HURRIE-NOT! HURRIE-NOT!' they urge him to repeat; and when he appears dead, they push his body into the stream: then singing some horrid song, they depart. Soon the tide washes the body ashore; and then we hear the dogs and jackals quarrelling over their horrid meal, as they tear the corpse limb from limb. In the morning a few vultures are sitting around the spot, and nothing remains but a few bones to attest one murder out of hundreds, perhaps thousands, committed every night on the course of this dreadful river. Within one-eighth of a mile I have counted the remains of six human bodies; and it is said that, when property is in question, it is not always a sick man who is thus treated. Every one knows that the bodies of men, women, and children pass constantly to and fro in the river."

■■■■ by the ■■■■ Brahmin and three hired old ■■■■. She had ■■■■ there an hour, ■■■■ unless her end were prematurely hastened, ■■■■ that she would have long to remain before death relieved her.' — *H'ritbrecht*.

"In case ■■■■ a person dying at a distance from the Ganges, a cow, duly decorated, is ■■■■ brought to his bedside, and he ■■■■ made ■■■■ grasp its tail, under the notion that by the sacred animal's assistance ■■■■ transported over the ■■■■ of death. Thus, however, ■■■■ quite ineffectual unless the ■■■■ is afterwards handed ■■■■ as ■■■■ ■■■■ Brahmins." — *Williams*.

† Should he *not* die, he becomes an outcast. The village of Chandah, forty-six ■■■■ from Calcutta, is entirely occupied by persons ■■■■ ■■■■ exposure.

We cannot, however, wonder at these horrors when we remember that the tutelary deity, from whom Calcutta derives its name, is the sanguinary goddess Kali, the Moloch of Hindostan, the patroness of murderers. Her temple is Kali Ghat, about two miles from the city,* and is the most popular and wealthy idolatrous shrine within many miles of Calcutta. She is represented by an image with a large head, black face, staring eyes, a broad and bloody tongue hanging down to her breast, four arms with a decapitated skull in each hand, and wearing also a necklace of skulls. To this hideous monster human sacrifices were formerly openly offered, and it is thought probable that they are sometimes secretly offered now, but generally some animal—usually a goat—is sacrificed in lieu. This is done daily, and on great festivals many oxen and goats are slaughtered in that way.† Yet it is understood that Kali is infinitely better pleased with the sacrifice of human lives‡. Surely Britons ought not to be indifferent while so hideous and bloody an idol is the reigning spirit among the native inhabitants of Calcutta, the City of Palaces, the seat of our Empire.

Yet this worship cannot be abolished in a day. The murderous sacrifice has, it is true, been prohibited, and, we

* It was here that our first Factory stood, the land on which it was erected being the first conceded to the English in this part of India. The Ghat was then only a miserable village. We have read that in 1802 a deputation from the Government went in procession to Kali Ghat, and made a thank-offering to the goddess of the Hindoos in the name of the Company for the success which the English have lately obtained in this country. Five thousand rupees were offered. Several thousand Natives witnessed the English presenting their offerings to this idol.

† "In temples such as that at Kali Ghat, where bloody sacrifices are offered, the courtyard has all the appearance and frightful smell of the shambles. On certain days of the year the executioners are at work from dawn to dark decapitating the victims whose blood streams over the pavement, whilst the sun is shining in all its strength. *—Hills.*

‡ Among the papers of Rajah Shaukar Sahal, who was executed for the part he had taken in the Mutiny in 1857, was the following Hums to Kali—

"O' great Kali, eat up the wicked,
Trample under thy feet the wicked,
Grind down the traitors. *—Hills.* Let us the
kill them, that none remain
Destroy their women, servants, and all kith,
Protect Shaukar Sahal
Preserve thy daughter, O Kali!
Listen to the call of the humble;
Do not delay to cut the heads of the unclean race
Devour them quickly, O great Kali."

may hope, ■■■ great extent prevented ; but indirect murder, if ■■■■ called indirect, still, ■■■ have shown, prevails ; and until the spirit of murder be exorcised, the law ■■■■ in its fulness be enforced. It is only Christianity, with its benign influences, that ■■■ drive out that spirit.

Few Englishmen will visit Hindostan without thinking of Reginald Heber,* the poet, and the apostolic divine, second Bishop of Calcutta, whose "Journey through India from Calcutta to Bombay" is now a classic in English literature. His Missionary Hymn,

"From Greenland's icy mountains,
From India's coral strand,"

is the most popular of all such compositions ; and that beginning—

"The Son of God goes forth to war,"

which is from his pen, one of the most noble † Nor can we forget the Baptist missionary, William Carey ("unquestionably," says John Foster, "the very foremost name of our times in the whole Christian world" ‡); who, to quote the words of Robert Hall, "from the lowest poverty and obscurity, without assistance, rose by dint of unrelenting industry to the highest

* It will be interesting to the lover of books to be reminded that Richard Heber, half-brother of the Bishop, was the famous collector of books noted by Dr. Dibdin as "Atticus," and designated by Alibon as "the most voracious HERON LIBRARIAN" ■■■ the annals of bibliography. His collection in England is said ■■■ have numbered 105,000 volumes and he had also many thousand volumes on the Continent. "On hearing of a curious book ■■■ has been known to put himself into the mail coach, and travel three, four, or five hundred miles to obtain it, fearful to entrust his ■■■■ to a letter." His residence ■■■ Pimlico, where he died, is told, like Magha-bech's at Florence, with books from the top to the bottom,—every chair, every table, every passage, containing piles of erudition. He had another house in York Street leading to Great James Street, Westminster, laden ■■■ the ground floor ■■■ the garret with curious books. He had a library ■■■ High Street, Oxford, an immense library at Paris, and another at Antwerp, another at Brussels, another at Ghent, and ■■■ other places ■■■ Low Countries, and in Germany. In short, there ■■■ neither end nor measure to his literary stores" (*Gentleman's Magazine*, January 1833). After ■■■ death, when his books ■■■ brought ■■■ the hammer, the sale in London occupied 216 days, and the proceeds amounted to £05,000.

† Both ■■■ among those selected ■■■ "The Best Hundred Hymns" ■■■ language

‡ "I am glad," ■■■ Gladstone, "to think that from the bosom of ■■■ Church ■■■ England there went ■■■ men like Bishop Selwyn ■■■ Bishop Patteson, bearing upon their labours a very heroic ■■■ apostolic stamp. But I rejoice ■■■ less unallegedly to recollect ■■■ they have ■■■ petitioners and rivals. Among many ■■■ minds ■■■ might name Carey and Marshman."

honours of literature, became one of the first of Orientalists, first of missionaries, and the instrument of diffusing religious knowledge among his contemporaries than has fallen the lot of any individual since the Reformation." It may be remembered that Carey, the "FATHER OF MODERN MISSIONS," and one of the principal founders of the Baptist Missionary Society, was in India as the first missionary of that society in 1793, that he was Professor of Oriental Languages in the college at Fort William from 1800 to 1830 and that up to 1832 the Serampore Mission which he conducted, had issued about two hundred thousand Bibles or portions of Scripture in forty Oriental languages or dialects. Hester and Carey represent to us the interest which the Christians of England, both Churchmen and Nonconformists feel in missionary enterprise in India. And the Bishop's College, which, as we have seen, stands at the threshold of the Indian capital as the School of the prophets for a Native ministry is an indication of the design of our National Church to plant Christianity throughout the land * while the Serampore Mission, whose special work is the translation and circulation of the Scriptures, shows that the sowing of the seed of the gospel in the native tongue is considered the primary work to be done.

But the sun is rapidly drawing near the western horizon, and all "society, roused from the torpor and indolence or escaped from the business of the day, is hastening to the

* We deeply regret to say (1852) that the design appears to have been grievously defective. Bishop Middleton pictured to himself a "second grove of Academi" in which it is as the night-blooming cereus of the Botanic Garden—the professors and students would walk—but he left the sweltering classrooms and debilitating scorch of the Calcutta quarter of Calcutta to atheism and Voltaire. Hence the only good fruit of the vast expense lavished to this day on Bishop's College has been the *Christianum Sangita* the Christian hymn in Sanscrit of the learned Dr. Mill, first Principal. What one of the early missionaries who started the stream in 1813 is still true. Sure I am that it wanted sports over weep, Bishop is now weeping in heaven over the mud of his heart.

Life of Dr. Duff

Pleisier, in her *Woman's Journey Round the World* incident in with this institution which reminds some of the neglect of public libraries that elsewhere (See Blades' *Enemies of Books*). The library is a noble looking room contains a rich collection of the works of authors, and is thrown open to pupils, the industry does not equal the magnificence of the arrangement it is taking book from the book-case I immediately let it fall again and ran to the other end of the room a swarm of bees had flown upon me from out the book-case."

" " ' to "eat the air." Here on the great plain, by broad roads in various directions, and with the fine river with boats and shipping full in view, may be Viceroy and his sisters (the Misses Eden, in carriage and four, with outriders and bodyguard, members of council, judges, and magistrates, in their several equipages (some lolling, as if spent, with feet carriage door, the general his English charger, the colonel his Arab, the cadet on his showy hack or "cast" stud horse, and European merchants, and private professionals, or less well mounted, on wheels, and moving along briskly. Here, too, are many of our fair countrywomen—residents in, or visitors to, Calcutta—some on horseback and some reclining in coaches, animating and gladdening the scene by their presence and their smiles, and receiving exchange the admiring courtesies of their male acquaintances. Here, too, are Native Princes—rajahs and ex-rajahs and nawabs—some in silk and gold, and some wrapped in costly shawls and glittering with jewellery, accompanied by their retinues, rich and fat *kubs* (often in the old-fashioned carriages laid aside by Europeans, and sent to the auction rooms), and Armenian and Persian merchants, each in his own special turn-out. The absence of ladies in the carriages of the native nobility and gentry is specially noticeable by the stranger, presenting a striking contrast to the carriages of the Europeans. Many occupants of carriages have their turbaned and liveried coachmen, their attendants standing behind, and their white-robed servants running alongside them (the horses not always very well "groomed"). Here, too, is the poor Eurasian quill-driver, his buggy trap, and his *whys running to take him*, and here and there some sailors "Jingling Johnnies," driving helter-skelter through the crowd. For number and variety of equipages and horses—of the latter the natives prefer the large Persian breed—the scene is unequalled. For the most part they move rapidly on, sweeping by like the Roman charioteers of old, but of the steeds are sorry creatures, drop behind, and eventually come to a dead stop, retire

Meanwhile still more interesting spectacle—at least, fathers and mothers—may be seen between Government House and river. For here the young "pale-faces" of "the better

sort"—the lords and ladies of the future—are gathered with their nurses, their ■■■■■ white-robed attendants, and their little equipages—pony and goat carriages, and all sorts of pretty miniature vehicles—and, the latter being collected in ■■■ place, the juveniles walk to and fro and gambol and sport in happy freedom. This goes on till sunset approaches, when the small conveyances are brought up, and the children are taken by the servants before it gets dark to their several homes. At the same time a more mournful procession—perhaps more than one, possibly five or six such processions—passes along another part of Calcutta to "that bourn whence ■■■ traveller returns."

The sun sinks—night immediately sets in, for there is no twilight here—the lamps of the carriages in the *Madan* are presently lit, and the scene then changes to a vision of gigantic fire-flies. But soon all is again dark, for all the *sahibs* and their ladies go to dinner. Lightnings play harmlessly on the horizon, there seems to be no thunder. We return to our quarters.

By-and-by, after some hours, we hear BOOM! the evening gun. Yet awhile, and the "fire-flies" are again seen; for to-night there are several balls, receptions, and *upper*s. The sky is intensely black, the stars shine out brightly, the tramp of horses, the rolling of wheels, and the shouts of palanquin-bearers are heard all around, houses, porches, and grounds are seen brilliantly lit up, and fair ladies glittering in light apparel, lace, and jewels, and officers in ■■■ uniforms, attended by swarms of native servants and torch-bearers, are seen passing to and fro in various directions*. The sound of *English* music is heard, and the merry dance goes on, to the amusement of the dark coloured spectators, who laugh at our people for not employing others to *dance for them* as they employ the nautch girls who unite dance and *work* and *amuse*—such ■■■ it is!—in their performances of which the natives are exceedingly fond. And so the night closes, amid the explosion and glitter of vari-coloured fireworks in which Hindostan excels, the drumming, and blowing of horns in the bazaars, the yelling of jackals, and other now familiar noises; the carriages ■■■ heard rolling home, and—we sleep.

* The juveniles, too, ■■■ have their evening parties, which ■■■ at an ■■■ hour.

CHAPTER III.

SUNDAY IN CALCUTTA.

BUT now Sunday has arrived. It was said of old that Sunday was only known in Calcutta to be something different from other days by the hoisting of the British flag at Fort William. Bishop Turner found all signs of a day of rest, Christian or national, utterly absent. The majority of the residents, even so late it would seem as 1830, made Sunday a time of pleasuring; when they could absent themselves from their offices, which were open and busy every day of the week. Boating excursions, picnic parties to Barrackpore and the French and Dutch settlements up the river, and pig-sticking on the edge of the Sunderbund jungles, were the employments of the *sahibs*. It is no longer so.* The Morning Gun, as usual, is fired at daybreak. The British flag—as in all our possessions the Day of Rest—is still hoisted. But there is now at least an outward reverence shown to the English Sabbath. We attend Divine Service in the Garrison Church (St. Peter's), a pretty Gothic building,† with a beautiful painted window. As might be expected, nearly all the congregation is Military. The punkahs (long, light frames of wood, covered with white cloth, suspended in the air, and moved to and fro by cords pulled by native attendants seated outside the church) stir and cool the atmosphere (which the ladies also fan), yet at the same time intercept the view,

* On January 12th, 1847, all public works, except in cases of urgent necessity, which were to be specially reported, were ordered by the Governor-General to be suspended on Sundays.

† "The Fort church," says Fergusson, "is a copy of the chapel at Inverness Place, Edinburgh, and that is a copy from St. Mary's, Beverley, and at the time it was built was the best thing of the class that had been done in India."

give a singular aspect to the building. The venerable Liturgy—nowhere, perhaps, so much appreciated as in a foreign land—reminds us, as we look around, that the countrymen who came here before us “got not the land in possession through their sword,” but, as it were, by THE SWORD OF THE LORD AND OF GIBJON.*

And now, with A-mo-deus-like flight and vision we pass from church to church of the Episcopalians †—St. John's,‡ consecrated by the ministrations of Claudius Buchanan and Henry Martyn to which Warren Hastings, his Council, and all the “Factors” in the settlement used to walk to Morning Service), which, as well as the adjoining pavilion, contain many memorials to old officers, and which has been enlarged, and is called “the Cathedral,”§ and the Old (Mission) Church, built in 1771 by Kienandier—a famous and, as it would appear, the first, Protestant missionary, who came to Calcutta at the instance of the Society for Promoting Christian Knowledge, in 1758, from Tranquebar ¶ and which was afterwards purchased and presented to the public by Mr. Charles Grant, and was the centre (as it is and has ever since been) of evangelical influence in this city, and which also has many memorials—

* See Judges vi.

Two churches were erected before those now standing, one of which perished in an earthquake, and the other was destroyed by Suraj-ood-Dowlah, in his sack of Calcutta.

¶ This is the church of which Mr. Wallace wrote many years ago—“Were a country gentleman in the full enjoyment of all his bodily faculties in this happy climate to be suddenly transported to St. John's Church in Calcutta during the performance of Divine service in the month of June, he would fancy himself seated among ghosts. He would look upon their pallid countenances with fear and see the big drops like tears coursing each other on the anxious brow notwithstanding the large fans suspended overhead, and drawn briskly backwards and forwards by means of ropes passed through the windows by natives outside to produce an artificial circulation of air. He adds, “He followed a gentle giant to his home, he would see him there throw off his coat and put on a light white jacket as a relief from his sufferings. And in passing the burning ground beyond Chowringhee the stranger would there perceive the numerous tombs, a plain evidence of the terrible mortality prevalent in the land of his sojourn.”

§ The erection of a more suitable building—a veritable CATHEDRAL—an object greatly desired by Bishop Wilson and others, is well known, and was accomplished by him. It is called St. Paul's, and is a fine building. The stone was laid October 5th 1833.

¶ Several other societies entered the field among them the Church Missionary Society (to whose work in India we shall have frequent occasion to refer), and the British and Foreign Bible Society.

§ The first Protestant Christian mission in India was at Tranquebar.

seem to be ■ principal that have any historic interest. None appear to possess any special architectural merit ;* but they show that the love of the Church of England ■ strong in the hearts of her expatriated children. A succession ■ Bishops— from Middleton (consecrated 1814), Heber, James and Turner, to the present Primate (Wilson)—have ruled the Church of our fathers in India. "DANIEL CALCUTTA," formerly the well-known Vicar of Islington, and of great repute as an evangelical preacher and author, ■ consecrated in 1832. He appears to regard himself as ■ veritable *father* of his people, possesses ■ thoroughly missionary spirit, and is most energetic and untiring in his labours. Next ■ the bishop is the Archdeacon, and under him several "Presidency Chaplains." The number, however, is far too few to represent ■ *National Church* in India. The prevailing tone of the Calcutta pulpit appears, as might be expected, to be Evangelical.

We pass on to other sacred fane. There are several Roman Catholic churches, attended chiefly by the Portuguese and Eurasians. The Baptists, we believe, have several Chapels in Calcutta. The Scotch church, St Andrew's, erected in 1813, is ■ handsome and notable one ; it is adorned with a steeple, and is the only "Kirk," we believe, in Calcutta. It is presided over by Dr. Duff, the first missionary of the Presbytery to India ; ■ distinguished preacher and lecturer, who has laid the foundation of the Institution (so well known in connection with his name) for giving to the youths of India, *through the medium of the English language*, ■ high scientific, literary, and Scriptural education. There ■ some other Christian churches in the metropolis. One of the most interesting and, it would appear, most *characteristic*† places of worship is the Union Chapel, ■ large and plain, but pleasant-

* "They are merely square halls, sometimes with ranges of pillars in the centre to support the roof where the span is such as to require their introduction, and with pillared porticoes outside to protect their walls and windows from the sun."—*Fergusson*.

† It is a parallelogram supported by two rows of massy pillars, and having at the further end the pulpit, and, opposite it, the organ. The walls are white, with long venetian windows reaching from the ■ to the roof. The floor is covered with fine Bengal matting ; the pews are of open trellis work, and contain from six to ten arm-chairs ; while from the roof are suspended the punkahs, which are kept in motion by the dark-faced, white-robed attendants. The congregation—among whom are ordinarily many

looking building ■ Dhurromtollah (the ■■ thoroughfare already mentioned), and the property of the London Missionary Society, in which evangelicals of all denominations worship together harmoniously, and where they have also ■ Monthly Meeting, and ■ Annual Meeting ■■ the first day of the year. Here the well-known missionaries Keith, Townley, Micajah Hill, and Lacroix (the greatest vernacular preacher), have ministered ; and here Mr Boaz now labours.

There is also ■ GREEK, and there is ■ ARMENIAN, Church.

We pass into the Native Congregations gathered together in the different parts of Calcutta, and we see the people all seated on mats—the women, with their babies, on one side the preacher, the men on the other, some of them in clean white dresses—all looking attentively at their pale-faced pastor as he reads or expounds to them the Scriptures in their own tongue ; or we listen while they sing with energy or pathos some familiar hymn with oft-repeated refrain, or again, we watch them listening to the preacher's sermon, as he sets forth and illustrates Gospel truth with story, and incident, and parable after the manner of the East, or, once more, we see them—having first been baptised, *at the cost in many cases of all they held dear**—gathered round the Holy Table, where they reverently unite with their pastor in the Sacred Feast ; and we feel that ■ work has been done by our Missionaries for India, the value of which it would be difficult to appreciate, though we, at the same time, are ■■ that the work of the Missionary in this country is too vast and too exacting to be accomplished without the aid to a very large degree of ■ Native Ministry. It would appear that Sunday Schools ■■ associated with the Native Churches, and in these we ■■ ■ very large extent, the hope of the future.

Christian Missions have indeed taken ■ deep root in Calcutta ; ■■ they are greatly needed, for the gross idolatry prevails. HINDOOISM recognises but ONE SUPREME (an apparently infinite and unintelligible nonentity), who is said to have sent forth from himself ■ sacred Triad—BRAHMA, the Creator ;

from various parts of Europe and America—are all ■■ white, ■■ ■■ women bonnets (some of ■■ lightly veiled), ■■ gentlemen in white jackets, white vests, and white cottons, the ■■ ■■ also in ■■ and flowing robes of white.

* Phil. iii. 8.

VISHNU, the *Preserver*; and SIVA, the *Destroyer*; who in their turn have given birth to 330,000,000 of "gods." Every Hindoo has his "god," whom he pays special homage with devotion, and everything that a Hindoo does from his birth to his death is an act of "religion." His devotion is incessant and universal. And yet he is constantly haunted and oppressed by the fear of demons—*devils*, wicked spirits of all kinds, from whom all evil proceeds, and whom he seeks by cruelties, which he supposes will please them, to propitiate. And the most advanced thought of Hindoo Philosophy is that "all around us is Maya, that is, *illusion*; the play, the amusement of the Supreme, who leads us to believe that we have a separate existence, which we have *not*; and that by-and-by all will be absorbed in Him, and there will be no conscious existence in the universe." Moreover, "the bulk of the rich and poor expend by far the larger portion of their earnings or income in offerings to idols." In this state of cruel bondage, helpless mysticism, and blind devotion, the Missionary comes to make known to them the glorious Gospel.

One of the most important of all Missionary operations in Calcutta in the present day is that recently inaugurated by Dr. Duff, the minister of the Scottish Church, in the educational institution to which we have alluded. Dr. Duff arrived in India from Edinburgh in 1830 as the Missionary of the Presbytery, with directions to form a Missionary School or College, but with no powers to formulate his own plans. This institution, after full inquiry, he determined to establish in Calcutta; and here, by giving a thorough English education, including *Scriptural* as well as general and scientific knowledge (a new idea), "to undermine the whole fabric of Hindooism, and lay a train which should by-and-by explode and tear up the whole fabric from its lowest depths." It was a high and ambitious resolve; but he undertook the task, and carried it on for awhile without any assistance, with but little sympathy, from his countrymen.† Yet

"It was the special glory of Alexander Duff that, arriving here in the midst of a great and intellectual movement of a completely *non-Christian* character, he at once resolved to make that character Christian."—*Dr. Cotton, Bishop of Calcutta.*

Dr. Duff found a friend in the celebrated Ram Mohun Roy, and it was through his assistance that he obtained five pupils, with whom he opened his new school.

he still persisted. He was convinced that every individual who received such a thorough English education, whether he became a ~~missionary~~ to Christianity or not, would, with it, imbibe much of the English spirit,* ~~and~~, become intellectually Anglicised. "Give me," he said afterwards, "the school-books and the schoolmasters of a country, and I will let any ~~one~~ else make not only its songs and its laws, but its literature, sciences, and philosophy." He pleaded eloquently at public meetings on behalf of this ~~new~~ system. In a few months his plans, experiences, and successes, ~~became~~ the talk of India †. In the course of five years he brought the rulers of the country to the conviction that the Government institutions for the education of the natives in Oriental lore were a mistake, and that the great object of the British Government ought to be the promotion of European literature and science among the natives of India. ‡ and gave to the Missionaries generally a

* The remark of Gibbon may be remembered. So sensible were the Romans of the influence of language over national manners that ~~the~~ their most serious care to extend with the progress of their arms, the use of the Latin tongue. The ~~various~~ dialects of Italy, the Sabine, the Etruscan, and the Venetic—~~all~~ sank into oblivion. The Western countries were civilised by the same hands which subdued them. As ~~the~~ the barbarians were reconciled to obedience, their minds were opened to any new impressions of knowledge and politeness. The language of Virgil and Cicero, though with ~~an~~ inevitable mixture of corruption, was so universally adopted in Africa, Spain, Gaul, Britain, and Pannonia, ~~that~~ the faint ~~traces~~ of Punic or Celtic idioms ~~were~~ preserved only ~~in~~ ~~the~~ or among the peasants. Education and study ~~had~~ nobly inspired the natives of those countries with the ~~use~~ of Roman.

† The same system was carried out at the missions subsequently planted by the Church of Scotland at the other presidencies of Madras and Bombay, ~~and~~ of thousands of the youth ~~of~~ India have thus received a Christian education.

‡ The famous Minute of Maraulay seems to have led to the issue of Lord Bentinck's proclamation of ~~the~~ 7th, 1835. That Minute deserves to be written in letters of gold. We can give but a brief extract from it. — "We have ~~to~~ educate ~~the~~ people who cannot at present be educated by ~~the~~ of their mother tongue. We must teach them ~~the~~ foreign language. ~~The~~ of our own language it is hardly necessary recapitulate. It stands pre-eminent, even ~~above~~ the languages of West. ~~It~~ with works of imagination not inferior ~~to~~ the noblest Greece ~~is~~ bequeathed to us, with models of every species of eloquence, with historical compositions which considered merely as ~~works of art~~ been surpassed, and which, considered ~~as~~ vehicles of ethical and political instruction, have never ~~been~~ equalled, with just and lively representations of human life and human nature, with the most profound speculations ~~on~~ metaphysics, morals, government, jurisprudence, and trade, with full and correct ~~information~~ respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready

educators which they not till then possessed. During the years that have since elapsed, many young men who have been trained in institution have discarded idolatries of India, and have been found on the high road Christianity* "If in India," Dr. Duff has himself said, "you only impart ordinary useful knowledge, you thereby demolish what by its people is regarded as sacred. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindoo system." But he has himself also said, "The raising up of a class of Native Teachers and Preachers from institution is the only thing that will meet the demands of India."

Dr. Duff is at this time in Europe, and we cannot therefore have the pleasure of making his acquaintance.

Equally important with the training of boys and young men—perhaps more so—in the Christianisation of India, is the work of FEMALE EDUCATION. A scholastic education may be said to begin with the art of reading. But "to teach a woman to read would a century ago have been regarded in the same light as if it had been suggested in London to instruct monkeys in Hullah's art of singing." And the lot of a Hindoo woman, it would seem, is still that of a poor despised one. Unwelcomed when born, and, *it allowed to*

access to all the vast intellectual wealth which all the of the earth have created and hoarded in the of many generations. It can safely be said that the literature extant in that language is of greater value than all the literature which three hundred years ago was extant in the languages of the world together. This all. In English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of government. It is to become the language of commerce throughout the East. It is the language of the great European communities which are rising, the one in the south of Africa, the other in Australia—communities which are becoming important, and closely connected with the Indian empire. Whether we look at the intrinsic value of our literature, or the particular situation of this country, we shall find the strongest reason to think that, of foreign tongues, the English tongue would be the most useful to our native subjects.

* "Dr. Duff's plan unites science with Christianity, chiefly at the intellectual improvement of the scholars. They are to judge the superior excellency of Christianity by the principles and tendencies. No one can deny that Dr. Duff has been eminently successful in developing and cultivating the mental faculties of his pupils. A somewhat similar plan seems to have been followed by the Boaz and Showanspore Institution."—*W. Caldwell*.

live, speedily betrothed to some infant boy, she is then left (untutored) ■ her childish sports till, ■ reaching the age of puberty,* she is conducted ■ the house of her husband, to be caged henceforth, like ■ wild bird in the ■■■■■. Consigned ■ most ■■■■ to ■ life of domestic drudgery † (it might well be termed slavery, vexed in polygamous households by the neglect of her husband and the jealousies of her fellow-wives, subject almost continually to the tyranny of a mother-in-law and the ill-will of sisters-in-law, she is without any intellectual, and has but little social, recreation or amusement. To her children she can give no higher education than she herself possesses. And thus life drags on, day after day, month after month, year after year. Should her husband die, though no longer required, as formerly, to immolate herself on his funeral pile,‡ she is consigned to a perpetual widowhood of utter desolation and contempt—and this is equally the case after only betrothal and before actual marriage—to the severest austerities, and to the most entire dependance on her sons ■ other relatives, who usually exact a heavy servitude from her in return for her support, and are not slow to reproach her with being a burden upon them. None but the poorest are exempt from this terrible doom, and they, too, ■ brought up in entire ignorance. It was in the hope (remote as its fulfilment might well have seemed) of rescuing Hindoo women from their deplorable condition, that, ■ we learn, a commencement was made in 1819 ■ the work of female education by some Eurasian young ladies at Calcutta, under the Baptist missionaries. This was followed up by Miss Cook (afterwards Mrs. Wilson), who opened the first native female school in January 1822, with seven pupils, and in the course of a year, under the patronage of the Marchioness of Hastings, had two hundred pupils ■ two schools. The Ladies' Society for Native Female Education ■ established in 1824, ■ the suggestion of the Committee of

■ The Shastras say that ■ girl ■ should be married in her eighth, ■ ■ ■ ■ ■ be married before her tenth year.

† Except in families possessing of abundance, the wife is charged with ■ ■ ■ ■ ■ household, ■ ■ ■ ■ ■ sweep ■ ■ ■ ■ ■ clearing of the ■ ■ ■ ■ ■ to the preparing ■ ■ ■ ■ ■ serving ■ ■ ■ ■ ■ meals.

‡ Lord Bentinck's administration was immortalised by the *Annals of Sad* on December 4th, 1839, after an existence of some three thousand years.

the Church Missionary Society; the Marchioness of Hastings encouraged it, and it obtained great success under the control of Mrs. Wilson. (A Ladies' Association for Native Female Education in parts of Calcutta which this Society could not reach, was founded in 1824, and carried on for years, when both were amalgamated.) The foundation of the Central School for the Education of Native Females was laid in May 1826, and the work has since been continued ever since. Only orphans and the humbler classes of females were at first yet, however, accessible; but there is good hope that the higher classes will by-and-by be reached. The fact that a native gentleman (Rajah Buddinauth Roy) has contributed more than twenty thousand rupees to the Central School, is itself most encouraging; and we cannot doubt that the natives of India will ultimately be released from their present state of ignorance and bondage. The young men who have had the benefit of English education will feel the need of intelligent domestic companions, and will themselves instruct their wives; and new channels will be opened by which the fertilising streams of knowledge will spread themselves over the land.

The COLLEGE OF FORT WILLIAM, established by Lord Wellesley in the year 1800, was founded for the purpose of remedying defects in the education of the Company's civil servants, whose original designations of Writer, Factor, and Merchant had become utterly inapplicable, and who were now called upon to discharge the duties of Magistrates, Judges, Ambassadors, and Governors of Provinces. He therefore proposed to establish a Collegiate Institution, with several professors, etc.; intending, indeed, as was supposed, to form "a magnificent repository of European learning and principles, and Asiatic erudition; a vast moral magazine or treasury, in which the stores of learning and wisdom might indefinitely accumulate, and in which the sages of the East might in studious solitudes be as attractive even than the sacred sages of Benares." He proceeded to carry out his plans by appointing professors,* but the Court of Directors disapproved of this step, and their Governor-General, and

* Among these was the despised missionary. William Carey, the only man in Bengal then qualified to undertake the office of teaching Bengalee.

peremptorily ordered the immediate abolition of the College. Under the influence of Lord Wellesley, however, it was permitted to be remodelled and revived on a reduced scale.

A Department was formed in the College of Fort William for the translation of the Scriptures into the Oriental languages, and as early as 1805 a commencement had been made in certain tongues. The first version of any of the Gospels in Hindostanee and Persian printed in India issued from the College Press. Within the first seven years of the existence of this Institution it had produced nearly a hundred volumes of Oriental literature. But in 1807 the establishment was reduced within narrower limits and the translations of the Scriptures and other works suspended. Its name, however, says Buchanan, will live for its record is in many languages and the good it hath done will never die.

But the morning is passing on as we go from church to church, from congregation to congregation. The sun grows hot, and we retire to our quarters. As we do so we cannot but be reminded by the stir and bustle all around us that the Hindoos have no weekly day of rest. The Mohammedans have their Sabbath on Friday and more or less piously observe it. But the Hindoos have no such rest day. Yet the latter have numerous Holidays in the year during some of which, though nominally *Ashuras* Festivals they break out into scenes of riot which indeed as it would seem are a part of their religion—for days together.

The Holi, the Hindoo Carnival, commemorates (on the vernal equinox), with wild saturnalia, the beginning of the New Year. (It is remarkable that this holiday, which occurs about March 31st is a kind of April Fools' day.) The CHITRAKUT POUJAN, a popular swinging festival is held in March in honour of Siva, the third person of the Hindoo Triad, during its continuance, after several days devoted to preliminary ceremonies and noisy processions, the worshippers (sprinkled with vermillion, and wearing parti coloured garments, garlands, etc., suspending themselves by hooks passed through the muscles of the back swing swiftly round a lofty height, hang by the feet over fires kindled beneath them, in other ways inflict on themselves frightful tortures, to acquire "merit" will entitle

them ■ salvation The DOORGA POOJAH, ■ greatest ■
 ■ popular of ■ the festivals in Bengal, is ■ in Septem-
 ber, in honour of Devi, the consort of Siva (the same with
 Kali, the black goddess of Calcutta), and lasts fifteen days
 (the first half-month of the Hindoo lunar year) During the
 first eight days of this period all public business ■ suspended,
 universal festivity and licence prevail, and every Hindoo visits
 his native place, and keeps holiday with his kindred Several
 of the first days of the feast having been devoted ■ pre-
 liminary religious ceremonies, three days of worship follow,
 thousands of images (provided beforehand) are consecrated
 during the first two days, and adoration (with music, libi-
 dinous song, and wanton dancing by the temple women, who
 are richly dressed and covered with jewels) succeeds the con-
 secration, while spectators are entertained with fruits and
 sweetmeats, and guests of distinction are perfumed On the
 third day bullocks, goats, sheep etc, in countless numbers
 are sacrificed, after which the multitudes rich and poor) daub
 and besmear themselves with the clotted blood and mud of
 the temple floor, and dance like Bacchianian furies before the
 idols* and through the streets (in which the idols are set up)
 During the three days of worship the mansions of opulent
 natives are illuminated at night, and thrown open for the
 reception of European guests, who are invited to view the
 processions and dances before the images and whose ■
 ten nce is thus sought, and it would appear gained, for these
 idolatries Next day the idols are paraded with great pomp,
 music, and ceremony, and carried to the river, the stages on
 which they are placed are put between boats filled with mu-
 sicians, singers, and dancers, and, while the banks ■ covered
 with thousands of spectators, and shameless abominations ■
 openly committed, they are toppled ■ the water An inter-
 val of comparative quiet follows On the fifteenth day the
 devotees of the goddess spend the night in sports and ■
 ■ (it being considered unlucky to sleep and ■ Doorga
 Poojah is brought ■ a close† Another festival ■ the RAT'H

* Exord ■ 6

† The profusion of offerings presented during this festival is wonderful.
 A wealthy native has been known to give eighty thousand pounds ■
 of sweetmeats, eighty thousand pounds weight of sugar, a thousand sorts
 of cloth garments, a thousand suits of silk, and a thousand offerings of rice,

JATTRA, ■ Airing of the Images of Juggernaut, when ■ hideous idol and its ugly companions, gorgeously dressed, are *dragged** out from their temple, amid shouts of joy, plaudits, and acclamations, and placed upon their several cars, which are then drawn by thousands of men, women, and children, amid great noise, tumult, and clatter of loud-sounding and inharmonious instruments, to some neighbouring shrines, whence, after ■ while, they are taken back. The most enthusiastic of their worshippers have sometimes thrown themselves beneath the ponderous wheels of the cars, and been crushed to death. (There are twelve Juggernaut festivals annually, of which the Rath Jatra is the principal.) The **DASAHARA** also, which commemorates the descent of Gunga (the Ganges) from the mountain Baikuntha, is celebrated by thousands bathing together in that river, and casting offerings of flowers, fruit, and grain into it. An annual *Lumatha*, the **RAM LILLA**, a kind of Guy Fawkes' Day, with mock fights and wristlings, may also be mentioned, as it is celebrated with various degrees of splendour all over India, to commemorate the Victory of Ram—one of the three incarnations of Vishnu—over the giant Ravana, and the recovery of Seta, the spouse of the former, from the latter. Other holidays might be mentioned. Altogether, thirty-seven days in the year are festival days among the Hindoos, more or less generally observed.

The Mahomedans, too, have their festivals. The principal is the **MONTAKKIM** (which lasts ten days, and is literally a fast, but has the appearance of a festival), the pageantry of which—for it abounds with splendid processions in honour

plantains, and other fruit. Another wealthy native has been known to spend upwards of £30,000 sterling on the offerings, the observances, and the exhibition ■ a single festival, and upwards of £100,000 annually afterwards ■ end of his life. In Calcutta alone, at the lowest and most moderate ■ ■ million sterling ■ annually expended on the celebration ■ **Doorga Poojah**.

"So says Mr. Sterling, who long resided ■ the temple of Juggernaut. "■ cord being fastened round their necks certain priests ■ whom ■ duty belongs drag them down the steps and through the mud, whilst ■ keep the figures erect, and help ■ moments by shoving ■ behind, in ■ most indifferent and un ■ ■ if they thought the whole business a good joke. In this way the ■ idols go rocking ■ pitching along through the crowd until they reach the ■ which they are made to ■ by ■ similar process, up an inclined platform reaching from the stage of the machine to the ground."

■ ■■■■ and Hussein, ■■ first martyrs of their faith—rivals ■■ idolatrous pomp of ■■ Hindoos. There ■■ the BUCKRA EAMÉ, or Day of Sacrifice, commemorative of Abraham's wonderful offering (making it, however, the offering up of Ishmael instead of Isaac), in which they slay certain animals, which they ■■ led to believe will ■■ in readiness ■■ the believers' way to doom to convey them ■■■■ the bridge Al-Sirat into Paradise. The BHEAREK is a night festival, celebrated by magnificent illuminations on the Ganges, in honour (as it is related) of the deliverance of ■■ ancient king of Bengal from drowning, when he had fallen at night into the river, by the timely aid of a troop of maidens, who, after the ■■■■ of Indian women, had launched into the stream many little lamp-bearing boats, the united light of which enabled his attendants to rescue him. These Mahommedan festivals differ greatly from those of the Hindoos, and commend themselves to our respect, as they commemorate events of human interest, and are associated with persons who deserve to be gratefully and affectionately remembered. It is ■■ markable that Hindoos and Mahommedans—who in general so cordially hate each other—unite together on some of these occasions, the Mahommedans especially participating with the Hindoos in the saturnalia of the Hooly, and the Hindoos with the Mahommedans in the solemnities of the Mohurrum.* Yet

* When, however, these festivals happen ■■ the ■■■■ time, ■■ would ■■■■ there ■■ much quarrelling. "The Mahommedan festivals," ■■■■ Colonel Sleeman, "are regulated by the lunar, and those ■■ ■■ Hindoos by ■■ solar year, and they cross each other every thirty ■■ forty years, and the remarks by the way! furnish fair occasion for the local authorities ■■ inter- ■■■■ effectually. People who receive or ■■■■ insults or ■■■■ commonly postpone their revenge till these religious festivals ■■■■ round, when they hope to be ■■■■ settle their accounts with impunity ■■■■ the excited crowd. The mournful procession of the Mohurrum, when ■■ Mahom- ■■■■ are ■■■■ ■■ madness by ■■ recollection ■■ the really affecting ■■■■ of the grandchildren of their prophet, ■■ by the ■■■■ their tombs, ■■ their sombre ■■■■ crosses ■■ of ■■ Hoolé, in ■■■■ the Hindoos ■■ excited to tumultuous and licentious ■■ by ■■ bacchanalian songs and dances, every thirty-six years, and they reign together for some four or five days, during which the scene in every large ■■■■ ■■ really terrific. The ■■■■ are liable ■■ meet in ■■ street, ■■ the lees of the wine of ■■ Hindoos, or the red powder ■■■■ is substituted for them, is liable to fall upon the tombs of the others. ■■■■ pass on, forgetting in ■■■■ joy all distinctions ■■ age, ■■ or religion, their clothes ■■ persons besmeared with the red powder, ■■■■ is moistened and thrown from all kinds of machines over friend and foe; while, meeting these, come the Mahommedans, clothed in their green

is difficult, perhaps, for this: the Carnival, with sport and fun, has an attraction for human nature, whether Hindoo or Mahomedan: the pageantry of Mohurrum, like all great spectacles, has especial attractions for the Hindoo. There some other Moslem holidays. Altogether the Mahomedans have seventeen days of festival in the year: and it may readily be supposed that, business is suspended (as is understood) on all these occasions, well on the Hindoo festivals; to some extent on the Jewish sabbaths, etc: and on great Christian holidays, the interruption which they occasion to trade is excessive.

Our Sunday is almost gone. The hours have passed quietly away since we retreated from the sunshine. Evening is nigh at hand; and the Churches and Chapels are opening for service. Let us visit one of our missionary-preaching places. Like most of its kind in Calcutta, it is a very simple and unpretending building, but so situated as to attract the attention of passers-by. Within, it is an open space, with room for numerous hearers to sit down in, and a raised platform for the minister, with a bookboard in front of it. Scarcely any one is yet present, but one after another drops in, some (coolies) carrying bags of rice, others bales of cloth, and others articles for sale; while some are clerks, travellers, and idlers. The minister and a native teacher presently enter, preceded and followed by a little crowd, who have evidently been attracted by the minister or his assistant preaching outside. Both minister and helper ascend the platform, a hymn is given out—the natives fond of singing.

mourning, with gloomy, downcast looks, beating their breasts, ready to kill themselves, and too for an excuse to kill anybody else. Let but one drop of the lees of *pox* fall upon the image of the tomb it passes, and a words fly from their scabbards, man an innocent person the town in which the magistrate not at hand his police military force. Proudly conscious of our power, the magistrates refuse to prohibit class from laughing because the other happens weeping, and the Hindoos, on such occasions, laugh the heartily to let the world see that they are free to do so.

RAMADAN—a of thirty days from sunset—has by Mahomedan festivals, which have been to forty-seven days annually. How rigorous a fast, which, moreover, is not accompanied by a cessation of he regarded as a festival, unaccountable.

■ ■ join in the refrain, ■ the minister, after prayer, reads ■ chapter or part of a chapter from the Bible, which ■ then proceeds ■ explain, in ■ ■ familiar ■ the people, going ■ for nearly an hour, while many of the ■ gregation pass in and out, ■ listening for awhile, ■ perhaps, loudly interrupting, or asking questions, and ■ laughing and jeering. However, some remain all the time, and at the end gather round the minister, who descends from the platform, and talks with them, and finally dismisses them with gifts of books and tracts, which they carry away, and ■ of which are conveyed into distant parts, where it ■ that they often silently preach the Gospel.

"I never see a Missionary," says the eminent Civil Commissioner, Dr. Cust (who has held some of the highest judicial and revenue posts in Northern India), "but I seem to wish that I were one of them. Are they not to be envied, whose duties in this world lead them to the next, whose zeal in their earthly vocations promotes the work of their own salvation? They stand among the heathen as an ensign of what each of us values most: the General represents our victorious arms, the Governor our triumphs of administration, but the Missionary displays our virtues, our patience, our Christian charity, and should we not be proud of him? I ask myself, How is it that so few of England's learned and pious men select this profession? *Had I life to begin again, this would be my choice:* the glories and profits of other professions ■ but ■ vanity. We have fought battles, which ■ scarcely known beyond the ■ limit of the echo of the ■ We have ruled over Provinces, but our fame is forgotten as ■ as we are gone. But should ■ have saved souls, a long line of Christians will carry back the legends of their family ■ era, and entwine our names with the golden ■ of grateful thanksgiving. Who remembers the Generals, the Proconsuls of the time of the Cæsars? Who remembers ■ the Apostles?"

■ the day is ■ The funeral flames light ■ horizon. The Evening Gun ■ fired. We ■ quarters, ■ rest.

CHAPTER IV

ON THE MARCH CHINSURAH AND BURDUAN

WE were directed to prepare for the March. I was about to begin real soldiering, and to see the Mofussil—the Upper Provinces of Bengal, and North-West India.

There are four ways of travelling from Calcutta to Upper Bengal and the North-Western Provinces: by Palanquin Dak—a most wearisome and very expensive way for a long journey, and very disgusting at night, from the smell of the bearers' torches; by Horse Dak—that is, by relays of horses that await you at such places on the road as you may pre-arrange; by the River route, boats towed by slow stevedores (as far as Allahabad), and by the ordinary Sailing Boat—which is the most tedious of all, a few hundred miles occupying several months. We, however, are to trudge the road on foot, with heavy shako on head, throttling stock round neck, buttoned-up cloth uniform, knapsack on back, shoulder-belt and breastplate, pouch and water can, haversack in loins, and "Brown Bess" on shoulder. We are to proceed, moreover, from Calcutta, the City of Palaces, to HAWAHEENAGH, "*the Haunt of a Thousand Tigers*."

Rat-tat,—rat-tat,—rat-tat-ta! I was aroused by the beating of the *réveille* on the morning appointed for the start of our march. I sprang up in my bed, and about for a moment, rubbed my eyes, and throwing off the thin sheet which alone shielded me from the attacks of the mosquitoes, and hastily dressing, issued into the open air. It was just four not a gleam of daylight was visible, the moon—far more brilliant than in Europe—was

setting; the barrack lamps were faintly; natives were to be seen running and fro with torches; soldiers loading baggage carts with their bedding, and buckling their knapsacks; elephants trotting off with tents: and a general bustle and stir were apparent. I too buckled on my knapsack, and joined my comrades. The bugle presently sounded the assembly; all fell in, the word, "QUICK MARCH!" soon after given, and away we went to the sound of the drum.

We were out in the country, among the villages, where in rich luxuriance flourish the graceful bamboo, the towering palm, and, above all, the wondrous, stately, and sacred Banyan (the *Ficus Indicus* of botanists), with the leaves of which Milton conceives our first parents to have attired themselves after the Fall, and which he well describes as

"Branching long and broad that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade,
High overarch'd, echoing walks between; "

having sometimes a total circumference of five or six hundred feet, with an average height of one hundred, and affording a tent-like shelter to travellers, and a home to innumerable birds and to large families of monkeys. What a picture, again, does Southey give of this tree in his "Curse of Kehama"!

The stranger cannot but be impressed with the great beauty and fertility of the land. "The Valley of the Ganges," it has been said, "is one of the richest on the globe, and contains a greater extent of vegetable mould and of land under cultivation than any other country in that continent, except perhaps the Chinese Empire."† How different an aspect it must often have presented under the tyrannous Mahomedan rule, and

* "Paradise Lost," Book ix. (It may be observed that when the roots descend and overhang a public road, it becomes necessary, if they have descended so low as to be within reach, to twist them together, in this way, by tying with a rope, to give them a slanting direction. If they are sufficiently long to reach the earth on the other side of the way. Then the road actually passes between the roots of the tree.)

† Lower Bengal has three harvests annually, described by Sir W. W. Hunter, as the scanty pulse crop in spring; a more important rice crop in summer; and the great rice crop, the heaviest of the year, in December.

even in years of drought consequent famine may sway, may imagine, when we read that in 1789 of the Company's territories become "a jungle inhabited only by wild beasts." There is nothing, however, would seem, like English plough.* Rice is the staple product, Bengal being the most important rice-growing region of India, wheat, sugar-cane, peas, beans, etc. also largely cultivated. But the stranger is also impressed with the miserable poverty of the people, most of whom agriculturists. Their houses in general are but mud huts, with bamboo roofs and thatch, the floor and walls plastered with cowdung which is thought to prevent insects finding a harbour, and to keep the damp; and the furniture of their dwellings seems limited to a few of the most necessary articles—a bedstead of bamboo and rope, or two brass, and some earthen vessels; a stool or two, and, perhaps, a mat or basket, while their dress consists of a scanty cloth round their loins, and possibly another among the better sort thrown, like a Roman toga, round their shoulders. The ryots (as the small farmers are called) victims of the subletting system, the zamindars—the hereditary proprietors of the soil—devour the fruit of their labours.

The LAND is the chief source of our Indian Revenue, the manufacture of SALT, which is a Government monopoly,† used by Clive to give the Civil Servants of his day a suitable income—is its next main source; which is much to be regretted, and some think is the cause why cholera is so prevalent, and the third great source is the monopoly of OPium, the beneficent anodyne and elysian potion.

* The is not a plough. A plough consists mainly of a wrest, sock coulter, mould-board and share. The native article lacks the altogether and is general the coulter. The wrest also is often merely pointed wood, instead of iron. Hence the breaking up of the surface of the land, which is a misnomer to dignify by the name "ploughing," has to be repeated many often an twenty—and, all, the husbandman has not unfrequently to cover his field with women children pieces with clods of wood the which so-called plough set loose without cutting—Jeffress.

† The was extensively manufactured for the Government places along the sea coast. This system continued until when it was gradually abolished, and a duty substituted.

‡ Opium has now taken the place of as second, while Salt has source of revenue.

How strange that India ■■■■ ■■■■ OF VILLAGES! * Every village forms ■ distinct community, ■ little Republic, as in ancient times, when these were grouped into ■ chieftainships ■■ thousand villages, lordships ■■ each hundred, and governorships over every ten, with ■ head-man ■ each village. Each village has ■■ its ■■ *Potail*, ■ chief magistrate; its *Pauchayet*, or council; its priest (greater than all), astronomer ■ astrologer, banker, attorney, doctor, midwife, schoolmaster, musician, poet, goldsmith, barber, smith, carpenter (who is also builder and wheelwright), brazier, weaver, † shoemaker, potter, basket-maker, washerman, and watchman, as well ■ its great body of peasantry. Some of these may occasionally be wanting; others may sometimes be added; and offices are not unfrequently combined.

And every village has its tutelary deities. The pagoda usually occupies the centre of the village, or the neighbourhood of the market-place, and is often surrounded by trees, under which the people assemble. ‡ Yet every, or almost

* "What Colonel Sleeman so continually insists on is that no one knows India who does not know the people in their village communities. It is that village life which in India had given its peculiar impress to the Indian character, ■■ so than to any other country we know. When in Indian history we hear so much of kings and emperors, of rajahs and maharajahs, ■■ apt to think of India ■■ an Eastern monarchy, ruled by ■ central power, and without any trace of ■■ self-government which forms the pride of England. But those who have most carefully studied the political life of India tell you the very opposite. To the ordinary Hindu, I mean to ninety-nine out of every hundred, the village was his world."—*Max Müller*.

† Beside the village weaver, "in the ■■■■ hut," ■ Sir George Birdwood observes, "the mother of the family will be found, with her daughters, engaged ■ spinning or weaving; and in the proudest native houses of the great polytechnical cities, the mistress, with her maid-■■■ may ■ seen ■■ hours of the day embroidering cloth in coloured ■■ and silver and gold thread, reminding the visitor of similar household ■■ ancient Rome."

‡ "These temples, however," says a writer on the subject, ■■ none of the ends of a lecture-room, ■■ of ■ Christian sanctuary. Here ■■ passions ■■ never raised to heaven by sacred music, ■■ by the voices ■■ a large and devout congregation celebrating the praises of ■■ Deity in ■■ ■■ of ■■ poetry; here no devout feelings are awakened by prayer ■■ confession, ■■ the ■■ truths of religion explained ■■ upon the ■■ of an attentive crowd by the eloquence of a public speaker. The daily ■■ of the temple is performed by the ■■ priest, with all the dullness, carelessness, and insipidity necessarily connected with a service ■■ a strange tongue repeated before ■■ idol made of cold stone, ■■ in ■■ priest has no interest whatever. When the crowd do, as on festive occasions, assemble before the temple, it is to enter upon orgies which destroy every vestige of moral feeling, and excite to every outrage upon virtue."

every village in India has its *devils*, who are objects of worship,* and whose attacks it is supposed to be liable. Pigs are common village scavengers: the humble followers of the jackals, the crows, the kites, and the adjutants.

Our commanding-officer was Colonel Frushard, a name well known in connection with the history of Bengal about the latter end of the last century, as that of one of those unsuccessful "adventurers" who, in every district of this province, struggling against usury, sickness, heat, and malaria—rigidly excluded from the society of their official fellow-countrymen,—and unable to afford "those necessary luxuries which alone rendered existence in India tolerable to a native of the temperate zone" were afterwards relieved from oppressive inflictions. He became, though a non-official, a powerful and influential silk planter,† Magistrate, and self-appointed Judge.

And here let us mention Major Rennell, an officer first of the Royal Navy and then of the Bengal Army, who, in addition to his works on marine subjects, and on other countries, did so much about the close of the last century to extend our knowledge of comparative geography,‡ and whose "Memoir of a

* This practice is very common in India, especially among the Hindus. The fear of the devils has a most pernicious effect upon the mind and body of the people, and not a few fall a prey to this imaginary fear. The and demon worshippers are a bar to civilisation. *The K. B. Vishram Ramji Gholi.*

His factory, rebuilt several times, "in form," says Sir W. Hunter (1868), "the most imposing mercantile edifice in Bechiboom." It is charmingly situated on a rising ground on the bank of the Meru, defended from river by colossal bastions, and surrounded by a high and many-angled wall, enclosing a space large enough to form a little town. The of his ancient library (and we are greatly interested to know this) "still bears witness to a fair degree of mental culture on the part of its possessors, particularly an *editio princeps* of Gildem, viz. whole quartos, over whose pages let us hope the isolated adventurer often forgot squabbles with the collector and the floods that threatened mulberry fields. now employ 2500 for the single process of winding the cocoons, and if to them be added the banded multitudes of mulberry-growers and silkworm-breeders, with their may be calculated that the factory gives to 15,000 persons. outlay averages £72,000, or nearly as much again as investment of the Commercial Resident of bygone days, and yearly value of general silk manufactures of the district exceeds £160,000."—*Rural Bengal.*

1 "Geographical System of Herodotus explained by a Comparison with those of other Ancient Authors. *My Geography,*" a of wonderful and unvalued merit,—the more as was unacquainted with Greek.

Map ■ Hindostan "• shed more light on its geography and topography ■ ■ ever before been gained.

We have also ■ Anglo-Indian poets Among ■ ■ may mention Captain D L Richardson, who thus describes ■ us

AN ■ DAY

Lo! morning wakes upon the grey hill's brow
Raising the veil of ■ twilight ■,
And hark! from mango tope and tamarind bough
The glad birds mthns ring! On Gunga's shore
Yon sable ■ with ritual signs adore
The rising Lord of Day. Above ■ vale
■ the ■ palmyra proudly soar,
And ■ his verdant wreath—a lustre pak,
Gleams on the broad-fringed leaves that rustle in the gale.

Noon

Tis ■ the noontide hour. No sounds arise
To cheer the sultry calm,—deep silence reigns
Among the drooping groves, the fervid skies
Glan on the slumbering wave, on yon wide plains
The zephyr dies—no hope of rest detain
The wanderer there, the sun's meridian might
No fragrant bower, no ■ cloud restrains,—
The silver rays, insufferably bright,
Play on the fevered brow, and mock the dazzled sight!

NIGHT.

The gentle evening comes! The gradual breeze,
The milder radiance and the longer shade
Steal o'er the scene! Through slowly waving ■
The pale ■ smiles,—the minstrels of the glade
Hail night's fair queen, and, ■ the day-beams ■
Along the crimson west through twilight gloom
The hresfly darts, and when all lowly laid,
■ repose, the Moslem's hands ■
The consecrated lamp o'er Beauty's hallowed tomb!

Yet another Indian officer, Major Calder Campbell, ■ delighted ■ fellow-exiles with his ■ We ■ with him hereafter.

■ will be understood that we are ■ living in ■ These ■ of white canvas, large enough to contain a ■

" This work suggested Dr William Robertson's " Historical Disquisition ■ the Knowledge which the Ancients had of India, and the Progress of Trade with that Country prior to the Discovery of the Passage to it by the Cape of Good Hope."

number of men, whose bedding is spread ■ straw ■ on the ground (when straw is to be had), and who sleep feet to feet, the ■ pole occupy ■ the centre, with the muskets piled, and belts, pouches, haversacks, etc., suspended around it. Of course there are a large number of tents to a regiment, and the officers have separate tents, around which their horses are picketed and their native servants sleep; while in the rear is the regimental bazaar, the elephants that carry the tents from camping-ground to camping-ground, the other baggage animals, and the native carts or "hackeries." Altogether the camp has ■ picturesque appearance, and is often, as it were, ■ town in the wilderness.

* ■ ■ * *

We ■ now at Chinsurah (famous for its tobacco and cheroots), ■ very interesting town, it having been the site of one of the five factories established on the Hooghly by the nations of Europe—by England about 1640—when they were first permitted by the Mogul emperors to share in the trade ■ Bengal. Here it was that when the Dutch came into collision with the English, the commander of our forces received the laconic epistle from Clive: "Dear Forde, Fight them at once; I will send you the Order ■ Council to-morrow." It was ceded to us ■ exchange for Sumatra ■ 1825. ■ has the enviable reputation of being one of the healthiest places in Bengal, it is the station of a European regiment, and numerous merchants and pensioners live here (Yet the graveyard, though a large one, is said to be very full of our soldiers.*) Many of the Dutch mansions yet remain on the bank of the river. Some of them are understood to be inhabited by wealthy natives, but some are in ruins. Here are ■ church built by a Dutch governor in 1764, at his own expense, containing some curious escutcheons of old Dutch governors, and now used by our troops, a Government College; and a station of the London Missionary Society.† (The Mission of the Society for the Propagation of the Gospel

* The author of "Four Years' Service in India, passing through ■ (in the rainy season), a few years later, observes: "Such a graveyard I never witnessed. The earth being so ■ water, it filled the graves immediately; so ■ we had to pile the earth and ■ upon the coffin to sink it."

† A Zenana Mission has lately been established here.

Foreign Parts founded by Bishop Heber.*) A little farther up the river is an old settlement of the Portuguese, where they had a fort, and sustained a siege of three months, but were then obliged to retire to their ships, of which were captured, and four thousand Portuguese taken prisoners. Hooghly, as it was called, was afterwards the residence of the English, and continued to be so till the founding of Calcutta in 1686.

Six days after leaving Calcutta we entered Burdwan, called in Sanscrit "The Ornament of the Earth," the chief town of a district of the same name ceded in 1760 to the British. Its Sanscrit title was probably given it in consequence of the rich endowment of the Brahmins by its princes, for the priests are said to have possessed 45,000 acres of land in the district. Yet the city, though large, is altogether without architectural beauty, and, with all due deference to the Brahmins, scarcely deserves to be called a city at all, but only a big aggregation of huts in the midst of a forest. The utmost ignorance of, and insensibility to, the laws of health are every where apparent. The district, however, is well cultivated, and is called, very justly, "The Garden of Bengal", and, being exceedingly fruitful,† is also densely populated,† having between six and

* Here, in 1814 Mr May an humble Dissenting minister commenced an attempt at gratuitous vernacular education, which was immediately successful, and which, being subsequently encouraged and subsidised by Government became so widely extended that at the death of his decease there were of thirty-six schools attended by about three thousand natives, Hindus and Mohammedans, attested his zeal, prudence, and benevolent perseverance.

† In this district, as in other parts of Bengal, have been often devastated by famine occasioned by drought. A predecessor of the present Rajah died miserably towards the end of the 17th century, which it is estimated (one-third of the population perished) leaving a treasury so empty that he had to melt down the family plate, and, when that was exhausted, he beg a loan from the Government in order to perform his father's obsequies. (A very full account of the Bengal famine will be found in Hunter's "Annals of Bengal.") In 1824 of those fearful famines experienced, which, on the other hand, in the rainy season, often visit Bengal, when the high embankments, sweeps whole villages before it, and destroys the crops, covers them with sand, so that the crops of the next year, are over-luxuriant vegetation again forms a fresh famine.

‡ There is not another district in all India richer or more populated, and the dense number of its inhabitants exceed those of the most populous parts of India. It is reckoned that if all India were peopled in the proportion as the Zillah of Burdwan would contain eight hundred millions of people. —*Reminisc.*

seven thousand villages* within it. It is still ruled by a native prince, whose palace occupies the centre of the capital—to whose predecessors, indeed, the town owes its origin—who is the richest landowner in Bengal, and whose hospitality is enjoyed. “The happy ruler of this magnificent land, a real kingdom, is certainly THE MOST FORTUNATE SOVEREIGN IN THE WORLD. He has neither army nor judicial administration to keep up, no fear either of wars or of revolutions; and, on the other hand, he enjoys all the advantages of royalty—pompous titles, honours, and cannon salutes.”

Our Government maintains here a staff of Civil Officers viz., a Judge, Magistrate, and Revenue Collector, with their Assistants.

Burdwan is also the seat of an important branch of the Church of England Missionary Society, commenced here in 1816—it was their first station in Bengal by Captain Stewart of the East India Company's Service, and carried on, under great and fierce opposition, until its schools became so celebrated that Burdwan was known as the best-educated district in the Presidency. The Mission has now for some years been associated with the well-known name of Mr. Weitbrecht.† On the very spot where the Mission Houses now stand, and which, with the whole neighbourhood, was formerly haunted by robbers and murderers, 120,000 Mahrattas were encamped in 1742. On the approach of the Mahratta cavalry, thirty women plunged into a neighbouring stream, and drowned themselves, preferring death to dishonour. The place now resounds with the busy hum of boys and girls peacefully and cheerfully occupied under the

* Baupās, a village near Burdwan, was formerly noted for its cutlery, and blacksmiths of this place, numbering about a hundred families, have a great reputation for the superior quality of their handwork. Late, one Premchand Mistrī, of Kanchanaggar, in the district, was turning knives and scissors almost equal to those of European manufacture. But they are hand-made, in the primitive method, and although the prices are low at present, they hardly hope in the long run to compete with machine-made articles. *Asiatick* (1888).

† “The Church at large were ungrateful and overlooked the obligations of the missionary cause to Germany. From that land came the successors of Zeigenbalg and Plüschke at Tranquebar—the pious Swabian of blessed memory, Schultze, and Kohlstedt, their companions. It was from Germany that the Missionary Society was founded.”

of Christian parents and teachers, who are endeavouring to train them for future usefulness.

An almost primitive state of Christianity may, indeed, be said to exist here. "The neat cottages of the native Christians are erected in two straight lines, forming a right angle, which occupies two sides of a beautiful tank, 330 feet square, which is life and comfort to the bath-loving Hindoo. Most of the Christians appear to take pleasure in keeping their little domains neat and clean; and each family cultivates a spot of ground allotted to them, before their houses, as a garden. On Lord's day evenings a meeting for familiar exhortation is held for the women, whose little infants often are a hindrance to their remaining in church during the whole of the service. On moonlight evenings the people are visited for private conversation on the state of their outward and spiritual circumstances. These visits terminate by reading, exhortation, and prayer."

Many anecdotes are told of the Rajah of Burdwan, who makes himself very familiar with the people. "I once," says Mr. Weitbrecht, "visited the Rajah, and found him sitting in his treasury. Fifty bags of money, containing a thousand rupees (£100) each, were before him. 'What,' said I, 'are you doing with all this money?' He replied, 'It is for my gods.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two temples on the river side, and many priests who pray for me; another part goes to Juggernaut, and a third to Gaya.' Thus," adds Mr. Weitbrecht, "one native is spending £25,000 annually upon the Brahmins."

The town of Burdwan, we are told, is sometimes crowded with pilgrims on the Ganges; and swarms of them are bivouacking at night in the open air. Here, of course, as in every Hindoo town and village, idols of wood, stone, and clay are manufactured.

Little is known of the geological formation of

and simple-minded labourers who toiled and died in Western Africa; and its annals have no more honoured names than those of the German Johnnan of Freetown, Rhenius of Trankevelly, and others of Burdwan. — *Bengal as a Field of Missions*.

* The village and the Mission to which it belongs are spoken of by Bishop Wilson (see "Life," ii., 140), who visited them.

peninsula. In this neighbourhood, however, ■ extensive coal beds,* with ■ and with limestone *suitable for flux*. In one place ■ ■ was opened by ■ Government ■ 1812, but proving after a short time an unprofitable speculation, it was given up ■ ■ private individual. Mines have of late years, however been opened in other parts of the district, and have proved more successful. The steamers that ■ regularly ply on the Ganges afford a constant and steady demand for coal. The whole province has come to be considered rich in mineral productions and may hereafter become a great manufacturing centre. Who visions does not this at once ■ in our minds as to the possible future of this district? Yet perhaps we should not like to see rural Bengal transformed into a dreary tract of coal pits—its atmosphere poisoned with smoke—its people covered with the smut of “black diamonds.” But there is no having the one without the other.

BUT WHAT STORES OF UNDEVELOPED RICHES WAIT TO EXIST IN INDIA? Its mines its forests its fisheries, and in many other sources of wealth are yet comparatively unworked, while manipulative skill seems wanting for much of the raw material so liberally provided. In a period ■ ■ of ■ ■ three years from a state of profound ignorance even of the *existence* of coal in India which was destitute also of a single ■ vessel there was in 1831 a consumption of 700,000 *man* of coals from Burdwan alone value Rs. 1,30,000, and ■ 1836 there were three steam vessels regularly navigating the Ganges.†

Indigo is largely cultivated ■ Bengal and the indigo plantations are numerous thousands of people are employed

* The coal crops out at the surface ■ the strata which it sunk through thick beds of alluvium. The age of these coal strata is quite unknown and I regret to say that my examination of their fossil plants throws no material light on the subject. Layers of tertiary species of ■ have been procured from them the majority ■ ■ referred by ■ McLelland ■ the tertiary fossils of the Tertiary ■ ■ of these ■ ■ of which ■ ■ supposed to be the same as occur in ■ coal ■ of Sind and of Australia. I can however think ■ botanical evidence ■ such ■ nature ■ ■ ■ to ■ ■ a satisfactory reference ■ ■ Indian coalfields to the same epoch as those of England ■ of ■ ■ —Hooker

† Other coalfields have ■ ■ been opened. Burdwan, however is ■ ■ most important of all of which we have at present ■ ■ ■ ■ ■

■ them ; but the crop is very precarious, and large fortunes ■ made—and *lost*—by the planters.

In the evening ■ women* may ■ ■ coming ■ ■ wells, with their pitchers on their heads, ■ in Scripture lands in the days of old† It is, indeed, one of the pleasures of the traveller to ■ the resemblance of many of the everyday habits of the people and incidents of social life, and also some of the features of nature, to those of Palestine, ■ related in the Bible. The grinding, by couples of women, of the household corn in the revolving stone hand-mill, the watering of the garden by ■ of the wheel, with buckets which bring up the water as the wheel revolves, and empty ■ into the channel provided for it, the courtesy of strangers meeting each other on the road, the simplicity of the wayfarer as he journeys, the running of servants before or by the side of their masters, as the latter ride on horseback or in carriage, the treading out of corn by the oxen, the little perching-place of the garden watchman, the fierce heat of the sun, the beauty and delight of shade, the palm-tree lifting its head by the way, and seen afar off on the horizon—these and many other things remind him of the stories that delighted his childhood, and the allusions of Holy Writ, familiar to his youth, and lend ■ charm to the dwellings of the natives and the scenery ■ which they might otherwise be wanting.

On Sundays we remain at the encamping ground reached ■ Saturday, ■ Divine Service is performed, parades—except church parade—are dispensed with, and the day passes quietly away.

* ■ ■ remarkable ■ ■ many of these, and even those labouring ■ ■ (doing ■ ■ work), ■ ■ loaded with ornaments. Bangles ■ ■ anklets ■ ■ solid brass, of glass, and of ■ ■ ■ ■ would seem, everywhere used by these *four* slaves of fashion in lieu ■ the gold ■ ■ jewellery of their wealthier masters.

† Gen. xiv. 13, Exod. ii. 16.

CHAPTER V.

THE MARCH CONTINUED.

HAMAREBAUGH

THE months in Lower Bengal are, we find, somewhat ■ follows : January, cold and foggy, February, changeable ; March, stormy, dusty, sultry, and trying ; April, like March, but "more so", May—in England the month of the poets, beautiful and joyous—*vernal*. In June the annual Rains begin, which drizzle and pour, making everything damp, till about October, which is a kind of medley of all the other months. November is the most pleasant month of the year ; December, somewhat hot and hazy. Our thoughts turn to England.

SONG

O England, dear England ! O land of my birth,
And the fount of my song in my moments of mirth !
Though changeful thy climate, and though clouded thy skies,
On thy bosom the temples of freedom arise
E'en the homes, the sweet homes, of thy hills and thy plains,
Where plenty e'er laughs, and where peace ever reigns,
Where love smiles on labour, where age finds repose,
And where health ■ the cheek with the hue of the ■

O England, dear England ! O land of my love !
My ■ clings ■ there where-ever I rove
Thy daughters ■ fair ■ thine own blooming May
■ as fair, and ■ innocent gay,
And they pray for the brave, ■ they honour the wise,
And joy ever dwells in their laughing blue eyes,
■ they chase away ■ the heart ■ the worn,
■ they ■ the afflicted, they soothe the forlorn !

O England, dear England ! My fathers and mine !
In war ever triumph, in peace ever shine !
Let thy commerce extend its glad wings o'er the world,
And each nation behold thy broad banner unfurled,

Let art and let science e'er bloom on thy breast;
 Give ■■■ hand to, ■■■ shield with thine arm, the oppressed.
 Thy ■■■ bears thee ■■■ to a glory sublime,
 THY ■■■ BE ■■■ IN THE ANNALS ■■■ TIME!

On our march—having but a roadless track for ■■■ way—we are guided from place to place by a native, taken from the neighbourhood of each successive encampment.

Our letters are brought us by the post runners, who, ■■■ the name indicates, carry the mails on foot. They, of course, travel day and night (by reliefs), and are accompanied in the hours of darkness by torch-bearers, who light them on their path, and in passing through the jungles try to scare the wild beasts by waving their torches, and shouting and yelling. Yet they ■■■ sometimes seized and devoured; and the mails, in most cases, we may suppose, are *distributed among the inhabitants of the jungle*. Under any circumstances, it is a risky employment, especially in the hot weather and in the rains, and the delivery of letters is unavoidably slow.

In the course of a fortnight we reached the Rajmahal Hills, whose feet were once washed by the waves of the Bay of Bengal, though they are now so far inland; for here we have the apex of the Bengal delta. The aspect of the country is extremely wild; the jungle high, thick, and, indeed, in some places, almost impassable,* and probably full of poisonous snakes, as well as formidable quadrupeds†. Some of the

* Colonel Forrest, in his "Picturesque Tour," states that he found ■■■ grass, when standing up ■■■ his elephant, and when his head must have been 19 feet above the ground, to be in ■■■ places ■■■ feet higher than his head, with ■■■ 1½ inch ■■■ diameter.

† ■■■ elephants were formerly found here. The *Cornhill Magazine* ■■■ article ■■■ the subject ■■■ few years ago ■■■ said: "The ravages ■■■ the wild elephants ■■■ on ■■■ large scale, and their extermination formed ■■■ of the ■■■ important duties of the British officers after ■■■ country passed under ■■■ rule. Tigers, leopards, and wolves slew their thousands of men and their hundreds of thousands of cattle. But the herd ■■■ wild elephants was absolutely restless, lifting off roots, pushing down walls, trampling ■■■ village under ■■■ as if it were ■■■ cire ■■■ sand which ■■■ upon the shore. In two parishes alone, during the ■■■ few years ■■■ administration, fifty-six hamlets, with their surrounding lands, ■■■ all ■■■ destroyed and gone to jungle, caused by the depredations ■■■ wild elephants." Another official return ■■■ that forty ■■■ villages throughout ■■■ district had ■■■ deserted from ■■■ same ■■■ large reductions had to be made in the land tax, and the East India Company borrowed tame elephants from the native viceroy's stud in ■■■ to catch the wild ones. "I had ocular proof on my journey," writes an

in these wilds have been brought into cultivation by sepoy pensioners, whom Government formerly gave a number of on their discharge from the army, on condition that they did so. Tigers, leopards, bears, boars, deer are said to abound here and several young cubs brought into camp by the villagers for sale as they arrived. Night after night the howl of the tiger, the howl of the hyena, and the bay of the jackal kept awake sentries however, being posted round the camp, and each one of them keeping up a blazing fire beside him, dared to come within the flaming circle. Perhaps

English in 1791 of their ravages. The poor timid native cot in a which he retreats when the elephants approach and silently views the destruction of his cottage and the whole profits of his labour. 'One night writes a English surveyor in 1870 although I had a guard, men of the village close to my tent retired to the trees and the women themselves among the rush leaving their huts prey to the elephants, who know very well where to look for grain. Two nights before some of them had unroofed a hut in the village and had eaten up all the which a poor family possessed. Most fortunately for the population country wrote the greatest elephant hunter of the last century they delight in the requisired range of the mountains if the, preferred the plains while kingdoms would be laid waste. All this is now changed. One of the complaints of the modern Englishman in India is that he so seldom get a shot at a tiger. Wolves are dying out in many provinces, the ancient Indian lion has disappeared. The wild elephant is so that he is specially protected by the Government and in most parts of India he only be caught by official hunters under official supervision. Many districts have petitioned for a close season so as to preserve the edible still remaining.

* The numbers of people destroyed by wild beasts constitute a extraordinary feature of Indian life. Rewards are offered by the Government the killing of these animals but still the loss of life is very in some districts and in others it is less only because goats are abundant, and wolves prefer kids when they get them. No less than 14 persons lost their lives by snake bites in 1869 and in 1871 there 18,076 reports of caused by dangerous animals of classes, Dr Fayer is of mind that systematic returns would show that there are than deaths annually from snake bites. The inhabitants of the border lands between jungle and cultivation are hulked and by tigers in such numbers as to require attention of the Government. A single tigress caused the destruction of 13 villages, and 236 miles of country were thrown out of cultivation. Another 127 people in 1869 and stopped a public road for many weeks. killed 108 people in the three years 1867-9. In Lower Bengal 13,401 beings killed by wild beasts years and in South Canara in the single month of July 1867. The Chief Commissioner of the Central Provinces has to report 946 persons killed by tigers ending with 1869. There are difficulties in the way of extirpating tigers the natives regard the man-eating tiger as a kind of incarnate and spiteful divinity, whom it is dangerous to offend, and, as readers of corre-

even here ■■■ wanderer, ■■ head laid upon ■ stone, ■■■ have visions of angels such as Jacob ■■■ of old on ■ way ■■ Padan-aram.

■■■ it is otherwise with those on guard. It is near Christmas time. The youthful sentinel, ■ he paces his lonely post ■ the midnight hour, thinks perchance of his schoolboy days, when he learned about the great rivers, the lofty hills, and the broad plains of Hindostan, amid which he ■■ finds himself, and feels (alas!) that he is no longer ■ boy; or, with emotion, of those in the now distant land of his nativity who gather around the family hearth, and, it may be, speak of him ■ the vacant chair reminds them of his absence; or, yet more tenderly, of the oft-repeated but lightly esteemed counsels of his father, ■ the tears of his widowed mother, who by her solitary fireside thinks of him, and weeps and mourns for her son; or perhaps there may be some dear "girl he left behind him," of whom he thinks, and, if he has wronged her, with shame and sorrow. And possibly ■ tear rolls down the truant's cheek, as he feels that he may never see those loved ■■ again; that all whom he knew are now lost to him, and that in this land of his self-exile he must now find his grave; or, if he hope that at some distant day he may again tread his native shore, that it must be as ■ crippled or a prematurely worn-out man, or else as one whose better days have passed,

apondence which we published some time ago on the subject will remember, ■■ the desire of a few in India actually to preserve tigers for sport ■■

■■■ Buckland has suggested an organised destruction ■ the tiger cubs in the breeding ■■■, and the attraction of full-grown tigers to traps by means of valerian, ■ which tigers (which ■■ only gigantic cats) ■■ exceedingly fond. According to the latest official returns, which ■■ 1886, 22,841 persons ■■ killed by wild beasts in ■■ year ■■ India. ■■ these, 22,134 ■■ killed by snakes, 928 by tigers, ■■ by wolves, 194 by leopards, 111 by bears, 57 by elephants, 24 by hyenas, ■■ 1169 by ■■ animals, including scorpions, jackals, lizards, boars, crocodiles, buffaloes, mad dogs, and foxes. In the same year 57,541 animals ■■ destroyed by wild animals, but in this case the proportions are quite different, for while snakes ■■ responsible for the deaths of eleven-twelfths ■■ ■■ beings, there only ■■ two in every 57 animals, tigers ■■ leopards doing ■■ greatest damage. Tigers show 23,769, leopards 22,275, wolves 4275, ■■ 2514, hyenas 1312, ■■ bears 758. In ■■ case both of ■■ beings and ■■ the destruct ■■ appears to ■■ ■■ in ■■ former case the number is higher ■■ in ■■ one of the previous ten years, and in the latter it is third in ten years ■■ point of numbers killed. At the same time, the numbers of wild beasts killed and the ■■■ paid for that purpose ■■ increasing. In 1886, 22,417 ■■ beasts were destroyed, and 417,596 snakes.—*Newspaper Notices.*

whom nothing remains but a quiet passage to the tomb. In his reverie, however, he remembers that if he does not keep awake the fires may go out, and he may be surprised by a tiger, a bear, a cobra, a box-constructor,* may be court-martialled if found sleeping at his post—an offence which, in time of war, would be punishable with *DEATH*, and might even now be with—he knows not what, and so he quickens his pace, throws wood on his fires, looks sharply around him, calculates how long he has to stay, and prepares, if his time is nearly up, to shout ‘*SENIRAGH!*’

Among the valleys that skirt the Rajmahal Hills are scattered a most interesting, though uncivilised people—the Santhals, and descendants, as we learn of the ‘aborigines’† of India, differing altogether from the Hindoo progeny of the Aryan race who in prehistoric ages came over the Himalayas into Hindostan, and while some dispersed themselves through the then known world, and became founders of states and nations in the East and West—subdued the aborigines and drove them into the mountains of Northern and Central India, in which their children have been living during the last three thousand years and counting, their own peculiar institutions. We are told that the Santhals—a Kolarian race who were armed with bows and arrows—were formerly the plague of the lowlanders of Bengal by their periodical banditti-like incursions into the plains; but that, on our settlement of the Land Tax in 1790, many of them were induced by an annual pension to cease their maraudings, and by grants of land, pledges of immunity from taxation,

* Rajmahal is favourable to the growth of snakes and the box-constructor gains a unknown in other parts of the continent of India.

† An interesting notice of these people appeared in the Asiatic Researches, vol. iv. (1779). A more recent account of the Santhals their history, language, religion, ideas, customs, &c. is given us by Sir William Hunter in his *Rural Bengal* (1861) to which we are much indebted, as well to Colonel Dalton’s *Descriptive Ethnology of Bengal*, a most interesting and comprehensive work, for the publication of which a sum of 10,000 was made by the Government of Bengal and which was published in 1872. It was illustrated by lithographic portraits from photographs.

‡ These so-called ‘aborigines’ are themselves however, descendants from the plains of Asiatic Scythia, who in earlier times in their hordes—the Dravidian first and then the Kolarian—took possession of the hills.

other special privileges, were prevailed in slopes and valleys, by which they restored cultivation lands that had become desolate wastes, an event which frequently have happened in the olden time. More recently they have taken part not despised in the progress of general improvement in India. Outgrowing their original and later locations, they a few years since began to migrate northwards; but, coming into contact with another aboriginal who inhabit the northern hills, were checked in their dispersion, and seemed likely again to become a trouble to the territories. About that time, however, Government resolved to mark off the territory of the highlanders, whom we shall presently mention, from that of the dwellers in the plains by a ring fence of pillars of solid masonry, between which and the hills lay fertile but yet uncultivated valleys. Thence the wandering Santhals were allowed to occupy, and amongst these they have now numerous villages, containing a population of several thousand souls. They are followed up, however, by the crafty Hindoo speculator, who obtains from the landlord a lease of the village at a rent the Santhal would not think of paying or demanding, and so the pioneers of civilisation are prematurely forced to move on. We say *prematurely*, for they love the forest, might well be called *LOKSTERS*, and, it would seem, often voluntarily retire into the backwoods from lands they have brought into cultivation. They have an annual hunting festival, which thousands take part in. While largely extending the of cultivation, they have

* "These expeditions are organised with as much care and forethought as hosts engaged in them were about to undertake a military take place the hot season, when the beasts have least cover conceal themselves. When the array of hunters reaches the ground which operations against the wild beasts to they form a line of hunters several miles length man armed with a bow arrows a battle-axe and accompanied by dogs who, though to look appear, like their masters, endowed with hunting. When they emerge from on spaces, the game all are driven before them suddenly appear. Birds take and are down with sticks or shot with arrows, quadrupeds, and are similarly treated, and in this way deer, pig, jungle-fowl, pea-fowl, hare, etc. are bagged, but tigers bears, on these occasions of open warfare, are generally avoided. These hunting excursions last four or five days, and at the end of each day the Santals feast merrily on the contents of their bags, and thoroughly enjoy themselves. —Dalton.

Life, Travel, and Adventure.

lately shown ■ willingness to engage in various employments,* ■ are found specially useful in the indigo plantations. The Santhals appear to be scattered in groups, large and small, ■ three hundred and fifty miles of Bengal territory. It is remarkable that, like the Israelites of old, they are divided into twelve tribes. In their villages they live, as it seems, under ■ kind of patriarchal government, the hereditary chief, or headman, of each village, having undisputed authority † They have no distinctions of caste. A somewhat sturdy race, their colour is darker than that of the Hindoos, their lips ■ disposed to be thick, and their hair is woolly. The women who ■ clothed, though scantily, are free from seclusion, and are treated with respect. Child marriage and polygamy are unknown and even bigamy is rare. The Santhals are distinguished from all around them by their proficiency on the flute, which with the drum, accompanies them in singing and dancing their favourite pastimes ‡. The santhal language

* The culture of *Assar* or wild silk has since been introduced in der European superior to those among the Santhals and is now it appears, largely cultivated. The district in fact, may be called the home of the ■ silkworm. If the cultivation might be developed to almost any extent, to the advantage of the people as well as to the benefit of commerce.

† It would seem that under this headman there is also a jagmanhi, whose most important duty is apparently to look ■ the morals of the boys and girls and if he is ■ ill situated they must often lead ■ and his of it. (2) A *Paramatik* whose business it is to attend ■ the farming arrangements and to apportion the lands. He disallows any monopoly of particularly fertile lands, all ■ take their share of good and bad. He has to look after the interests ■ new settlers and ■ provide for guests, leaving contributions for the purpose on the villagers. All the officers are hereditary, when a new settlement is formed the officers are ■ elected, after that the next of kin succeeds. *Dalton*

‡ There is always reserved an open space in front of the jagmanhi's house as a dancing-place. To this the young ■ frequently resort after the evening meal ■ the sound of their flutes and drums soon attracts ■ maidens who smooth and adjust their long hair and, adding to ■ a flower or two blit ■ them. It is singular that in this national amusement the Santhals we have handed down to us a most vivid living representation of one *Trimurti* scene ■ the sports of *Arjuna* in *Vraja* and *Vandavana*. There is nothing in modern Hindoo literature that at all illustrates ■ animated scene so graphically delineated in the *Purana*, but the description ■ the *Rig-veda* ■ chapter ■ Book V of the *Visnu Puran*, might be taken literally as an account of the *Sarali Jantar*. We have ■ the maidens decked with flowers and ornaments and with tinkling bracelets, the young ■ with garlands of flowers and peacock feathers, holding their hands and closely compassed ■ the breast of the ■ the ■ of the ■ feet to feet round ■ ■ circle, limbs all moving as if they belonged to one creature, feet falling in perfect cadence, the dancers in the ring singing responsive to the musicians in the

Reminiscences of Seventy Years'

from the languages of the Aryan family ; it is thought to be probably that form of speech which prevailed in the Gangetic provinces before the Aryan conquest. Their religion also differs from the religions of the inhabitants of the plains, and they hate and dread the Hindoos. They have a kind of National Father, or Protector, symbolised under the name of "The Great Mountain," and each household worships its own deity—an *evil being*; they believe in the existence of innumerable demons, who, as well as common ghosts, haunt the villages, and whom they seek to propitiate by sacrifices;* and they have, as it would seem, in each of their villages, a priest, and a grove of sal trees, where they believe all the household gods assemble, and where on certain periodical occasions they gather together to worship them. Ancestors, too, are worshipped. The Santhals burn the dead, and consign the bones to the Ganges. They have no written records. Their traditions, however, are said to bear a strong resemblance to the Mosaic accounts of the Creation, the Deluge, &c. *No missionary seems yet to have been sent among them.*†

centre, who, fluting, drumming and dancing too, are the motive power of the whole, and form the axis of the circular movement. We are told that Krishna, when he thought the lovely light of the moon propitious for the dance, with Rama commenced singing sweet-toned strains in various measures such as the milkmaids loved, and they, as they heard the melody, quitted their homes and joined him just as, on a moonlight night, the Santal youths invite the Santal maidens.—*Idylm*

* "In seasons of scarcity the priests of Lower Bengal still offer up children to the insatiable demons who terrified the forest tribes three thousand years ago."—*Hunter*.

† A mission to the Santhals was begun by the Church Missionary Society in 1857, under the auspices of the Indian Government, which made itself responsible for all expenses. It has been so successful that they have an ordained ministry. A church has been erected "on the top of the hills" at Talphari, and there is a community of several thousand Christians. "Up the hillside to the house of God the summit may be seen numbers of Santal worshippers, no longer half naked, they were a few years back, in simple white, wending their way with their spears and little bows. The church holds about eight hundred, and on more than one occasion it was quite full, sometimes more than a hundred and fifty, perhaps nearly two hundred, have one time within the walls partaken of the Lord's Supper. Below the church hill stand the simple, unpretending bungalows of the missionaries, rows of which lead up to them, the whole place looking, in the quiet rural quietness, a charming spot. Round the bungalows, at a little distance, are grouped the training and practising schools, girls' and infant schools, and houses of the Christians. From the top of the church hill many Santal villages may be seen, half hidden in the jungle and underwood, and these or these

Another aboriginal race, the Kols, of whom ■■ can learn but little, appear to have their villages alternating with those of the Santhals. They are ■ middle-sized, strong, very dark, black-haired and thick lipped people. ■■ divided into a number of small tribes have ■ regular system of religion, but *revere the d g*, the Sahan tree, and other objects and live on berries and game and the flesh of animals that have died a natural death as well as of those they have slain. Like the Santhals they appear fond of dancing. With some tribe of these Kols, in the neighbourhood of the Station to which we are appointed we were recently *o' war*. They ■ the bow and arrow in warfare the arrow head being of rough iron double barbed and often poisoned they also use a war hatchet to cut down horses ■ action it is sometimes fixed at the end of a long bamboo, to enable them to hamstring horses at a distance. They have cut through a good deal of trouble but were eventually reduced to submission.

Yet a third and a very interesting aboriginal race the Pahars a Dravidian tribe inhabit the tops of the Rymahal Hills and of these Bishop Heber gave an account in his Journal. He describes them as a peculiar race of dwarfish stature taller than the Benarses and reminding him of the Welch distinct from the people of the plains in feature, language customs and religion having castles and no idols caring nothing for the Hindu deities though living on plunder yet honest among themselves and regarding *themselves as the least of all crimes*. He further describes them as living chiefly by the chase for which they are provided with bows

villages are almost entirely occupied by Christians. A few years ago this spot was the haunt of the wild elephant and rhinoceros and no foot had trodden ■ but those of the wild treacherous Pahars. Sixty years ago Bishop Heber expressed a hope that some day might ■ down to make known the Gospel ■ the dwellers among the Rymahal Hills and ■ indeed is which has been most nobly accomplished. *The Church Missionary Observer* gives us a picture of the Satthal Christians which we regret that we cannot here reproduce.

In India as in other countries the oldest and the ■ important of national weapons is the bow. *Mukharpy*

* Vol. 1. p. 256 of seq.

? 'They were encouraged in predatory habits by the reminders of the ■ of the ■ who invited ■ chiefs to plunder neighbouring estates, giving them a passage through their territory for the purpose on ■ of getting the lion's share ■ the spoil. Thus not only were the roads near ■ hills ■ unsafe, but even the ■ of the Ganges.'—*Dalton*.

and arrows; dwelling in villages very small and wretched; paying ■ taxes, but living under their own chiefs, with British protection. He also tells us that ■ deadly ■ formerly existed between them and the owners and cultivators of the neighbouring lowlands (the latter being often the aggressors); and that the Puharees made continual forays on the lowlanders, and ■ shot down by them like mad dogs whenever they ■ within gun-shot; but that at last the magistrate of the neighbouring station of Bhagulpore—a young man named Cleveland—had interfered, had rigorously forbidden all aggression by the lowlanders, and had sought to conciliate and civilise the Puharees, by promising pensions to the chiefs, ■ condition of their maintaining peace and the authority of the Company in their several districts; treating kindly all who approached him; establishing bazaars, to which he encouraged them to bring for sale the game, wax, honey, and other produce of the hills; giving them wheat and barley for seed; founding a school for their children; and bringing them into contact with their more civilised neighbours by forming some of them into a corps of archers, which he placed under the command of the Rob Roy, or rather the Khoderick Dhu, of the district, and stationed at the foot of the hills to protect the peaceable and keep in check the unruly. Mr. Cleveland died in 1784, at the age of 29, and a monument was erected to his memory by the joint contributions of the highland chiefs and lowland zemindars who gave him the title of Father of their Country); and this monument is kept in repair by an endowment of land which they provided for its perpetual maintenance. After Mr. Cleveland's death, however, all his plans for their improvement fell to the ground: the zemindars ■ permitted again to encroach with impunity; the pensions which had been promised the chiefs, though paid by the Government, never reached them; and the only ■ who stood by them was Lieut. Shaw,* who had been appointed to the command of the corps formed by Cleveland. Eventually,

* T ■ officer published an ■ of the Puharees in the "Asiatic Researches" in 1795. And more recently some addition to ■ given by ■ has ■ made by Colonel Walter Sherwill, who surveyed these hills; which, with some MS. notes by Mr. W. Atkinson, of Rajmahal, has enabled Colonel Dalton to give a more full and comprehensive account of this race in his "Ethnology of Bengal," already referred to.

however, ■ re-settlement ■ made, and they have ■ for ■ years been going on quietly. The "Hill Rangers," ■ the corps which has been equipped with the usual arms) is ■ called, are stationed at Bhagulpore.

It would appear from other and later inquiries (but ■ is difficult to obtain information, for the people are timid and reserved), that all the Puhanes worship the sun, * that they reverence one Supreme Being, whose eye they believe sees all things, and to whom they regularly offer morning and evening prayer, and occasional propitiatory sacrifices, that they have ■ tutelary deity in each village together with ■ household god in every dwelling, and several minor gods, it is also now said that they have temporary idol images † They have several great religious festivals in only one of which, however, females are allowed to take part, they have priests and priestesses, who practise divination, and the former of whom wear their hair unshorn and drink the blood of sacrifices, they believe in the due reward of virtue and punishment of vice, often even in this life, and certainly hereafter and in the transmigration of souls, ‡ they have, &c it faith ■ witchcraft and charms, and have various legends and traditions one of which attributes the origin of the human race to these hills Though dirty in their persons through the difficulty of getting water, they ■ clean in their villages, which are well built of wattled bamboo and often situated among beautiful groves, they are but little acquainted with agriculture, the men spend their

■ The mission to the Sathals has now been extended to the Puhare.

" They have material representations of all these gods. They make wooden images which are honoured for a season as idols but they renew every year, and the old ones are discarded and thrown away as rubbish when the festival for which they are made is over. It may be derived from the Hindoo custom of the Puja or of other festivals. Indian

§ When a good man has lived the life as long as God pleases, God sends for him and says "You have believed well and have kept My commandments and I will exalt you but for a season you will be with Me. The object of this exaltation is not exaltation, but when it is completed the good man is returned to earth to be born of a royal race of a higher position than he previously held. He shows himself a merciful and grateful man his salvation his days cut short, and he is born again at a future time. Suicide is not in God's eyes, and the soul of one who commits suicide shall be in heaven, but must hover eternally as a ghost between heaven and earth. A like fate awaits the soul of a murderer — *Leont. Shaw, "Asiatic Researches*, vol. II, p. 28

time in idling and hunting; they marry at suitable ages, polygamy is allowed and practised; their women, who cultivate the gardens, have good figures and, sometimes, pretty faces, and dress gracefully; * *they have Bachelors' Halls and Maidens' Dormitories, in which unmarried adults who are excluded from their parents' dwellings are required to sleep*; † they are addicted to drink, fond of dancing when under its influence, and have a dancing-place in every village; ‡ and they bury their dead, except in the case of the priests and of persons who die of contagious diseases, whom they convey to and deposit in the forests, covering them up with leaves.

"The Puharees, from their lofty cyries, look down on the settlements of the Santhals," says Dalton, "with indifference; but the slightest attempt of the latter to encroach on the hills arouses their jealousy, and ensures the expulsion of the intruder. Sometimes, indeed, they watch, with chuckling complacency, the labours of a Santhal, who, presuming that silence means consent, is beguiled into clearing for a short distance the slopes of the hills, but the moment he

■ "Their dress ■ extremely graceful and effective. It consists of an ordinary white skirt, with a square of gay-coloured striped, or banded tussur silk, ■ end of which is passed over the right ■ d under the left shoulder, and the opposite corners tied, the other end is tucked in under the skirt ■ the waist. Red coral necklaces are worn in great profusion. — *Ibid.*

1 "The hill lads and lasses ■ represented ■ forming very romantic attachments, exhibiting the spectacle of real lovers, 'sighing like furnaces', and the cuckoo expression of 'keeping company.' ■ peculiarly applicable to their courtship. If separated only for an hour they are miserable, but there ■ apparently few obstacles to the enjoyment of each other's society, ■ they work together, ■ to market together, eat together, and sleep together." But ■ it be found that they have overstepped the prescribed limits of lulling and cooing, the elders declare them to be ■ of the pale, and the blood of animals must be shed at their expense, to wash away ■ indiscretion, ■ obtain their readmission into society. — *Ibid.*

‡ "All ■ agree ■ ascribing ■ the Puharees an immoderate devotion to strong drink, and Buchanan tells ■ that when they ■ dancing a person goes round with a pitcher of the homebrew, and without dis- ■ the performers, who are probably linked together by curdling ■ entwining ■ pours ■ the mouth of each, male and female, ■ refreshing ■ invigorating draught. ■ considers the origin of this ■ ■ feeling ■ in ■ other way would they drink fair. The beverage is ■ universal *pachwa*—i.e., fermented grain. The grain, either ■ rice, or janera, is boiled and spread out on a mat to cool. It is then mixed with a ferment of vegetables called *bakes*, and kept in a large earthen vessel for some days; warm water may at any time be mixed with it, and in a ■ it ■ is ready for use."—*Dalton.*

commences ■ cultivate he finds, from very significant threats, that he must withdraw and leave the hillmen to profit by his toil."

Not a few of ■ party would gladly linger ■ Rajmahal. I have already become aware that India as a sporting country is almost, if not altogether, unequalled. Here the huntsman and the fowler are in ■ their glory, and find enjoyment unparalleled. The former has only to choose between tiger, leopard, elephant, bear, rhinoceros, hog, buffalo, wolf, civet-cat, deer, antelope, jackal, fox, hare, rabbit, badger, otter, and a variety of other animals, all of which afford good sport, the latter between partridge, grouse, curlew, cocken, bittern, plover, kingfisher, p. fowl, woodcock, quail, buzzard, calidge, ortolan, pigeon, ptarmigan, buzzard, flicker, wild goose, wild duck, jungle-fowl,* pheasant, snipe, chuckore, teal, lark, and an innumerable multitude of birds whose names are not familiar to the English ear, but with which our countrymen soon become acquainted in the East. And yet sportsmen of the present day are not so well provided for as were those of fifty years ago. Many of the larger stations, which were then surrounded by forests and low jungle, are now encircled by cultivated fields, and thus cover for game has been destroyed. While manufactures set up in the heart of the wilderness, and the havoc created by our sportsmen, have affrighted the denizens of the woods from their old haunts, and driven them to seek refuge in the interior recesses of the land.

But we still have the jackal, even in our Indian cities, and here ■ abounds. An instance of the voracity of this species may be mentioned. Two of our men died in these wilds of cholera. As coffins were not procurable, they were sewn up in their beds, and so committed to the earth while their names, corps, and the dates of their respective deaths were pricked out by their comrades with a fork on the bottom of ■ tin mess-plate (the soldier's apology for ■ tombstone), and nailed against a tree over the place of their interment. Shortly after we had reached our destination, ■ detachment of recruits, who had left Calcutta a few days subsequent ■ ■ selves, arrived there. From these we learned that they ■ encamped ■ the place at which we ■ buried these ■.

* The word ■ which all common fowls owe their origin.

and ■■■ observed that the earth had been scratched ■■■ ■■■ grave, the wrappings of the bodies torn in pieces, and, as ■■■ evident from the bones scattered around, the bodies themselves devoured by the jackals.

■ may be added that several of our men were drowned ■■■ march while bathing. The dense weeds that ■■■ the surface of the ponds* into the midst of which they ventured to plunge ■■■ like meshes of rope, and in these they became entangled.†

In about ■ month after the commencement of ■■■ march ■■■ found ourselves ■■ Hazareebaugh, the first military station ■■■ possess west of Burdwan. It is 241 miles from Calcutta, is the chief town and military headquarters of ■ district of the ■■■ ■■■ in Chota Nagpore, and is picturesquely situated ■■■ the high central plateau of the district, ■ an elevation of 2,000 feet, and in the midst of conical hills. Its name, signifying "A Thousand Tigers," was probably given it in consequence of the large number of these savage beasts that formerly ravaged it. A traveller in 1827 thus described the country in this neighbourhood: "Few kinds of wild animals besides the lion are wanting in the prodigious wastes that extend in every direction. Even wild elephants frequently come down from the neighbouring district of Kurruckpoor, and destroy the huts in small villages for the sake of the grain that has been so carefully stored within. The supply of the miserable ryot, which he has laid by for the year, becomes the single meal of four or five of these resistless monsters, who, demolishing every blade of crop that is standing in the fields, and devouring the contents of every granary, completely expel the inhabitants from houses and lands which it has cost them ■ much toil to prepare. The destruction of human life by tigers along the banks of the Barrakur Nuddy

* "Tanks and *jels* ■■■ almost all parts of India ■■■ of rushes ■■■ of the *conferva*, which, together with duckweed, ducks, etc., both ■■■ ■■■ up the deeps. They are generally replete ■■■ ■■■ of ■■■ descriptions, and, if of any extent or depth, either ■■■ or ■■■ as visiting places for alligators, which infest both the running ■■■ the stagnant waters in every part of the country. —*Stoqueler*.

† To ■■■ disappointment, doubtless, ■ many, ■■■ no longer ■■■ case, ■■■ tiger-hunting was not, therefore, among our daily diversions, as sportsmen might have expected it would be; though, of ■■■ it could easily be had by going ■ little way out into the jungle.

is ■■■■■ a hundred lives during the year ■■■■ reported ■■■■■ fair average, and if one-third of this number perish in this horrid manner the continuance of the natives to inhabit the neighbourhood is a strong instance of their naturally indifferent character. The crops are cut and the lands ploughed to the beat of drum, and ■■■ impervious are the jungles to all pursuit of the savage enemy that the only mode of hunting him with success is to attach some hut to the trunk of the tree, amongst the branches of which the patient hunter must remain concealed with his gun*

Hazareebaugh is one of the principal towns on ■■■ south-west frontier, and the residence of an 'Assistant Agent to the Governor-General,' who presides over the district—a tract of country consisting of six divisions, of which Hazareebaugh is the first. Of the district, which is much larger than all Scotland, it has been officially said: "Within these wide limits many varieties of climate and of physical aspect exist. For the most part the appearance of the country is beautiful—picturesque groups of hills, deep groves, clear and rocky streams—all things that are graceful in landscape—in varying succession—meet and charm the eye at every turn." The agricultural produce at present consists chiefly of rice and oil seeds. Recent experiments have shown that coffee of the finest kind may be grown on the newly cleared lands, and the tea-plant, though not cultivated for any practical purpose flourishes†. Hazareebaugh is not subject to the usual claims

* It may add that besides the trees we saw in the ■■■■■ district ■■■■ covered and which will produce large quantities of excellent timber—between S. green and S. midulpoore says "there is a forest of sand trees extending, uninterupted a few hundred of thirty miles and from their extraordinary thickness and height they ■■■■ be esteemed the finest in Hindostan—the land abounded with valuable and important plants. The valleys of S. and S. ■■■■ yield vast crops of *likoon*, from the roots of which the natives extract a capital substitute for arrowroot. Moreover here is a perfect bed of ■■■■ frequent the forests, and honey seems to abound. The skunk is found in the jungles, where the trees are ■■■■ it is a pestiferous animal. The ■■■■ also abounds. Gold was found at several places in ■■■■ with, ■■■■ Sumbulpoore has long been celebrated for the production of the ■■■■ Oriental diamond is the chief. The district has two rivers, which though generally shallow must prove of use to the natives. It may be added that there ■■■■ several mineral springs so that good drinking medicine, and the elements of commerce, are all provided ■■■■ the natives and ■■■■.

† In 1882 there were six tea plantations in the district.

of Bengal blight and unknown. It has much uncultivated land. The greatest obstacle to the extension of agriculture is the want of roads. On the eastern border Mount Parasnath, the resort of Jain pilgrims."

We must here pause for a moment to speak of this venerable Mountain. "The Jews," says Baboo Chunder, "have their Sinai, the Jains their Parasnath. The hill is named after the principal demigod of that sect. Its founder meant to have steered the same middle course between Brahminism and Buddhism that Nanuk-shih intended in a later age—to have the Hindoos and Mussulmans amalgamated by the doctrines of Sikhism. But the Brahmins can never bear 'a brother near the throne.' They were touched on the sore part by their antagonists in inculcating against a hereditary priesthood, and could have rest nor respite until they had driven their dangerous adversaries from every city, town, and haunt of men whatsoever."

"The passing traveller sees the stupendous Parasnath lift up its head to heaven. To enjoy the view in the best of humours he should be in a reverie like that into which Virgil fell on the hills of Bardad—he should transport himself in his imagination to the days of India in the eighth and ninth centuries. Then would the length and breadth of our peninsula appear to him as one vast field of contention between the Brahmins, the Buddhists, and the Jains—the first refuting, persecuting, and chasing away the two latter to the woods and mountains. Then would these desolate hill regions appear to him as cultivated with shrines and monasteries and peopled with monks and contemplative religious. He then would these silent tales be heard by him, resounding with the hymns of chanting priests and the voices of praying worshippers. Such things were when all is now wild and without trace of habitation. The land completely lost to the civilized world for more than a thousand years, its history were forgotten, and until the opening of the Grand Trunk Road, except to solitary pilgrims, its very site was unknown."

"We intensely delighted," an report, "with glorious scenery of the mountain (Parasnath) striking contrast which afforded, after having been for weeks among the almost unbroken

The inhabitants of these parts are chiefly Hindoos. Sometimes a village of Santhals may be seen among the dense jungles. The Santhal chooses an eligible site, clears the land, cultivates it for a few years, and then quietly removes, to go through the same course at another place. It would appear that parts of this district, as well as parts of Berbhoom, were colonised long ages ago by the Santhals, who have within the last century emigrated in large numbers to Rajmahal and other districts.

We are told that a curious aboriginal folk, the Birhors, live in the jungles of the hillsides, in watertight huts made of branches and leaves, and wander about from jungle to jungle as the sources of their existence are exhausted. They

plains of Bengal. The wonderful beauty and richness of its thick wooded sides, broken up by the cool grey of the projecting rock, whose precipitous cliffs cast their deep shadows round with the dim and headless snow from its summit stretching away over the billowy ridges to the west and north-west and the unbroken plains to the east, the clearness of the atmosphere above while all below was shrouded in a heavy mist called up by the overheated air of the plains, all combined to render it a scene of amazing beauty, and to impress our brains with the idea of the desirability of such a resort being made accessible to Europeans as a refuge from the destructive glare and broiling heat of Calcutta. Travellers can now leave Calcutta by rail at night and be asleep in the morning at the top of Parimath.

It is a delightful region, too, for the ornithologist. In a garden says a lady who visited some time back, "I cannot draw a more charming picture than the country is at the time I was present." Forty hills with their pointed summits rising above dense and ever verdant with it, though stunted foliage surrounded us. The intervening valleys and rocky pastures were filled with tops of graceful bamboos and other trees, over whose branches climbed luxuriant creeping plants while the whole scene was animated by numerous varieties of birds of exquisite plumage. The long grass by the roadside partridges were quietly working their evening meal, and flying from tree to tree were numbers of wood pigeons, doves, and countless varieties of parrots, their gay wings gliding in and out, and their brilliant colours only equalled by that of the young trees which they perched and from whose tops, could hardly be distinguished as they swung from branch to branch. I have no doubt that so many beautiful birds in their natural wild state, the second and third seemed alive with them and their career was checked through the hills with indescribable swiftness. I have since been told that sportsmen, celebrated among bird-fanciers, who go and do there these happy and ventures for the sake of their plumage and to add to their collections of stuffed birds. The King of Oude also sends annually to this part of India for hundreds and thousands of these splendid birds from which he selects the choicest and most brilliant colours of their plumage reserved for the decoration of the walls of his palace.

The late Mr. A. C. M. has "Himalayan Journals" 1, 12 et seq. gives an account of Parimath, its history, temples, &c.

have hardly any cultivation, and never trench ■ plough. The men spend their time in snaring hares and monkeys, and also trade in various jungle products. They worship female deities ■ devils, and it has been reported that they ■ ■ ■ practised cannibalism, *disposing of their ■ dead by eating them.**

Another aboriginal race, the Oraons, ■ scattered over this and some other districts—a dark and somewhat ill-favoured people who live with their cattle in miserable, low, thatched huts, intermingled with swarming piggeries, each village under its ■ headman. They cultivate rice and pulse, but eat almost everything—wild plants and leaves, bullocks, goats, buffaloes, sheep, tigers, bears, jackals, foxes, snakes, lizards, birds, fish, tortoises, frogs, and, above all, *pork*, which they prefer to all the Field mice and such small game are, however, thought great delicacies. The young men burn marks on their forearm, an ordeal (among others) they have to go through to make them hardy and manly. They have, however, a pleasing appearance, and are the dandies and humorists of the race. Their families are tattooed in infancy with three marks ■ the brow and two on each temple, and on attaining womanhood are further tattooed on the arms and back. It is remarkable that the women wear *chignons*! The Bachelors Hall is here too as among the Puhutes, but not always the Maidens Dormitory though

■ The Rajah of Sipoon said he had heard that when a Burhor thought his end was approaching he united his kindred to ■ and ■ him — *Dalton*

† A custom prevails among the young women by which the ties of friendship are made almost as binding as those of marriage. It is ■ exclusively ■ Oran practice but is more generally resorted ■ by the girls ■ that tribe than by other nations. Two girls feel a growing attachment for each other. They work together, sing together, and strive ■ always together till they grow so fond that a sudden thought strikes one or other of them to say 'Let ■ swear ■ eternal friendship. Then ■ plucks flowers and neatly arranges them in the other's hair. They exchange necklaces and embrace, and afterwards, jointly from their own means, ■ a little feast, to which they invite their friends of their ■ sex, who are made witnesses ■ the compact. From that hour they ■ never address or speak of each other ■ name. The sworn friend is ■ ■ ■ flower or something of the kind. — *Dalton*

1. The ■ is, as a rule, coarse and rather inclined to be frizzy, but by ■ of lubrication they ■ it tolerably smooth and amenable, and false hair or some other substance is used to give size to the mass (the *chignon*) into ■ it is gathered, ■ immediately behind, ■ more or

are excluded at night, when adults, from the parents' dwelling. They all drink beer to excess, so that it is not unusual for a whole village to be drunk together. They are very cheerful and fond of singing, learning to sing as they speak and to dance as soon as they can walk, and they have an annual dance in different places, which they observe with great ceremony. As to their religion, the doctrine of the Orisons is that best pleases the gods when he makes merry, so that acts of worship are always associated with feasting, drinking, dancing, and love-making. There is a priest in every village, who directs its affairs, and is master of the revels. They have always a visible object of worship, though it be but a stone, a post, or a heap of earth. They acknowledge a supreme, beneficent, and holy God whose kind desires, however, are thwarted by malignant spirits, whom mortals must

less on one side so that it be the neck, a helmet and touching the right ear and flowers arranged in a wreath and for them between the roll of hair and the head. *Talbot*

On the evening preceding the festival there is a sacrifice to the tutelary spirit, followed by a carnival in the village, and the elders of that village are sure to be all very drunk in the following morn. As a signal to the country round the flags of each village are hoisted and set up on the road that leads to the place of meeting. This meets the young men and maidens to hunt, though their evening work and look up their jutra dresses which are by no means ordinary attire. Those who have some money to go put up their money in a bundle to keep it fresh and clean and proceed to some tank or stream in the vicinity of the fest grove and about two o'clock the afternoon may be seen all around groups of girls laughingly making their toilettes in the open air, and young men in separate parties similarly employed. When they are ready the drums beaten huge for a while and then summoned the group from each village forms its procession. In front are young men with swords and shields or other weapons the village standard banners with their flags boys waving vake tails or bearing poles with fantastic arrangements of garlands and wreaths intended to represent symbols of dignity. Sometimes a man riding on a swan, horse, cat, or one and all, by his friends the Rajah and his army assume the form of painting themselves up to represent certain legends of lore. Behind this motley group the main body forms compactly together in a close column of dancers, in alternate ranks boys and girls and thus they enter the grove where the meeting is held in a cheerful dancing style where and marching, forming lines circles and other figures with grace and precision they enter the grove the first groups go on and dance the forming one vast procession and turn a magnificent circle. The drums are laid aside and it is by the voices alone that the time is given, many hundreds (nay thousands) join, the effect is grand. In several ranks, so closed up that they appear jammed, they circle round in file, all keeping perfect step, but at regular intervals the

conciliate (the sole object of their religious ceremonies, indeed, being the propitiation of demons). They appear to have no belief in a future state, and yet *they believe in ghosts*. They have no code of morals, and are ready to take life on small provocation *

Hazareebaugh was the headquarters of the Ramghur Battalion at the time of the notable insurrection of 1832, which commenced at Chola Nagpore, and extended to Palamow; during which whole villages were plundered and burnt, and their inhabitants murdered; which was followed by similar revolts in other districts; and which might have extended throughout India had it not been suppressed by instant, active, and energetic measures, in which this Battalion took a part

Although Hazareebaugh has been the headquarters of the district since about 1780, the "town" is little more than a cluster of hamlets (with intervening cultivation, which sprang up around the former military "bazaar"). The isolation of our responsible officers in such posts as this must be felt, whether it be as military commanders in control of lonely and dangerous stations, or as magistrates or other civil dignitaries to whom authority over large districts and great populations is confided, and who have often to bear those great responsibilities unshared. But thus it is that India

is terminated by a 'hururu,' which reminds me of Paddy's 'hurroosh' as he 'wets the floor,' and at the same time they all face inwards, and simultaneously jumping up and down on the ground with a resounding stamp that marks the finale of the movement, but only for a momentary pause. One voice with a startling yell takes up the strain again, a fresh 'hururu' is made, and after gyrating thus till they tire, the dance breaks up, and separating into village groups they perform other dances independently till near sunset, then all go dancing home.

"I have seen Jatrae that were attended by not less than five thousand villagers, all in the happiest frame of mind, as if nothing could ruffle the perfect good-humour of each individual in the multitude. The people are often muddled with beer, but never their cups and the young people merry from excitement. The shopkeepers from neighbouring towns attend and set up stalls, so that it becomes a kind of fair — *Dahan*."

* Ranchi, the district of Hazareebaugh, was, after our leaving the station, the chief central station of Pastor Gossner's Evangelical Lutheran Mission, one of the most prosperous missions in India. It was destroyed in the Mutiny of 1857. Subsequently the missionaries returned, work was resumed, the congregations were re-gathered, and a strange prosperity was manifested. The population in 1870 was 35,000.

■ been such an unrivalled school for young Britons, whose qualifications ■ here put to the test and brought out, the result of which has been the production of ■ class of ■ both in the Army and the Civil Service, which is famous and unrivalled throughout the world.

Hazareebaugh is ■ new Station for *Tarapur* troops selected ■ as it would seem for acclimatising them on their arrival in India—and when the Bishop of Calcutta recently visited it in his official tour the church was little more than four walls. Although ■ had been two years in hand there was neither roof nor floor, windows, door, nor communion table, and the congregation brought their own chairs and carpets. The Bishop rebuked the dilatoriness of the executive ■ this matter and left with a pledge that the work should be finished without further delay.

I now began to feel the terrible tedium of a soldier's life in India. Up to this time ■ me less in home constant change of scene had more or less interested and amused me—but now there was no change for I did not care to venture far beyond cantonments with a probability of encountering the wild men or wild beasts or still worse perhaps the fever of the jungle—and day after day Sundays only excepted when church parade and public worship took the place of dull there was the dull routine of morning and evening parade with many intervening hours which without any employment soon became wearisome. How rest and how beautiful is SCIENCE which everywhere affords employment and enjoyment to her sons and daughters! The earth on which we dwell the numerous varieties of the human family—the beast the bird, the insect—the plants and trees and flowers, the running streams and stagnant pools—the very air we breathe—the light, the sun, the midnight heavens with the starry host—all give them occupation and delight. And how precious is LITERATURE, which unfolds the records of the past lights ■ the present, and anticipate the future—reveals to us the thoughts of the most gifted of our fellow men, unlocks the treasures of imagination, and bears us ■ the wings of fancy ■ scenes of endless variety and splendour!

I fear there are not many botanists, entomologists, ■ of any other departments of Nature, among ■

countrymen in [redacted]. There [redacted] many, however, [redacted] find a satisfaction in Literature. The regimental libraries, [redacted] have of late years been established in the army.* [redacted] infinite value [redacted] the soldier.

Nevertheless, I have reason to believe that that "Home Sickness" which, as I afterwards found, [redacted] prevalent in India,† [redacted] beginning to be felt among us. There [redacted] little to occupy the attention, that the mind naturally reverted to "Home", and while the circumstances that had led men away from it were forgotten, its beauties, its comforts, its delights, [redacted] remembered, and created [redacted] melancholy because [redacted] hopeless longing to return. This [redacted] perhaps [redacted] generally prevalent among our Scotch comrades than others; and [redacted] is well known that it has sometimes been found necessary to prohibit the performance of certain airs by regimental bands when Highland corps have been stationed abroad. The same feeling is awakened which is so pathetically expressed by the Jewish captives, as recorded [redacted] Psalm

• By the mers of Babylon
Thire we sat down, yea, we wept
When we remembered Zion
Upon the willows in the midst thereof
We hanged up our harps *

Religion might exercise its benign and soothing influence upon some, but others were insensible to its consolations. Many, [redacted] is to be feared, resorted to drink, and many sought the company of native women, and thus became the subjects

* The [redacted] [redacted] previously, it would seem, their regimental book clubs, [redacted] every [redacted] there appears to have been [redacted] maintained by the residents, which [redacted] well supplied with current European literature. [redacted] £80 or £100 a year, it is said [redacted] appropriated by each regimental club [redacted] purpose.

Even [redacted] privileged [redacted] feel this. "I have no words," [redacted] Macaulay, "to [redacted] you how I pine for England, or how [redacted] bitter exile has been [redacted] though I hope [redacted] I have [redacted] die. [redacted] I feel as if I had no other wish than to see my country [redacted] die. [redacted] assure [redacted] banishment is no light [redacted]. No person can [redacted] it who has not experienced it. [redacted] complete revolution in [redacted] habits [redacted] life, [redacted] estrangement from almost every old friend [redacted] acquaintance, fifteen thousand miles of ocean between the exile and everything [redacted] he cares for, all this is, to me at least, very trying. *There is no temptation of wealth or power which would induce me to go through it again.*"

of diseases which do more than anything else fill our military hospitals.

It is greatly to be deplored that the youthful European soldier in India should so often be deprived of all those gracious womanly influences which tend to perfect the manly character, and to make it tender, noble, and chivalrous. The companionship and loving care of mother, sister, and sweet-heart are longer his. The only representatives of the sex he is divided by an impassable gulf; the wives and (sometimes) the daughters of his married comrades, with whom he does not as a rule associate; and the lower-class native female. Yet if there be anything, except Heaven itself, that can save or uplift him, it is still woman's love! And even the remembrance of a mother's ineffable tenderness, of a sister's kindness, of a pure girl's attachment, may preserve all that is good in his nature; or, if he has fallen, may renew the brightness of his youth, and exalt the whole character of the man.

For myself, I kept ceaselessly to my books. And by-and-by it occurred to me that I might be able to write as well as to read. Were this possible, it would do much to dissipate the tedium which yet to some extent oppressed me. And as to the difficulty which I foresaw would attend my writing in a large barrack, surrounded by my noisy comrades, other men had done it (had not Cobbett pursued his studies under such circumstances?), and so therefore could I.

I thought that a poem describing the history of a British Soldier in the Company's service, from the time of his enlistment to that of his discharge and pension, depicting his joining Chatham, his embarkation for and voyage to India, his life in the barrack-room, on the march, and in the field, his plagues and pleasures, his rewards and punishments, with illustrative incidents of personal adventure, and sketches of Eastern scenery, would be a good and, to me at least, an interesting subject for my handling; and that many would gladly subscribe towards the publication of such a work from the pen of a man of the rank and file. But a poem! a POEM!—dare I think of it? Conscious that, with my humble powers, I could scarcely expect to produce anything worthy of my name, I resolved nevertheless to attempt to shape my

verse ; and so, girding up my loins, I began. I long forgotten many annoyances which doubtless beset me in a huge barn-like structure filled with men, where there was no privacy, and where every unusual proceeding subject notice, comment, and ridicule ; how difficult to conjure up before my mind's eye under such circumstances the various I attempted to describe when these actually around Suffice it to say that I proceeded with my task

The Annual Rains* by-and-by began The change they produced in the aspect of wonderful The earth, which become dry and parched, that seemed gasp with thirst—opening every here and there in wide cracks—immediately assumed a green and gay appearance ; the temperature, which had been somewhat warm, cool and pleasant. The grass was particularly delightful to look upon, and our eyes often turned to it with pleasure. Insect life, however, which for a time seemed to have been suspended, revived with the grass

After three months' rain the Cold Season set in, and orders came for our Regiment—supposed, perhaps, by this time to be sufficiently acclimated to encounter the heat of the plains—to proceed “up country” These orders were received with joy. Hazareebnugh might possibly have before it a great commercial future, when its human inhabitants would be civilised, its forests cleared of wild beasts, its resources developed, and would be known as both a Sanatorium and an Emporium.† We, however, would gladly bid it adieu We were to exchange these wild hills—the abode, present, of tribes of savage men, the “*Haunt of a Thousand Tigers*”—for THE PLAINS ROSE FIELDS OF GHAFPOKE !

* A phenomenon in India is the appearance of healthy after heavy falls of in localities that been dry for before. It as they had become torpid in the of some temporary stream. However this may be, a few days Rains set in, numbers are found in many inundated spots.

more is FISH RAIN, which (though only very occasionally), and of which there record happened in 1824, and one at 1835 *Travelling Fish*, which pass from to are of.

† In 1891 Hazareebnugh had become a well-known centre of Tusser Silk Cocoon production.

CHAPTER VI.

MARCH TO GHAZERPORE.

WE are again on the road. I have often wished that I were a skilful painter, that I might depict the breaking up of a camp in the morning, preparatory to the march. Let me portray with the pen what I cannot with the pencil. The camp stands in a grove of tamarind trees, and the commissariat and certain officers and servants have gone in advance. It is three o'clock, and the sky is quite dark. No one is stirring save the sentries, who are to be seen pacing to and fro beside their watch-fires, placed at short distances all around the camp. Suddenly the tap of a drum is heard, followed by a regular "beat up," and the sound of a bugle. In a moment all is life and action. The soldiers, who just now seemed to be wrapt in sleep, are hurrying out with their arms, piling them together; and while some pack their beds on the baggage carts, others are loosening the ropes of the tents, and pulling them down. The elephants approach from their station in the rear, pouring forth a merry scream; and the camel-driver leads forward his unwilling beasts. Camp-followers are running to and fro; and officers, half asleep and half awake, are sitting outside their tents, drinking huge cups of coffee and smoking their cheroots. Now look again! The elephants bend at a word to receive the tents which the soldiers have rolled together and hoist on their backs; and the latter, hastening to collect the baggage they have on during the night, and the loose wood of the forest, make up blazing fires, and circle round them. The growling and groaning of the surly camel is heard, as he forces down his knees, and slips a cord round his forelegs and neck which keeps him prostrate being loaded. Dogs are seen running about, barking,

howling, and seeking their owners; grooms are getting their horses ready for departure; bearers ■ taking ■ ladies' and children's palanquins, and their ayahs' litters, ■ their ■ doors, coolies are shouldering their loads of crockery and household conveniences; the guides ■ lighting their torches; and the baggage carts are heard moving on their creaking wheels. All ■ seen in full relief against the brilliant flames of the numerous fires around which the soldiers stand chattering and warming themselves, and which illuminate the grove, presenting to the eye ■ rich contrast between the sombre hue of the trees and their foliage and the red coats and bright ■ of the troops. And now the bugle again sounds, the soldiers slip on their knapsacks, catch up their arms, and hurry off to the parade; the officers buckle on their swords, and proceed ■ the place of assemblage, the "Roll" (of names) is called over in each company, the regiment "forms up", the elephants, camels, and baggage carts fall in behind it, the word "Quick March" is once more given, the band strikes up a lively tune, and all, except the rear-guard, move off. In a few minutes these, too, follow, and soon the scene, which was just before so full of life, and bustle, and activity, is solitary and silent, and, but for the yet smoking embers here and there visible, it might be supposed that ■ had never been the site of ■ camp.

Let ■ follow the regiment. It has a long march before it, and moves rapidly, but we shall ■ overtake it. Here is the rabble host of camp followers (including the ■ small traders that accompany each corps in its movements, and are collectively known as "the Bazaar," and innumerable hangers-on*); here ■ the dogs that everywhere go with them; here, again, ■ the baggage-carts. See how

* "We ■ a great ■ camp followers with ■ for different purposes some ■ carry water, others to look after the tents, others to cook, ■ sweep ■ ground ■ pitch the tents ■ shoeblacks, barbers, washermen, and a portion of merchants selling things, in fact, there are as many natives ■ a regiment ■ line of march as there ■ men."—*Four Years' Service in India*

"Each of the regiments had a bazaar peculiar to itself, crowded with people employed ■ supplying the wants, and ministering to the pleasures of the battalions which honoured them with its patronage, sutlers, corn

carefully drivers of these primitive and clumsy vehicles keep in track of those before them, so that if into a ditch, all behind him must almost inevitably follow ! Here the officers' ladies in their palanquins accompanied by their children female attendants, and coolies bearing the household wares and light furniture, and the wives and children of the soldiers in their miserable hackeries crawling along the road, above which rises in clouds the dust the regiment has raised its march giving to them all taste of the pleasures that wait them in following their husbands and fathers from station to station. Now we reach camels and the elephants. Here are the dookies* with the sick of the corps, and now we are near the regiment. Here are the officers some in buggies, with their wives some on horseback, some smoking and some chit-chatting and although they seem to have their cloaks drawn tightly round them shivering in the morning air. See, the sergeant major and quartermaster sergeant are mounted for to have their steeds well as the commissioned officers. And now we are at the head of the column. The soldiers as is their wont are singing and jesting and laughing with each other as they march along.

Dry breaks it last and the regiment halts for an hour's rest. A cart from the canteen has preceded it to the place, and a dram is served out to each man that likes it *which is an initiation, we fear for many into habits of drinking that will by-and-by prove their ruin*. The *thustas* with their water skins, have accompanied them on the march, and go to and fro among the men, but few care for the simple and doubtful draught, for it has probably been taken from some neighbouring ditch, *full of life*. Many of the soldiers have brought something to eat with them and now, piling their arms and throwing off their knapsacks, fall to as heartily as ever did Sancho Panza.

merchants, merchants sellers of cotton fabrics of silver ornaments of and stupefying drugs jugglers thieves of prostitutes. Thugs retired from business made up a motley most unruly population. — *Irrichan*.

* The *dookie* is a kind of litter with curtains.

† of elephants we are told, has allowance.

There once more goes the bugle, and the men are again falling off! And now, the inspiring strains of the band, they are off! The music becomes soft and pleasant, and the officers march with the men. But presently the sun—called by the soldiers "*the Bengal blanket*"—rises, and those who half an hour before shivering begin to perspire in a vapour bath. The officers fall out and mount their horses. Gradually the sun gets quite hot, and the men begin to tire, and to ask the natives they meet on the road the distance to Camp. Perhaps the first tells them a quarter of a mile, they march five times that distance, and then meet one who informs them that they have yet three miles to go. Seeing a third after a while, they again inquire, and are told that he knows nothing about it, though on turning a corner a hundred yards off they are once more upon the ground. The word "*Halt!*" and the command "*Fix bayonets!*" are given, the officers join their several companies, which, after the regiment has been "*formed up*," are dismissed, marched respectively to the space marked out for them by the officers and others who came in advance, and disperse. By the time the men have taken off their knapsacks and belts, and washed the dust from their hands and faces, the elephants arrive with the tents, which are immediately unrolled and put up. The cooks have meanwhile prepared breakfast, which is then brought in, and this being discussed, and the baggage carts having come in with the bedding, all except the sentries repair to their pillows, and finish the doze that had been disturbed in the early morning.

In the course of a few days we reached SASSERAM, a town possessing a fine palace. On the right of the road stand the remains of a palace, crumbling away with age, the abode of snakes, rats, scorpions, and other vermin. Little more than the arched gateways now remain of its magnificence. In front of the palace, and facing the road, are immense tanks, the space between which forms a path to the river. What interested us was a magnificent mosque-tomb, four hundred-years old, yet in fair preservation, the first I had seen of those proud relics of Moslem rule which our predecessors in conquest left behind. I shall ever remember. It was usual with princes and nobles to appropriate or purchase a piece of land,

lay ■■■ as ■ garden, and erect therein, *during their lifetime*, ■ mausoleum for themselves. So, ■ would seem, did Shere Shah, one of the most remarkable personages of his time, who, from a rural swain that once tilled these fields, rose to eminence, drove the unfortunate Emperor Humayoon into exile, and won for himself the throne of Delhi, and whose ■■■ shines resplendent in the ■■■ of history. Instead, however, of placing his tomb within ■ garden, he excavated a great reservoir, a mile in circumference, walled it ■ with slabs of ■ stone, made handsome steps along each side for ready access to the water, threw ■ bridge across it, and erected his sepulchre on ■ broad terrace in the midst. It is that which stands before ■.

Sassaram appears to be sometimes visited by the Thugs, a class well known in India, and not unknown by reputation in England as *robbers and murderers by religion*. The works of Major Sleeman have made the public acquainted with the nature of their business, which consists in waylaying and entrapping the unwary traveller, suddenly springing on and strangling him, and then burying his body and dividing his property. Strange to say (and it shows the weakness of native governments), this system of organised murder and robbery has prevailed for ages in India, I have not speaking of it ■ long ago as 1657. We shall, no doubt, uproot ■. Since 1830, when a special department of government was instituted by Lord Bentinck to deal with it, Sleeman and his officers have done much to suppress ■ but they have not yet been able to put an entire stop to it, though thousands of Thugs have been arrested and brought to trial, many executed, and others transported or imprisoned. Our sepoy's appear to be the greatest sufferers. Leave of absence is granted to a certain number of them yearly out of every regiment not on active service, and as they generally save ■ portion of their pay, the Thugs keep ■ sharp lookout about the usual ■ of their journey, and murder them by wholesale*. Numbers of men ■ lost to the army in this way every year, and only a short time back the bodies of two, who had been

* ■ ■ back as April 28th, 1810, the Commander-in-chief ■ an order of warning to the soldiers against the Thugs, but it would appear to have had little effect until lately.

strangled and robbed, were found here in the tanks ■■■
 ■■■ palace

■■■ pursued ■■■ march Nothing of importance occurred till ■■■ arrival one morning, long before daybreak, on the banks of the SOANE, the GOLDEN RIVER As, like all the other rivers of India, it overflows its banks in the annual rains, we found that we had to cross ■ large tract of sand,* loosened by the turbulence of the waters ■ that period, before arriving ■ the main stream, diverging from which several smaller ones that had worn themselves deep channels, intersected ■ route It is no very pleasant occupation to be moving in intense darkness, ■■ and then partially relieved by the glimpse of a distant torch, over ■ deep bed of sand, into which carriages of all sorts, horses and draught animals sink deeply but we soldiers had the worst of it for being loaded with knapsacks, muskets and accoutrements we were almost as badly off as we should have been in any slough of despond Every now and then, being unable to see our way, we were stumbling against each other, and ■■■ who could not lift their feet from the sand so quickly as to keep up with their comrades being knocked over by those behind them, measured their length on the bed of the river, while others lost their equipments, which they could not possibly recover

By the time the whole regiment had crossed day dawned, and ■■■ new camp ground was near, we ■■■ arrived there An amusing spectacle now presented itself The elephants, having reached the margin of the river were unloaded, and, ■■■ after another plunged into it The mahouts, seated each one on the shoulders of his charge, went in with them, and steadily retained their seats, though every now and then the huge beasts they rode gave ■ frolicsome dip, and seemed inclined to set them a-swimming However, all arrived safely on shore Presently the bullocks with the baggage-carts began ■ come up to the ferry As they drew nigh they ■■■ unyoked, and, while the carts ■■■ placed ■ the boats, took

* The Soane which derives its name of ■■■ ■■■ ■■■ yellow colour ■ these ■■■ was here three miles wide, ■■ nearly dry bed being a desert of sand, resembling a vast arm of ■ sea when the tide is out. The Soane is a classical river, being now satisfactorily identified with the Erandobos of the ancients"—Hooker

to the ■■■■ It was curious to see several hundreds of these animals ■■■■ crossing, their heads only being visible above ■■■■ stream, while here and there ■■ turbaned native might be discerned keeping them company

A few days more brought us

‘ To where the Ganges * rolls his sacred wave †

on whose opposite shore we at last saw the Station to which the regiment was ordered, bearing a peculiarly interesting and inviting appearance. Having crossed we found ourselves ■■ the native town of Ghazepore. It is remarkable that the names of nearly all the principal towns of India terminate ■■ either ‘ poor ’ or ‘ bad ’ — syllables of so ill an import ■■ the English language. And I commenced alluding to this in grumbling mood one day, observed ‘ This is indeed a wretched country, where scarce a place is to be found which is not either *bad* or *poor*, and the very poems of which are *Ho-hum*.’

We proceeded through the town to the barracks. The disgust occasioned by the squalor and filth of the native city — which of course like other towns of India is entirely without drainage — was intense — but this was amply compensated for by the beauty and freshness of the scene which, on ■■■■ emerging thence lay before ■■ A wide and verdant plain, bounded on one side by the river, but elsewhere only by the horizon, adorned with rich arbours of tall and stately trees and dotted here and there with pretty cottages, situated amid sweet gardens ■■ *England*. ■■ English monument, which seemed to say ‘ THE LAND IS Ours. WE HAVE HERE DEPOSITED OUR DEAD!’ and which we afterwards found to ■■ the tomb of LORD CORNWALLIS, ■■ church, with ■■ spire, the barracks the people flocking out to meet us — all ■■ ■■ burst upon ■■ view. The regiment was soon formed up and dismissed, and while the soldiers rushed to the

* ‘ Mynads have knelt ■■ worship and adore —
■■■ of far countries — Wan have leave and Age
Have sought thee, but ■■ in ■■ any pilgrimage,
On Ganges ■■■■ at last their rapturous eyes,
■■■■■■■■■ ■■ murmurs hymns of Paradise. —*Mukell*

† Thomson

barracks with loud "Hurrahs!" of joy ■ having gained their destination, the officers went to select residences ■ themselves from among the vacant houses. (This ■ ■ ■ tiresome job ■ an officer ■ every remove, especially if ■ be a family man. Non-commissioned officers and private soldiers ■ saved ■ this trouble, their "quarters" ■ ready for them.)

The district of Ghazee-pore has ■ long history, stretching ■ into the earliest days of Aryan civilisation. Carved monoliths of ancient date have been found within its limits, and it seems ■ have been included in the Buddhist empire. In 1693 it fell to the Moslem conqueror Kutub-ud-deen. The town ■ founded about A.D. 1330, and ■ said to derive ■ -which signifies *the abode of Ghazee*—from ■ celebrated Moslem saint so called,* who laid down three remarkable laws ■ be observed by the people for ever,—that ■ landowner ■ tiller of the land should ever presume to sleep upon a bedstead, but upon the earth, that no one should strike a Mussulman, under penalty of perdition, and that *no farmer or cowherd should adulterate the milk supplied to the true believers*. The first and third of these laws are remarkable and, they say, are much talked of, but little heeded, ■ to the second, the Mussulman is ■ likely to strike the Hindoo than the Hindoo the Mussulman. The tombs of several distinguished natives—Mashud, Abdalla, Fazil Ali—adorn the town. One of its most interesting features is the Saracenic palace of a former Nawab—the Palace of Forty Pillars, now, like so many other buildings that we have already seen, falling into ■. Occupying a fine position on the bank of the Ganges, it has ■ the centre an octagonal room, around which are four square alternate with four eight-sided apartments, ■ supported on light and elegant arches. Around the central ■ ■ ■ space for water. Between the arches rich ■ ■ ■ doubtless hung, while fountains cooled the ■. Truly ■ must have been ■ luxurious dwelling! An elegant mosque stands on the north side of the "bazaar," and behind ■ is ■ large well ■ which ■ ■ said that Aurungzebe cast the ■ of fifty young Hindoos whom he ■ put ■ the sword. Various other interesting remains of antiquity ■ ■ ■

* It appears that pilgrimages are paid both by Hindoos and ■ to the tomb of this saint at Shreeghat.

about ■ neighbourhood. The relics of Mahommedan ■ ings ■ in general far more stately and impressive than those of ■ Hindoos.

We have mentioned the tomb of Lord Cornwallis. If we ■ pride ourselves on the magnificence of his monument, ■ may on the character and exploits of the man. Uniting most happily the differing qualifications of soldier and statesman, he was brave, independent, upright, diligent, and humane. Although bred ■ arms from his youth, he was averse to the shedding of blood. He served his country in many parts of the world, and having been appointed Governor-General and Commander-in-Chief in India, distinguished himself ■ his first administration by his victories over Tippoo Sahib, his justice to the native princes, and his unwearied efforts for the welfare of the people. Called a second time at an advanced age to the government of our Indian Empire, and unwillingly accepting it, he entered, heart and soul, into its duties, and died at this station on his way to the Upper Provinces to take command of the Army. Napoleon declared that Lord Cornwallis, by his integrity, fidelity, frankness, and nobility of sentiment, was the first who had impressed him with a favourable opinion of our countrymen, and designated him "a ■ of honour, a true Englishman!" And his epitaph declares that his virtues will live in the remembrance of grateful millions. It may be lamented that he appears to have taken little interest in the encouragement of Christian Missions, this, however, must not blind ■ to his great merits.*

We soon repaired to see the famous rose-fields, but could not, of course, expect to find them in flower at this period of the year. It ■ something, however, to be near the grounds, fancy might dream of the beautiful blossoms and the rich perfumes which in due ■ would charm the eye and scent the ■.

Meanwhile I resumed my poem "The Soldier," and persistently went on with it. I might have been encouraged in my work by the recollection of what many had done before me. The illustrious Cæsar (if I may dare to mention him), amid the

* The reader need hardly be reminded of the monument ■ ■ Corn-
in St. ■ ■

of war, wrote, it is probable, his "Commentaries," or, at least, the notes from which they were compiled. Bunyan, Camoens, Cervantes, Chaucer, Dante, Descartes, Jonson, Lamarck, Ignatius Loyola, Niepce, Sidney, Lope Vega, and others, had probably meditated—had possibly sketched out—while serving, the works they produced after leaving the Army. Körner had written his famous songs in the camp, and, on the very morning of the battle in which he fell, his matchless song "The Sword!"*, and I would endeavour in my humble way to follow in their train†

Some three months passed away. One morning, just as I had finished breakfast, intelligence was brought that a Government elephant, which I had for some time been confined

Under the influence of the Fatherland's call to arms, Körner volunteered as a soldier. When the corps he joined was solemnly consecrated in the village church of Rogau a few days later the service was opened with a chorale set to Körner's words, "Dem Herrn Alken die Ehre," when, after he was sent with Petersdorf on a mission to Dresden, he published his "Address to the People of Saxony," and afterwards his wild war songs, sung by many voices, helped to spread that fervour in the corps which made it peculiarly terrible to the enemy. His poem "Das Schwerter," was scribbled in his pocket-book at dawn on August 26th, when the corps was prepared for action, and he was reading it to a friend when the order to attack was given. It is the wildest of his songs, a love rhapsody to his sword, the soldier's bride, and it is this poem that suggested the refrain of Mrs Hemans' beautiful verses to his memory (See "The Death-Day of Körner," and "The Grave of Körner," in Mrs Hemans' Poems). One stanza from his "Men and Dastards" may be given—

"The land is roused, the storm breaks loose—
What traitor hand now shrinks from its use?
Shame on the palefaced wretch, who cowers
In chimney corners and dismal bowers,
Shame on thee, craven recreant!
Our German maidens greet thee not!
Our German carols joy thee not!
Our German wine inspires thee not!
(On in the van!
Man to man!"

Who'er a falchion hilt can span!"

† This has been done by another writer. In 1865 I published "Soldiering in Sunshine and Storm," by Wm Douglas, Private 10th Royal Hussars, "written," says the author, "amid the noise and tumult of a barrack-room." He expresses his "hope that for this his countrymen will kindly allowance for defects which may be attributed to him by bearing in mind that a soldier has no retreat, no home, no work, (where none dare if he did it), any other work, if he does it at all, it must be in the midst of many comrades, and at intervals from many distracting duties." My interesting book, "Four Years' Service in India," by Corporal Ryder (see notes, pp. 85 and 116), has also been published since he left the Army.

■ irons ■ ■ punishment for ill conduct, ■■ broken loose, ■■■ his keeper and ■■ or two other persons, and was running wildly about the station, tearing up and throwing down all that lay in his way. Orders were immediately issued for the regiment to ■■ out, with muskets and ■■ ammunition ; and in less than ten minutes after the first report ■■ been made we ■■ doubling in ■■ force after the offender. On arriving at the spot to which we had been directed, ■■ found him quietly engaged in making ■ meal of the branches he had stripped from ■ young mango tree ; and, ■ he appeared docile, some of us ventured to approach within ■ few yards, thinking to secure without injuring him ; when suddenly he wheeled round, and tore through the midst of ■ in ■ moment, tossing his trunk, and stamping his feet at ■■ awful rate, but not attempting to hurt any one. Like an arrow he went through the field of oats that bordered the racecourse, and across the plain, now going to the right, now to the left, sometimes stopping for ■ moment to take breath and look back at his pursuers (all of whom were far behind him, save those on horseback, and even these could only now and then get near him). We followed on, however, and managed for some time to keep him in sight. At length we could do even this no longer. But it required not the keen optical or nasal powers of ■■ Ojibewa to trace him ; the impression of his feet on the soil, the broken reeds, the crushed grass, pointed out the way he had gone. Yet we could not overtake him, and were obliged by-and-by to return. A troop of cavalry, and perhaps some artillery, would probably soon have been sent after him, but that he was ere long found quietly feeding in his accustomed place ■■ the barracks. ■■ would appear probable that having had ■■ heavy duty assigned him, he had received too liberal an allowance of grag ; that this had aroused his ill-temper and led him to rebel ; but that, having exhausted his rage, he had become penitent, and had humbly returned to his post. We afterwards ■■ ■■ charge of ■■ of his late keeper's little children, which lay ■ his feet while he watched ■■ and carefully fanned it ■■ ■ leafy branch that ■■ ■■ stripped from ■ neighbouring tree ; ■■ have ■■ ■■ believe that from this time forward ■■ huge ■■ was himself as docile ■■ ■■ infant.

At last, in March, came the ROSES! They were, of course, beautiful. Could roses be less? But they were not ■■■ expected. They were small blossoms, grown ■■■ low bushes, formally planted in very large fields, roughly cultivated, ■■■ remorselessly plucked by rude hands every morning ■■■ as they bloomed.

"The ■■■ ■■■ washed with morning dew,"

and it is *then* that in all their sweetness these ■■■ gathered. They ■■■ of the species named *R. damascena*. India has many different species,* and Asia, it may be remembered, ■ greater number of species and varieties than all the rest of the world.

The gathering of the flowers is performed systematically by a multitude of poor labourers, who, while carefully securing every full-blown flower, think of nothing except their wages. Yet we must not forget that in India, as in Persia, ■ least to cultivated minds, every indigenous flower, ■ has been said, has become the symbol of some attribute or idea, and speaks a language of which we have not learnt the alphabet. Two hundred thousand flowers are required ■ produce ■ rupee's weight of *atta gool*,† which is made from the oil that floats ■ the surface of the distilled roses. This costly essence is like the Divine love, which everywhere diffuses a heavenly fragrance. The skimmed ■ water ‡ is largely used in every native household, and also in medicine.

Summer ■■ advanced. Oh, the lassitude and weariness of life that ■■ over us! Oh, the terrible, ■■ loved, sunrise (so early, too)! the very river reflecting, like ■ looking-glass,

■ "The white rose ■■ common on the plains of Bengal as a dog rose is ■ England, and associated with coconuts, palms, ■■ plantains, ■■ banyans, ■■ yet attracted the ■■ of botanists, though ■ species was described by Roxburgh. As a geographical fact it is of great ■■ for the ■■ usually considered a northern ■■ and no ■■ ■■ inhales a damp, hot tropical climate. Even ■■ mountainous ■■ near the equator, as ■■ Himalaya and Andes, wild roses ■■ very rare, ■■ only ■■ in great elevations, ■■ they are unknown in ■■ southern hemisphere. It is ■■ this ■■ is ■■ native of Burma and the ■■ Peninsula, does ■■ in this latitude grow ■■ of ■■ meridian of 87°, it is confined ■■ upper Gangetic delta, and inhabits a climate in which ■■ wild rose would least of all ■■ ■■ —Hooker

† *Anglice* "Otto of Roses." This quantity would be worth about a hundred rupees (or £10) ■ the seat of manufacture.

‡ This is ■■ at about half a rupee (or a shilling) per quart.

the dazzling outpour.* As for ■■■■■!—often (beset in ■■■■ gloom by ■■■■ heavy dragons, light cavalry, and innumerable skirmishers of the couch) have I gone into the bath-house, and thrown myself ■■■ the stone floor, wishing only that I could ■■■■ myself to sleep up to my chin in water, that I might find relief from the intolerable air! At last, being almost flayed, I ■■■ taken into hospital, and lay there, for a time, in cloths soaked in oil. I seemed to suffer more than anyone else.

By-and-by the RAINS ■■■■ on "The worst season ■■■ India," says somebody, "is the rains, the lulls between the gales and showers ■■■ absolutely awful." With these, too, come ■ multiplication of mosquitoes, flying bugs, etc. But the cooler and more genial weather succeeded.

During the present year (1840) Lord Auckland severed the old connection between the British Government and the popular faiths, by handing over to the care of the Brahmans the revenues derived from Hindoo temples and religious rites, and by forbidding the Company's troops to parade, and the Civil Officers to attend, at public gatherings in honour of Native Festivals†

Chacepore is famous for its stately Banyan trees. Many of

* Richardson well depicts this in his Indian sketch on

NOON

"The lord of day with heretofore, restless night,
Clad in his robes of glory, reposed on high,
And checked the tumult grave of mortal eye
With the refulgence of his torches' bright
I marked with lowered brow his form of light
Gleam on the silver wave that dumbled night,
And sought the dryads' haunt, where raptur's sigh
Came like a hallowed tone of sad delight
To soothe the wanderer's soul. Beneath the shade
Of wide root-dropping banyans, fit to be
At such a time the dreaming minstrel's home,
On bright-winged visions flew the midnight hour,
While Fancy's hand those dear home scenes portrayed,
Whose living drums I never more may see."

■■■■■ thus describes his experience of ■■■ Indian summer—"The whole face, hands, and feet are flayed and my whole body ■■■ covered with ■■■■ pustules, which prick like needles. Yesterday one of our horsemen, who happened ■■■ have no tent, was found dead ■■■ the foot ■■■ tree, ■■■■ had grasped in his ■■■ agonies. I doubt whether I shall ■■■ hold out till night. ■■■ my hopes ■■■ on a little curds, ■■■ I steep in water, ■■■ ■■■ sugar, with ■■■ or five lemons. The very ink is dried up ■■■ point of my pen, and the pen itself drops from my hands."

† See TROTTER'S "India under Victoria." But see also page 370 of this vol.

these, and of ■ mango* groves we have seen, have been planted by public-spirited natives, who have desired ■ live in ■ grateful recollections of their countrymen, and to have their prayers for the welfare of the planters while they enjoy the shade and eat of the fruit. And the banyan ■ may remind ■ of Moore's charming lines :

- “ They tell ■ of ■ Indian tree,
Which, howsoe'er the sun and sky
May tempt its boughs to wander free,
And shoot and ■ wide and high,
‘ Far better loves to bend its arms
Downward again to that dear earth,
From which the life that fills and ■
Its grateful being once had birth

* “ There are in India so many sorts and varieties of this rich fruit, which, ■ fact, may be called, for its abundance, the Indian apple, that ■ would take a volume to describe them. As a mere ■ it is valuable, being of not very slow growth, and affording, by its dense, dark shade, the ■ grateful shelter from ‘ the traveller’s enemy,’ the Sun. Its wood is most extensively used, and, in fact, the plank supply, for a large part of India, the uses of fir plank in Europe, and when carefully preserved by paint, ■ lasts many years. The fruits in their season are so abundant in ■ the bazaars that the cows are often regaled with them, and always with the stones, which they crunch, apparently, with great delight. A curious fact is that ■ remote villages, near extensive forest tracts, the bears, at the ■ of the fruit ■ known to invade the mango topos, and ■ take possession of them till they have devoured all the fruit, ■ spite of all the efforts ■ the villagers to drive them out.’ The best mangoes on the Bengal side ■ India ■ said to be those of Malda, though there ■ truly ■ ■ the neighbourhood of Calcutta equal ■ superior to ■. The finest ■ all India are said to be those of Goa, where they have been cultivated by the Portuguese. Until of late years, however, little or no attention ■ paid ■ the sorts planted, or, at all events, it was rarely thought, by ■ ■ least, worth the trouble or expense of sending far ■ good kinds, ■ topos, indeed, being ■ often planted ■ an ■ of piety, ■ afford shade, ■ for the fruit, which he who planted rarely expected ■ taste. Good grafts, and those upon good stocks are ■ more sought after, especially ■ the neighbourhood of large towns, where a few ■ trees, if be ■ choice fruit, ■ valuable property. Perhaps nothing ■ show ■ strongly what the ■ become by careful cultivation, than ■ ■ that ■ the plantation of ■ River, in the ■ France, no ■ ■ twelve varieties of the most exquisite flavour, of ■ ■ large apple ■ ■ ■ head, ■ ■ without ■ ■ been obtained by the ■ and attention of ■ long series of years. The mango, in India, is eaten in every possible form, and an extensive trade is carried on ■ the young green and acid fruits, which, being dried in the sun, are sold in all the bazaars ■ a favourite for curries. The crop of this fruit is very uncertain, ■ the prevalence of fogs at ■ time of flowering, drought, or storms, will often destroy a large crop in a few hours.’—*Steuquler's Oriental Interpreter*.

" And thus, tho' wooed by flattering friends,
And fed with fame, if fame it be,
I ~~my~~ heart, my own dear mother, binds
If ~~my~~ love's true instinct, back to thee

We are ~~in~~ in the midst of the chief Opium district in British India—the cultivation—a Government monopoly, as ~~we~~ have said,—extends a vast way along the banks of ~~the~~ Ganges—*a field more fatal than many a battle plain*. The district is divided into two Agencies, Benares and Behar, and of the former Ghazepore is the Central Factory.

Ghazepore is also the seat of one of the Government Studs; an important establishment, superintended by European officers, and famous for turning out ~~the~~ ful horses at moderate prices.

There are numerous SATIS monuments commemorating the burning of Hindoo widows—in and near Ghazepore, where such murderous spectacles were formerly more frequent than even in Calcutta.

But time passes. Christmas comes and goes, with the usual feasting of the officers and carousing of the men. Early in 1842 we had orders to prepare for the march, and presently came "THE ROT TI!" We were to go by BENARFS, the sacred city of the Hindoos, and ALLAHABAD, "the city of God" of the Mahommedans, and the place of the MEETING OF THE GANGES AND THE JUMNA, to CANNORE, the city of the sandy wash!

SONG.

■ SONG TO THE BRAVE ■ OLD! A song!
We have talked of them oft we have dreamt of them long,—
How they dared distant thrones, and faced legions of foes,
How they laughed ■ hard fate and thought nothing ■ blows!
We have gazed on the tombs where the victory sleep,
O'er the dust of the slain we have bent to weep,
■ though we may sigh we should do them wrong,
If they were forgot ■ the Song the Song!

Tw'as not for themselves that they fought and bled—
Those giants of old who now dwell with the dead—
For ■ world then unborn, for ■ ■ ■ ■ ■
Gave they youth in its vigour and health in its prime!
For Light and for Commerce, for Truth and for Peace,
To shield the oppressed, and the captive release,
From tyrants to wrest repayment for wrong,
They gave up their lives! LET THEM LIVE THEN IN SONG!

CHAPTER VII.

THE HOLY CITY

WE have reached the sacred city of ■■■ NARF S, on the left bank of the Ganges (420 miles by land from Calcutta)* the most holy shrine of the Hindoo faith, the "Lotus of the World, the reputed CENTRE OF THE UNIVERSE, alleged to be *coeval with the Creation*, and to have been *originally constructed of gold* and certainly of remote antiquity, while it has *ever retained its supremacy* † the city of three hundred and thirty million ideal 'gods' (everywhere represented by multitudes of images), thousands of idol temples, twenty thousand idol priests, three or four hundred thousand annual pilgrims ‡ innumerable beggars, swarms of monkeys, and countless Brahmin kine § the city of Sanscrit learning,

* Travellers by water ■■■ only reach Benares by being cooped up in a ■■■ for about two months

† There is nothing ■■■ tell ■■■ the date of the foundation of Benares. But twenty-five centuries ■■■ at the least says ■■■ Sherring ■■■ his "Sacred City of the Hindus" ■■■ was famous. When Babylon was struggling with Nineveh for supremacy when Tyre ■■■ planting her colonies, when Athens ■■■ growing ■■■ strength before Rome had become known or Greece had contended with Persia or Cyrus had added lustre ■■■ the Persian monarchy ■■■ Nebuchadnezzar had captured Jerusalem and the inhabitants of Jerusalem ■■■ been carried ■■■ captivity she ■■■ already risen ■■■ greatness ■■■ glory. Nay she may have heard of the ■■■ of ■■■ and have ■■■ her ivory her apes and her peacocks ■■■ adorn ■■■ palaces while partly with her gold he ■■■ have overlaid the Temple of the Lord. Yet ■■■ many of the existing structures are old. The very ■■■ are ■■■ tombs ■■■ buildings supposed ■■■ be of ■■■ century, ■■■ are said to ■■■ many Indian ■■■ have older remains. Nor was ■■■ city always of ■■■ present ■■■ ■■■ has within ■■■ comparatively recent period been redeemed ■■■ jungle

‡ ■■■ to Benares ■■■ that to Juggernaut ■■■ other great places of ■■■ pilgrimage, is ■■■ misery, multitudes expire ■■■ way by cholera fever ■■■ exhaustion, and no one of their ■■■ seems to go ■■■ their relief

§ The devotion of the Hindoos to both the Brahmins and the kine was

and of the Vedas, Shastras, ■■■ Puranas—the Rome and the Athens, the Jerusalem ■■■ the Mecca, the Oxford and the Cambridge of Hindostan—KASHI, THE SPLENDID, THE GLORIOUS! ("founded on the trident of Siva, and exempt from all earthquakes"); to which the eyes of innumerable millions turn, and have turned for ages, as the metropolis of their religion. It has, moreover, been called the Indian Venice. Its appearance from the river is imposing, presenting in a great crescent-like sweep of some three miles and ■ half, and often more than a hundred feet high, large and stately flights of colossal stone steps—the famous *ghats*—leading

well shown in the case of a late female ruler—Baba Bai ■■■ very devout. Rising at 5 a.m., she devoted the early hours of the day to the worship of cows and the *tulsi* tree, after which she sat down to repeat the ■■■ of her gods and with the help of the rosary, to mark her progress when interrupted and obliged to converse with any one on worldly business. In the forenoon she was waited on by her priests, when she bathed, adored the sun, presented offerings at the shrines of her gods, and listened to poems ■ their praise. Having repeated her homage to the sun and to a cow, she went round a certain number of ants' hills and fed the tiny insects with sugar. This was followed by the worship of Brahma. Those who had assisted in her devotions were joined by others, who sat down to dinner with them in the palace. Before they commenced the old lady, approaching the first, applied to his forehead the coloured mark usually made on idols, set before him a small spoonful of water, into which he thrust his toe, and ended by presenting him with an offering of bet leaves, flowers and money. When she had thus gone through the whole company with the holy water that each Brahmin had thus consecrated, she retired to ■ adjoining room and drank it off for the remission of her sins. In the afternoon alms were distributed to the poor. The evening, when she partook of her only meal, witnessed proceedings similar to those of the forenoon especially the adoration of cows. Every day did this zealous lady spend at least twelve hours in the rites of her religion, and at her own expense entertain fifteen Brahmins, and double that number of *Gossains*, in addition to all the priests and mendicants who had been supported by the preceding ruler.

More recently ■■■ Bai fell sick, and ■■■ she was about eighty years old, ■■■ feared that her end was at hand. Five cows were therefore introduced into the ■■■ where she lay, in order that they might be bestowed ■■■ Brahmins. Each ■■■ led up to her couch. The Brahmin ■■■ whom ■■■ was to be given stood ■■■ head, and the invalid ■■■ lifted up ■■■ that she might ■■■ hold of ■■■ tail, and thus it was presented. The gift was accompanied by ■ further donation of fifty or a hundred rupees, and as ■■■ animal and the receipt passed from the bedside, they were supposed to help the giver forward on her way to heaven. As she became worse an order was issued for a feast, and handsome sums of money ■■■ directed to be given to the Brahmins. One of the last ■■■ of her life ■■■ ■■■ for a cow, and having fallen ■■■ its feet, as far as her fast-waning strength would permit her, she ■■■ it grain to ■■■ and addressed it by the venerated name of "mother." While she was engaged in giving away more ■■■ to ■■■ ■■■ expired.

from the ■■■■ the city, rising in terraces, ■■■■ having one ■■■■ more temples associated with each of them. (Some of ■■■■ temples, however, have sunk, and others are falling ; being undermined, ■■■■ it would seem, by ■■■■ very River the people worship.) There are also many rude pathways up the embankment. Most of the ghats, ■■■■ are told, have been built by pious rajahs and nobles. At the summit, and ■■■■ along the bank, to the right and left, rising ■■■■ above another, ■■■■ pagodas, palaces (for numerous deposed princes live here *), fortress-like houses, gateways, terraces, colonnades, balconies, carved oriels, towers, domes, pinnacles, of Oriental architecture, in strange and wild disorder, many grotesquely—many very indecently—painted and sculptured, others ■■■■ delicately, elegantly, and elaborately carved, crowded with bas-reliefs, and lavishly ornamented, interspersed with trees, many-storied mansions (on the flat roofs of which the inmates are seen walking), huts, images, figures of bulls, altars, rows of sick people brought down to the Ganges to die, and, in one place,—the Munikurnika ghat—some burning piles whereon smoke the dead, while demon-like attendants stir up the fires with long rods of iron, and throw jars of oil ■■■■ the corpses, whose ashes (like those of many others from all parts of India, sent hither for the purpose) ■■■■ afterwards cast into the river † (Here, by-the-by, is ■■■■ party of men, bearing in thick wrappers a body they have probably brought from

* The Rajah of Benares resides ■■■■ Ramnuggur, ■■■■ the north end ■■■■ city, in ■■■■ noble castellated mansion. An interesting ■■■■ a ■■■■ paid ■■■■ Highness by Madame Pfeiffer, ■■■■ with a travelling associate, will ■■■■ found ■■■■ lady's "Journey Round the World," p. 169. ■■■■ Pfeiffer ■■■■ that for many years ■■■■ has died ■■■■ the palace ■■■■ Rajah occupies. The ■■■■ of this ■■■■ said ■■■■ that ■■■■ former Rajah once asked ■■■■ Brahmin what would become of ■■■■ soul of any ■■■■ ■■■■ ■■■■ palace, ■■■■ which it was replied ■■■■ would ■■■■ heaven. ■■■■ Rajah repeated the question ninety-nine times, ■■■■ always received ■■■■ same answer, but ■■■■ asking the ■■■■ ■■■■ ■■■■ ■■■■ ■■■■ patience, and answered ■■■■ it would go *into a donkey*. Since that time ■■■■ one, ■■■■ prince to the ■■■■ servant, leaves ■■■■ palace as soon as he ■■■■ ■■■■ unwell. Rajahs and men of high ■■■■ position in ■■■■ parts of India pride themselves on having a house ■■■■ ■■■■

† "The dying person ■■■■ sees the stake erected ■■■■ which his body is to be ■■■■. Nor is ■■■■ body allowed to get cold, ■■■■ as soon as life is extinct it is put upon the pile, and the fire kindled. ■■■■ are not rare when ■■■■ body was not really dead, and when it rose ■■■■ as the flames began to scorch it. In such a case the Hindoos believe a bad spirit has ■■■■ ■■■■ corpse, ■■■■ knock it ■■■■ ■■■■ ■■■■ skull, ■■■■

cremation.) Numerous other bodies, too, seen lying on the bank, waiting their turn to be reduced to ashes. Here also several Satis, testifying the widow-burning of old time; and here and there little altars of mud, on which the sacred *tulsi*,* a representative of the spouse of Vishnu, is the object of adoration, and is carefully tended by the devout. Amid all wander swarms of pilgrims, many of them in coloured garments—red, green, or yellow—bearing symbols of the gods they severally worship, and whose names they shout aloud. (Every Hindoo is expected to visit Benares at least once in his lifetime, to wash away his sins,† and to acquire merit for himself and for his innumerable ancestors, and his equally innumerable descendants.) A little before sunrise, when the daughters of Benares are fetching water from the wells for domestic use in the jars they carry on their heads—and when the high-class ladies (who retire early) come to bathe—these pilgrims may be seen thronging the ghats like ants, as they come and go, in their var-coloured clothes, seeing the priests—“the Sons of the Ganges”—that line the way (some seated in little kiosks, some under great white or straw umbrellas) to receive their contributions, descending the banks, and bathing by hundreds, and even by thousands, many thousands of men, women,‡ and children—in the yellow and turbid stream

cannot be consumed in the fire, must be crushed by the nearest relative, the soul may escape. In performing this dreadful operation, he often sprinkles his garment with the brains, which have become liquid in the fire. The poorer classes make far less ceremony, and throw the body as it is, and frequently it is again cast on shore. I have seen dogs, jackals, and vultures fighting for and devouring the corpses, and crows sitting on the floating carcasses, tearing off the flesh. In times when fevers and cholera prevail in large towns, hundreds and thousands of bodies daily and weekly thrown into the river, and the jaks on which they are consumed continue burnt day and night in those narrow shores of the Ganges resemble a charnel-house. *Wretched!*

* Tulsi, the plant Basil (*Ocimum*).

† “Sin” is understood by the Hindoos to be all against the laws of caste, or an omission of some of the many ceremonies required and observed in the worship of the gods, while “Holiness” consists in compliance with these.

‡ The daily average has been estimated at 50,000. On the day of an eclipse the numbers greatly increased—many as 100,000 assembled, they then all together into the water at a given signal (when the shadow is first seen) and a mighty wave, which sometimes upsets boats filled with people, is sent rolling towards the shore. Numerous lives have been lost in this way.

§ One ghat is reserved for the women (the younger of whom are

(one drop of which ■■■ to be sufficient ■■ cleanse the ■■■ of ■■ whole world, while even to cry "GUNGA! GUNGA!" ■■ ■ hundred leagues' distance ■■ atone for the offences of three previous lives); taking up the water in their hands, and presenting it ■■ the sun, *as he rises*, with loud ■■ muttered prayer, ■■ pouring it ■■■ themselves from their brazen *lotas*, ■■ they stand among boats, rafts, and craft of various kinds laden with other pilgrims,* or with the commerce, inward and outward, for which, as well as for its manufacturing industries, the city is famous. Many of the women have bunches of flowers † (jessamine, marigolds, etc.), which they have purchased of the priests in or near the temples, and which they cast into the stream ■■ ■ offering. Among all are to be seen the Brahmin bulls, bearing the marks of consecration to Siva. A constant ■■■ and din proceeds from the immense multitude, with which a continual tinkling of bells and rough music, with the blowing of conch-shells, ‡ intermingle. When the bathers come back to the shore (which is tinted with their many-coloured clothes

by their duennas) They may be seen coming out of the water with their wet robes clinging closely around them displaying all the classic and captivating beauty of the ancient Grecian female form.

"■ ■■ a boat ■■ the Ganges filled with people be upset—a thing which frequently happens—nobody cares for the cries of the drowning, the boatmen, who ■■ only a few yards distant remain unconcerned spectators, and continue smoking their hookahs or eating their food, shouting *Jai Jai achas dubya giachen* (God has decreed it, they ■■ drowned). —*Wentbrecht*

† 'India may be called ■■ paradise of flowers: the ■■ beautiful ■■ grow spontaneously ■■ the sandy shores of the rivers and from every projecting cliff ■■ blooming shrub drops its flowerets ■■ the waves below.

"In ■■ parts of the Ganges every ■■ appears to bring with it clusters and coronets of the largest and most beautiful flowers, ■■ numerous are the garlands which the worshippers of the deity of the ■■ throw ■■ its glittering waters—the sacred lotus, large white, yellow, and scarlet flowers. —*Miss Roberts*

"Here (in Benares), says Mr. Grant Duff in 1875 "I found, amongst other flowers of ■■ English garden, the white candytuft, ■■ daisy, ■■ mignonette, the violet, the echoltzia, the ■■ yellow marigold, ■■ heartease, ■■ china-aster, and ■■ of many sorts, known ■■ ■■ unknown ■■ me, ■■ Count Cavour ■■ Souvenir de ■■ upwards and downwards. These ■■ ■■ thoughts ■■ north, ■■ here too, I found the *Figonia* ■■ in all ■■ glory of ■■ flower, a perfum of orange ■■ ■■ was ■■ exquisite leaf of ■■ *Uvaria longifolia*, ■■ ■■ which Macaulay has made ■■ ■■ was the columella, ■■ ■■ in flower, ■■ ■■ a ■■ ■■ were the ■■ ■■ the asoka ■■ the forests, and here, above all, were the most graceful bamboo, now trimmed into hedges, now growing as high as our highest ■■

|| "The conch-shell, used in India as a wind instrument, is often beaut-

spread to dry), they each bring a small vessel of Ganges to pour the images of their several gods as they home, before returning to which they have the distinctive marks of their respective castes painted afresh on their foreheads by the priests. A crowd may here and there observed around some learned Brahmin, who is reading and expounding them the Mahābhārata or Rāmāyana. It is a marvellous and curious sight, and, taking it altogether, *there is absolutely nothing like it in the world.* And "here every inch of ground, every clod of earth, is hallowed, and the very air believed to be holy." * BENARES IS THE GLORY OF HINDUISM !

At the same time it must be said that Benares is a very dirty city—nay, a very *filthy* one. Where so many congregate, where there is no drainage, and, as it would seem, no provision for cleansing the streets, this is, of course, to be expected. And its outward condition, if we may judge from what is visible all around, is but a type of its moral and spiritual state.

In the evenings the people congregate on the ghats, not so much for devotion as for recreation; nay, more, *it is said* that the men come to "ogh" the women, and the latter to chat and make friends, and— shall we tell it?— to *flirt*, and the older ones to make matches for their sons and daughters. *Human nature is everywhere the same.*

Benares, however, is not wholly Hindoo, as is testified by the magnificent Mosque of Aurungzeib,† built on the ruins of a Hindoo temple, *thrown down for the purpose,*‡ and having two most beautiful needle-like minarets rising proudly,

fully mounted in silver and gold. It is the *Turbinella sape* of naturalists, and that required to make it sonorous is to drill a hole through its base. When blown into, the wind passing through the different whorls produces a loud, sharp and piercing sound, which is heard far and wide, and hence great steam war trumpet is used religiously to call the attention of the girls to their worshippers, conclusion of certain ceremonies. —Hirsdwood

- **Monter Williams**

† Aurangzeb changed the very name of Benares ■ Muhammediabad.

I ■ Fergusson thinks it was the principal edifice of ■ class ■ city, ■ that ■ probably occupied a spot on which for thousands of ■ had worshipped the sun. "It is worthy ■ notice," says ■ Sherring, "as illustrating the nature of Mahomedan rule in India, ■ nearly ■ buildings in Benares of acknowledged antiquity have ■ approached ■ by ■ Musshmans, being used as ■ ■ ■ ■ ■ mausoleums, darwazahs, and so forth; and also that a large portion of the separate pillars,

■ it ■ tauntingly, far above ■ around, from whose heights, we presume, is five times daily proclaimed over this ■ city THERE ■ GOD BUT GOD! besides ■ there ■ more than 300 other mosques (many of them, however, ■ to ■ ruined and deserted). The estimated population is about 450,000 Hindoos and 60,000 Mahomedans. ■ should ■ remembered, moreover, that Benares ■ the *birth-place* (in the sixth century before Christ), and for 800 years the headquarters, of BUDDHISM, with whose temples, convents, monuments, followers, and pilgrims, it ■ crowded; though after that time it returned to Hindooism, of which it has ■ since continued to be the metropolis. The remains of ■ great Buddhist temple-monastery,* "the most modern example," says Ferguson, "of their class in India," are yet ■ be ■ at Sarnath, near Benares, *which BUDDHA himself seems to have visited*, and in the neighbourhood of which ■ certainly first set forth the "Four Noble Truths" of his faith, and contended with the Brahmins. Many other fragmentary Buddhist remains have been found, and may even now be observed; and Benares is revered by the Buddhists of Ceylon, Indo-China, China, and Thibet, as well as by the Hindoos. As the birthplace of both Hindooism and Buddhism, it commands the homage and respect of ■ large proportion of the human race.

It ■ clear that most of the Mahomedan conquerors of North India forbade the Hindoos to build large pagodas, and

architraves, and various other ancient ■ contribute ■ support ■ adornment of their edifices."

■ of Gour ■ 1197 swept away ■ ancient relics ■ Benares, ■ a thousand Hindoo temples ■ consigned by him ■ destruction. Previous ■ that period, innumerable contests ■ place between ■ followers of Brahma and Buddha; but subsequently the ■ of ■ Koran and the Vedas have often ■ conflicts; and a ■ fought between ■ partisans of those creeds in Benares, which ■ caused by the Mussulmans killing ■ and throwing ■ blood into ■ Ganges, while ■ Hindoos, in retaliation, flung pieces of pork into a mosque.

It ■ be remembered, however, that there ■ various ■ the Hindoos, each of which ■ in ■ with all the others, and endeavours to give precedence to its own gods. ■ Mahomedans, too, as ■ already ■ are ■ imposing themselves.

* The earliest faith, of which there are any architectural ■ in India, is that of Buddhism, from the time of the prevalence of which ■ sequence is unbroken—*i.e.*, from about 250 ■

suffered them only to erect temples ■■■■ for their idols, ■■■■ the Hindoos of the present day do.* Some rich men, however, erect many of these. The idols, ■■■■ we have already said, ■■■■ of two kinds, permanent and temporary : the former are those kept ■■■■ the temples and the houses of the wealthy ; and the Linga, ■■■■ black cylindrical stone, somewhat resembling the Phallic emblem of the Greeks, and representing reproduction, ■■■■ of them. Most of the temples consist of ■■■■ quadrangular outer court (sometimes furnished with a verandah for the accommodation of visitors), and an edifice ■■■■ one end containing the shrine, which is itself divided into two parts, the vestibule and the inner *sanctum*. The oldest † and the chief of all the temples in Benares, and "the holiest place" (as it is called) "in the whole world," is the Bisseshwar, or Golden Temple of Siva, whom all that come to this city are bound to acknowledge supreme ; for Siva is "the great god" of Benares, and to ■■■■ most of the temples are dedicated, and all other gods are subordinate.‡ Some of these temples are magnificent edifices. The Bisseshwar (which is situated in the closest and most crowded part of the city) is a very small temple with gilt dome and spire, and a flagstaff surmounted by a trident ; it has a large stone bull outside it, sacred to Siva, while within are the monumental Linga, and figures of that hideous god himself § This temple is always open, save from midnight to four o'clock in the morning, and, while open, one or more priests always attend it. The way to it is often blocked by the sacred kine. A row of bells hangs within, which the worshippers tinkle, as they enter, to attract the attention of

* There ■■■■ marked difference between the temples of North and South India, the latter being frequently of gigantic dimensions.

† Yet ■■■■ erected only in the last century, to replace the ■■■■ on ■■■■ which the Mosque of Aurungzebe was founded.

‡ It appears that there is an order of worshippers of Siva who believe ■■■■ they prostitute his godship by feeding ■■■■ flesh and animal excreta ■■■■ all ■■■■. The author of the *Agama-prakasa* asserts that "metaphors occur of fanatical members of the sect eating corpses stolen from Mohammedan burial grounds, and that the head of that sect subsists ■■■■ scorpions, lizards, and loathsome insects left to putrefy in a dead man's skull." - *Williams*.

§ "Siva," says Baboo Bholanath Chunder, "with his matted locks, bearded body, and half-closed eyes, well personifies the man ■■■■ ■■■■ a glass ■■■■ much. The toper-god may be thought to represent ■■■■ Bacchus."

the god,* producing ■■■■ clamour; while ■■■■ is stationed near, which makes a horrible noise with brass instruments and shells.† Attached thereto ■■■■ a Holy Well, ■■■■ "The Sweat of Siva," into which offerings of flowers, rice, sugar, etc., are continually cast by the devotees, the stench of which, as they decompose, is abominable, and of which the worshippers drink with devout delight, receiving ■■■■ gift in both hands from the priest. (*Just by ■■■■ a box for thank-offerings.*) Near this is the MANI-KARNIKA, another Sacred Well of the very highest reputation, and universally resorted to by the pilgrims, but horribly foul, to bathe in which "cleanses" (instantly) "from all sin." Many chiefs of distant provinces, who cannot themselves ■■■■ to Benares, send deputies hither to worship and receive the benefit on their behalf.

Close by the Bisheshwar is the Temple of Unna Poorna—a far more stately building, with a grand choir—in which that goddess is represented as a little woman with a body of marble, ■■■■ gilt face, and four arms, holding in her hands the utensils of a Hindoo kitchen, over which it may be presumed she is thought to preside in every household of her ■■■■ shippers.

In the outskirts of the city is a reservoir—Pisach-Mochan—which all pilgrims must visit, and in which all residents of Benares must bathe at least ■■■■ a year. An annual fair is held there, and ■■■■ doubt attracts many of the *gypsies* of India.‡

The Temple of Kasi-devi, the goddess of Benares, is said to occupy the centre of the "Holy City." Near this is a temple dedicated to Vedavyas, the compiler of the Vedas, an image of whom occupies a niche in the wall.

* The temple bells of India are famous for the depth and purity of their tone.

† "The ■■■■ is one of great solemnity," says the ■■■■ writer ■■■■ Bholanauth Chunder. "The altar is then brilliantly illumined. The emblem ■■■■ richly adorned with garlands of flowers, ■■■■ are burned, ■■■■ diffuse the fragrance ■■■■ incense, ■■■■ played upon, striking ■■■■ agreeable concert. Hymns chanted ■■■■ Vedas rise ■■■■ accent, the ■■■■ is ■■■■ by the worshippers, ■■■■ is kept by the beat of ■■■■ palms. Dancing ■■■■ routine. The god is ■■■■ served with his supper. Then he ■■■■ his *bhang*, ■■■■ *betel*, ■■■■ *chillum*, to go to bed, wrapped ■■■■ winter, ■■■■ a brocade in summer."

‡ This vagabond race seems to be of Indian origin.

There are temples of Ganesa, the elephant-headed god.* The festival of this god is observed with special ceremonies in Benares. "He is the god of wisdom, of prudence, and of commerce, and his presence wards off dangers, for which reason he presides over the doors of houses of business. All contracts open with the invocation of Ganesa, which is sometimes reduced to a simple sign, the form of which resembles the trunk adorning the face of the god."

One of the most beautiful and popular temples in Benares

* Strange to say, an English lady has produced a very interesting work 'Wanderings of a Pilgrim in Search of the Picturesque' with the following invocation to Ganesa: "Work perfecting (Ganesha) Salamat! Ganesha!—Ganesha! Two mothered! One toothed! Portly! Paunched! Elephant-faced Ganesha! Salamat! Moon-crowned! Triple-eyed! Thou who affairs of most profound import in adoration! (Ganesha) Salamat! Thou who art invoked on the commencement of all business the writing of a book Salamat! Oh! Ganesha! put not thou east! shed! Encourage me and then behold my bravery! Call me your own, for then will you see me perform the exploits of a lion! What feat need be I one of the waves of the sea who has Xth for a jacket? Father of Mohdaco and Pirvuti! God of Prudence and Policy! Patron of Literature! Salamat! May it be said! Ah! he writes like Ganesha!"

† The festival of Ganesa, says Monsieur Rousselet (1852) is celebrated with extraordinary magnificence at Benares where his duty possesses at least two hundred sanctuaries. Early in the morning processions are formed in front of each temple. An effigy of the god made in terra-cotta expressly for the occasion, painted and ornamented with gilding, is placed in a velvet palanquin surmounted by a richly embroidered dais, priests and musicians surround the idol and the cortege slowly towards the river. Before them advance the richly robed bayaderes, dancing in solemn and waving their scarves. These bayaderes are young girls who have been widowed before becoming wives whose families dedicate them to the service of the god to avoid seeing them become ordinary nautch girls. They lead a very retired life, all appearance, and never dance except in the temple or at religious

"The processions soon arrive on the quays which then present a truly fairy-like scene. The crowds dressed in their holiday attire, themselves on the broad stairs of the ghats the steps of which are visible for the unceasing stream of Brahmins and bayaderes surrounding the idols, and the effigy itself covered with thousands of garlands adorned with flags. These boats are long skiffs with sails and some with oars. Their prows rise erect out of the water and in the figure of a bird or a quadruped the centre and being covered by a light pavilion supported by elegant gilt pillars. The idols with Brahmins and bayaderes take their places in which are ranged in order and deities before the quays and of instruments, and the clamours of the crowd, fill the air. The procession continues until sunset, when, immediately the disappearance of the resplendent orb, the effigy stands still,

is that of Durga, the wife of [redacted] (identical with [redacted] goddess Kali of Calcutta), [redacted] elaborately carved from base [redacted] pinnacle, but significantly smeared all over with red ochre, with which the tongue and lips of the image [redacted] dyed, for this goddess delights in blood, and [redacted] the sickness and [redacted] of mankind, and bloody sacrifices are presented to her, in the hope that she will accept the life of the animal offered in lieu of that of a human being, she is also applied to for [redacted] gifts which she is supposed to be able to bestow. Here occupying the various courts, floor, pillars, and roof of the temple, and swarming all around in the trees, on the houses, and in the streets and bazaars, are the "HOLY" MONKEYS, of a rich orange colour (representatives and [redacted] relatives of the god Hanuman), in thousands and tens of thousands—from the great, fat-paunched, long-bearded patriarch to the "baby" in arms—being received (much to *their* satisfaction) as gods and goddesses, and allowed full licence to do as they please, of which licence they take every imaginable advantage, surrounding the visitor immediately he enters, and demanding gifts of all. They are fed with fond indulgence by their worshippers,* and daily witness the

[redacted] the idols are solemnly flung into the waters of the sacred [redacted]. But the festival does not terminate there. The quays soon become full of light fireworks burst out [redacted] all sides, and boats ornamented with lanterns line the vast bay [redacted] every direction. The Europeans and the wealthy Hindus [redacted] their turn enter their boats, and taking with them nautchies and [redacted] proceed [redacted] take part in the night kete and enjoy the un-mixed spectacle.

* These funny creatures, says Dr Norman Mackay [redacted] sed by pilgrims, they enjoy the happiest most guileless [redacted] Benares, [redacted] although panics have been occasioned by accidents befalling them—a broken leg having in [redacted] instance sent a foreboding gloom [redacted] the [redacted] religious inhabitants of the city—they themselves [redacted] strangely [redacted] conscious [redacted] responsibility and leap and climb and jabber, [redacted] themselves in a way which is really delightful [redacted] their human descendants! "Often however, says Sir Monier Williams (speaking of monkey generally throughout India), 'a troop will make its appearance in a village tear off the [redacted] of a native house or do even worse damage out of sheer wantonness. Yet [redacted] householder would [redacted] dream of reprisals. The sacred character of the monkey shields him from [redacted] harm. 'It [redacted] death, [redacted] [redacted] observes, 'to a European [redacted] monkey, and [redacted] long [redacted] [redacted] officer who [redacted] was shot in his bed by his servant. The wretched native had the true martyr spirit, though his light was but [redacted]. He entreated the [redacted] to kill the animal, [redacted] his [redacted] was [redacted] [redacted] did [redacted]. The man persisted in wastefully destroying his former pet, and [redacted] days [redacted]

sacrifices to Durga, which they appear to regard with considerable interest, climbing one over the other into the best places to observe them. A certain Bengal rajah says Sir Monier Williams, "spent 100,000 rupees in *marrying* a male and female monkey, with all the paraphernalia present, and expense usual at the wedding, of high-caste human beings. The male monkey was borne along in a costly vehicle had a crown fastened on his head and a whole army of servants to wait on him. The festivities lasted twelve days.

There is a temple sacred to the *Vaughra* that is the SUN (specially worshipped on Sundays; the Moon regarded is an all-powerful physician though her doctors resort to human doctors), and the several great *PIAHS*. The Hindoos begin every important religious ceremony with the worship of the *Vaughra*.

A temple of the most aristocratic resort is that of *Jeswar*, the Lord of Sacrifice which idol is merely a round block of stone, in which it is considered that *Siva* is embodied and over which in hot weather a stream of water is continually directed to keep his godship cool.

Another temple is called the Temple of the Stick a stone, four feet high shaped like a truncheon, which sometimes receives a silver mask on face and is especially worshipped on Sundays and Tuesdays, represents the official staff of the head police officer or magistrate and is considered *the Divine protector of the city*. Priests with peacocks feathers stand in front of this temple, and tap penitent offenders with these as punishment for their sins.

One quadrangle of the Temple of *Kumswa* has its entire area filled with shrines, each containing several idols. Many temples in Benares have large collections of idols. The *Trilochan* (or Three-Eyed, seems to be a kind of pantheon for the general deposit of all sorts of divinities, which are placed on the floor, and inserted into the walls. Similar

wards this servant, who had been up to that fatal morning attached and devoted to him, shot him in the back with his own gun as he lay in his bed, and then stood quite still, holding the smoking weapon in his hand until he was seized. He never attempted to elude his fate or deny his crime, and the only grief he showed was for his young master's fate. As for his own doom, he never said more than 'He killed me as well as himself when he shot the monkey.

assemblages of idols ■■■ to be ■■■ in other temples, amounting in ■■■ ■■■ several hundreds. On Ram ■■■ is a temple filled with the most grotesque collection of deities in ■■■ Benares. "it is like a doll shop of ■ very vulgar description."

Amid all the temples, terraces, and spires, parrots, peacocks, and pigeons disport themselves.

IMAGES' IMAGES' *everywhere images!* Of gold and silver ■ palaces and princely mansions, and elsewhere of brass, of copper, of bronze, of wood, of mud, of cowdung! In ■ houses, in the streets, in the walls, and ■ the steps of the ghats they are seen, ■ all classes—the educated as well ■ the untutored bowing down to them. The amusement of the people—men and women, old and young alike—is often the making to themselves gods of mud or of clay, which after they have made they worship and then throw away. These, and others which may be kept for while* are the temporary idols before referred to. The Brahmins are said to believe in but one God manifested in a Trinity—Brahma, Vishnu, and Shiva—but they *live* on the popular belief which they sanction and encourage, of a countless pantheon†

The people generally resort to the *old* temples. Many new temples have been erected in modern times, but these are regarded as family property, and are for the most part visited only by the relatives of those who erect them and the caste to which they belong.

With these temples, whether new or old many childish and superstitious stories are associated. And the hideous and repulsive ugliness of many of the idols is remarkable. We need not describe them. Cruelty, impurity, falsehood, and all that is evil, are represented by and deified in them. The

* ■■■ ■■■ ■■■ consecrated it is taken to a priest ■■■ touches ■■■ forehead, eyes, breast, and other parts pronouncing each ■■■ the words, "May ■■■ spurt ■■■ (naming the god to whom ■■■ dedicated)." ■■■ and ■■■ possession of this ■■■ The Hindoo is then assured that ■■■ becomes the dwelling of that divinity, ■■■ as some Brahmins tell ■■■ is ■■■ verted into ■■■ substance of God. But if a dog, a woman, or an European, ■■■ touch the idol, the divinity ■■■ from ■■■ It ■■■ however, ■■■ re-consecrated.

† We are told, however ■■■ "there are but eleven in addition to the ■■■ and their consorts who are universally recognised as distinct deities entitled to a separate worship. The others are either the same gods under different names, or the local divinities of particular districts, or lastly, subordinate beings not entitled to the supreme ■■■ of worship."

temples generally, though with their courts occupying severally a considerable space, are usually—as we have already seen of very small dimensions, and contain only one small enclosure, in which besides the presiding deity, several inferior deities are frequently placed, leaving not enough room for a dozen persons to present their offerings at the same time, and to observe the prescribed ceremonies in an orderly manner.

We are told by those who have frequented the pagodas that the worship of the idols is conducted somewhat as follows.

At the dawn of day comes from the various temples a din of horns and drums, enough to terrify any one not acquainted with the cause. At sunrise the officiating priest (in many of the temples musicians, vocalists and dancing women also attend*), having first cleaned his teeth bathed and placed the sacred signs of his faith upon his forehead, opens the door of the temple, and prostrates himself before the image. He washes it with Ganges water, rubs it with clarified butter (to make it shine, we suppose) says some prayers to it in a hurried way, strews flowers, sweetmeats, cooked rice, &c., before it, and begs it to enjoy itself. He then admits the lay worshippers (some of whom visit numerous temples, one after another, of a morning). Having bathed in the Ganges (the first thing to be done) and walked two or three times round the building, muttering their prayers† they come, men and

* In the great temples they attend twice every day to play and sing hymns in honour of the gods.

† These marks are made with white earth or paint and are sometimes perpendicular sometimes circular and sometimes horizontal according to the particular god whom the Brahmin specially worships and who is symbolised thereby.

† A story is told of a certain converted Hindoo who took occasion to relate his experiences before becoming a Christian. It appears that he had been troubled with a constant fever for a year or two and in distress consulted a Brahmin who informed him that to obtain the desired vision he would have to repeat a particular text eight hundred thousand times. This he accomplished by dint of hard work night and day, for three months, and then complaining to his friend the Brahmin that no repetition was told that he had made some slight mistake in the repetition and that as yet such slip had not occurred in the whole process.

"The mere mechanical process of constantly repeating 'Hari'—one of the names of Krishna—is said to secure admission to Vishnu's heaven. Haridas is said to have retired to a secluded place for the purpose of repeating the word 'Hari' three hundred thousand times daily. Even a

women* (the latter often gaily dressed and profusely decorated with jewels), bringing offerings of money (*the most acceptable of all gifts*), Ganges water, oil, flowers, rice. They pour ■ water (which they have brought in their *lotas* from ■ river) ■ the head of the idol† (so that the floor of ■ temple ■ becomes very sloppy), lay their offerings before it, perhaps adorn it with the flowers, prostrate themselves ■ bow down several times, tinkle the temple bell thrice, hand ■ present ■ the priest (who in many ■ paints upon their brows ■ distinctive marks of caste‡); decorate with flowers any Brahmin bull that may be present, or give it flowers to eat; or if the *image* only of ■ be there, worship it and pass out. (There is ■ united service, conducted by ■ minister, ■ in ■ Christian congregation.) The priest now collects ■ eatables which have been offered, and breakfasts ■ them. ■ the weather be hot, he spreads a light net over the "god," ■ shield it from the mosquitoes; if cold, he puts ■ shawl round it, to keep it warm. Should it be ■ image of Vishnu, he lays it down after awhile to sleep. If in an ill-humour he probably abuses, and possibly even *chastises* it. At noon and at sunset§ worship is again offered it; and so the day passes.

On the occasion of great festivals—when the idols are placed ■ a car, brought out, and drawn in procession, ■ burne down the river—the wor-ship is conducted in a ■ characteristic of the grossest forms of idolatry. "Orgies which destroy every vestige of moral feeling, and excite ■ every outrage upon virtue," are then to be witnessed. Songs

blasphemous repetition of Krishna's ■ is ■ sufficient to secure beatitude."—*Sir Monier Williams*.

* We learn that when a woman has made a vow for ■ purpose ■ having children, if ■ she brings into the world a pretty daughter, ■ is taken to the idol and brought ■ by the Brahmins.

† The ■ from ■ washed images is ■ = CHUNDA MIRT, or *Holy Water*, ■ frequently drunk as a remedy for mental disorders.

‡ "I once said to a Brahmin who seemed proud of his perpendicular mark, 'What's the difference between you and your friend there with a horizontal mark?' 'Oh!' he replied, 'we are as ■ opinions as the horizon from the zenith. He does his religion horizontally, I do mine perpendicularly; but we are very good friends notwithstanding.'"—*Sir Monier Williams*.

§ In temples of great popular resort the "services" may go on throughout the day.

of a gross and filthy character openly sung, and dance indecently before the images.

There are numerous Hindoo festivals, of which the Divali, or Feast of Lamps, seems the most pleasing. "The Divali," says Sir Monier Williams, "is celebrated with splendid effect at Benares. There its magnificence is heightened by the situation of the city on the bank of the river, and the unique character of the buildings. At the approach of night small earthen lamps, fed with oil, are prepared by millions, and placed quite close together, so as to mark out every line of mansion, palace, temple, minaret, and dome in streaks of fire. All the vessels in the river are lighted up, and the city is a blaze of light. Viewed from the water it presents a superb spectacle, 'a scene of fairy splendour,' the like of which is not to be seen in any other city of the world. Similar spectacles in the great European capitals appear absolutely paltry by comparison."

(Every day in the week, however, has its sacred character. "Monday is especially sacred to Siva. Pious persons often fast on this day, and worship the Linga in the evening. Saturday is Hanuman (the monkey god)'s day, and offerings are especially made to him on that day. Then the eighth day in every lunar fortnight is sacred to Durga. This is a day when no study is allowed, and therefore called Anadhyaya. Indeed, holy days and non-reading days may be multiplied indefinitely. Thus, a pupil will stop reading and go home if it happens to thunder, if any person or animal chances to pass between himself and his teacher, if a guest arrives, and often during the greater part of the rainy season.")

The Panch-Kosi, or Holy Road, encircles Benares, as the boundary of the sacred domain on the extreme east of which the city stands. Its length is about fifty miles, but in its whole course it is never more than ten miles from the city. Within this boundary every inch and everything is sacred, whoever dies within it is sure of happiness after death, outside there is no special sanctity whatever. Hundreds of temples are distributed along the Road, and all the deities

to whom ■■■ devoted ■■ supposed ■ watch ■■ it. To perform the pilgrimage of the Panch-Kosi, going the whole round, is considered an act of great merit ■ must, however, be performed on foot (except in the ■■ of the sick ■■ infirm, who ■■ scarcely supposed ■■ earn equal merit), and according ■■■ rules laid down Every good Hindoo *living* in the city of Benares ■ required ■ perform the pilgrimage of the sacred road ■■ yearly The journey occupies six days, and has its regular stages Before setting out each morning the pilgrim must bathe, and ■ the end of the day's journey must bathe again It is customary for many pilgrims to travel together* On completing the journey, they must pay a visit to the temple of Sakhi Binayaka, to have the fact verified, which, if they omit to do, they forfeit all merit or profit

There are five celebrated places of pilgrimage in Benares, which together constitute a complete course for the pilgrim It begins at Asa Sangam, in the extreme south, whence, having worshipped, he proceeds to Disasumedh,† and worships again He thence goes on ■ Mani Karnika, where he bathes, thence advances to Pinchgunga, and thence to Barna Sangam, at both of which he pays his devotions and offerings He has thus traversed the city from south to north having kept upon the bank of the river throughout the whole distance, and worshipped at every ghat ‡

We must not omit to mention the Buddhist pagoda—that of the Nepaulise—with Chinese roof and bell tower, glittering with gold—the only temple to Buddha in the city A Jain ■

* *Maṅ Ganga ki jai ! Ganga mai ki jai !*

'Long live maternal Ganges' pilgrims sing,
As with tired shuffling steps they wend their way
Dust-covered, footsore ■■■

"India, a descriptive poem B. H. ■■■

† The prince ■ places of pilgrimage "whoever worships here will escape all ■■ transmigration and go straight ■■■

‡ Sherring

§ ■■ interesting paper on 'The Jains and their Worship, in *Sunday at ■■* 1876, pp 216-19.

■■■ of the Jain sect ■■■ though its rise appears to correspond with ■■■ of ■■■ throughout India in ■■ eleventh century The Jains form in some sort a transition-sect between Buddhists and Hindoos, differing ■■ former in acknowledging castes, and ■■ in ■■ p of Parasurath's foot, instead of that of Munja-Gosha of the Buddha, or Vishnu of the Hindoos. As a sect of Buddhists their religion is

temple stands ■■■ Sarnath, the ancient Buddhist ruin ■ which ■ have already referred. The Jains have been considered to be Buddhists, but are *not*, for the Jains admit the existence of ■ Supreme Being, which the Buddhists deny. Jainism appears, however, to be an off-shoot from Buddhism ■

One of the most curious buildings, and the very oldest, and certainly to the European scientist the most interesting in Benares, is the *Munivall* the ancient stone Observatory, which contains the zodiac and other circles of the armillary sphere, possesses ■ equatorial and an equinoctial sundial, the latter having a gnomon of thirty nine feet (all of stone †), a brass azimuth circle, etc. ‡ and is clustered round, for the accommodation of astronomers and students. It is one of five erected by that great Rajpoot prince, warrior, and statesman Jey Sing, so famous ■ Hindoo history § by the command of the Emperor Mohammed Shah, at Delhi ■ Benares, Muttra, Oujain and Jeypore about the year 1710 but appears

considered pure and free from the obscurities so conspicuous in Hindoo worship, whilst in fact perhaps ■ reverse is the case, but the symbols ■ tower and indeed almost united to the feet of Parashath and the priests jealously conceal their esot ■ doctrine ■ Hooker

The temples of the Jains seem to be ■ imitation of the Buddhist temples without the cells for the priests. Their religious structures consist of a sanctuary surmounted by a spire, in front of this a pillared vestibule with ■ ■ and round the whole an ■ adobe enclosure with cells ■ round containing images. The cells are also surmounted with spires and the arcades with domes are often repeated to a considerable number within ■ enclosure. The most striking feature of this style is the dome ■ which is constructed by horizontal jointing, not with regular arches. The domes with the pillars, bracket capitals, etc. are all elaborately decorated.

* There was also in 1857 a *Sunni monastery* ■ Benares. The Sikhs ■ properly idolaters, though to some extent they may conform ■ to the Hindooism around. Here there were cells around the central shrine, in which ascetics can take up their abode. — *Mrs Wigram's tour*

† Finding that brass instruments did not come up to the idea in which he ■ formed of accuracy, because of the smallness of their size, the want of division ■ minutes, the shaking and wearing of their axes, the displacement of the centre of the circles and ■ shifting of the planes of the instruments, he erected the existing great works of stone and lime, of perfect stability with attention to the rules of geometry and adjustments ■ the meridian and ■ the latitude of the place. *Isaac Kennerley*

There must have been other instruments than those which now remain at Benares. It would seem that some of these are preserved ■ the courts of the Hindoo princes of Rajpootana.

‡ Figured in Hooker's *Himalayan Journal*, i. 63-65.

§ To him ■ native State of Jeypore owes ■ existence and ■ its greatness. See further interesting particulars of Jey Sing in M. Rousset's "India ■ its Native Princes," p. 235.

‡ Figured ■ ■ in *Penny Magazine*, June 6th, 1840.

■ ■ ■ almost unused, ■■■ the very purpose of some of ■■ instruments ■■■ unknown. Who can see ■■ Observatory, after visiting the city, without recalling the passage, "All the gods of the heathen are but idols; but IT IS THE LORD THAT MADE THE HEAVENS"? It is interesting ■ remember that Hindoo astronomy had its origin ■■■ than three thousand years before our era—the *Brahmins claim for it ■■ antiquity of ■■■ than two million years*.* The precession of the equinoxes is said to have been discovered by the astronomers of India long before the discovery of the same by Hipparchus; and ■ ■■■■ that astronomical events of ancient date have been ascertained by their tables with much accuracy, and that many of the elements of the Brahmins' calculations, especially for remote ages, have been verified by ■■ astonishing coincidence with the tables of modern European astronomy. Both Hindoo and European science have distinguished that part of the heavens in which the motions of the sun, moon, and planets are performed, from the rest of the celestial sphere; there is an almost perfect identity between them in the number and names of the zodiacal signs; in both systems time is divided into periods of seven days, and the ecliptic into three hundred and sixty degrees. Their calculations of eclipses, which are made with great expedition and certainty, ■■ another illustration of their astronomical skill. An astronomical almanac of the highest reputation is annually issued from Benares. It is much to be regretted that the so-called science of astrology should be associated with their astronomy.

We have already said that the appearance of Benares from the Ganges is grand, impressive, and unique;† and that it has been called, and justly, "the INDIAN VENICE." ■■ a walk through the city—which has an average "depth" of one mile—sadly disappoints the traveller. The central streets—in which Europeans ■■ seldom seen, and through which, indeed, ■

* In astronomy, etc., "the Vedic Hindoos ■■■ the teachers of Pythagoras and Plato, of Aristotle and Hippocrates, as well as of the Arabs. . . . The Vedic system—which had given the West the knowledge of numbers and of ■■ stars, down even to the nine numerals, which we incorrectly ascribe to the Arab middlemen, who only revived their use, was the first to teach the healing art, according to the greatest living authority."

† The view from the top of the Observatory is said, on the other hand, to be peculiarly fine, especially the beautiful curve of the river.

might sometimes be dangerous for them ■ pass—are ■ posed of lofty houses—often painted a glaring red, ■ decorated with “pictures” in vermilion, ochre, or indigo, of men, women, tigers, nondescript animals, flowers, and uncouth mythological emblems, as well as with plasters of cowdung; and also disfigured with hideous “gods,” whose shrines ■ everywhere to be observed—have narrow, winding ways between them almost impervious to light and air; “a maze of alleys and lanes so narrow that ‘even ■ seems ■ term too wide for them,’” but are nevertheless often occupied by some wandering Brahmin bull. They are divided into wards each separated by ■ gate. Some of the streets ■ remarkable for the strong contrasts they present of “princely mansions and mean tenements, handsome edifices and fantastic freaks of architecture, crowded shrines and empty sanctuaries, bright new temples and dilapidated lanes, freshly-gilded domes and mildewed pinnacles, graceful minarets and unsightly cupolas, open streets and impassable lanes, dirty squares and well-kept quadrangles—everywhere, and from every point of view, ■ strange intermingling of the beautiful and the grotesque, the tasteful and the bizarre, the simple and the extravagant” * The better sort of houses are of Chunai stone, six or seven stories high, and have a low, narrow door or archway leading into ■ square surrounded on all sides by high walls with few and small windows; they have a meeting-place over the entrance for the men of the family, to whose use the best rooms,† with the verandahs and the balconies, are appropriated; while the inferior rooms at the top, *the windows of which never look into the street*, are occupied by the women. The lower parts ■ inhabited by the domestic animals (cows, goats, etc.), and stink of tobacco, fish, onions, and oil (with which is mingled the smell of foul walls and tanks, stagnant cesspools, ■ lated refuse, and the odour of the burning dead from the riverside,; while nothing but noise, shouting, quarrelling, blowing of horns and beating of tom-toms, is to be heard ■ the bazaars, where ■ mingled crowd of people of all classes

* Monier Williams

† Even ■ best houses have ■ furniture—no ■ chairs, except ■ Europeans visit, ■ generally, perhaps, ■ more than a ■ running along ■ of the ■ ■ sleeping ■ a pillow, ■ a ■ Bedrooms, as ■ apartments, appear to be ■

all parts of India, and from distant Thibet Burmah, with whom interspersed Turks, Tartars, Persians, Armenians, and other representatives of Oriental nations, is found.

Many of the streets appear to be appropriated, as elsewhere, to distinct trades and callings. Some lined with little stalls, in which are sold various beautiful products of the loom. Here may be the (male) embroiderers of muslins, etc., engaged in their (womanly) occupation; they also, it would seem, repair shawls, and that skilfully that made to look equal to new, and sold as new in the bazaars, it being impossible for any one but an expert to detect the difference. Here are sellers of beetle-wings, which are used in embroidery with beautiful effect. Here minia- painters, and sellers of paintings on ivory,* representing native princes, famous buildings, etc.; and also ivory-carvers. Every here and there are to be found sellers of images for worship. Here is an *idol-maker's*: an open doorway with strangely wrought pillars leads to an inner quadrangle, in which are seated a number of people, some of whom are preparing wood for statuary, others carving out the shapes of their familiar gods, others painting similar figures, which on consecration will become divine. We are told that as the great festivals approach these idol-makers seem to multiply prodigiously; that everywhere images to be in every stage of progress, together with fragments of broken and defaced ones, and piles of limbs and bodies. Here vendors of astrological books and prints; and sellers of fruit and flowers, for offerings in the pagodas. Here is the brass bazaar, occupied by the workers in that metal, who make the various utensils and vessels used in the temples,† and whose

* "Paintings on also executed in Benares, illustrating industries and religious ceremonies and festivals of Hindoos."—*Ibid.*

† "Most ornamental brass work now made in had their origin in religion; and their headquarters were in places of pilgrimage, where large numbers of pilgrims flocked from all parts of India and took away a number of such vessels as mementoes of their visits to the holy shrines."—*Ibid.*

In Miss Gordon Cumming's work on India, she has given a most graphic account of the temples and temple services in Benares. She observes that it "is impossible to walk through the bazaars of this city without recalling the descriptions of the vessels of the Temple at Jerusalem, of the cauldrons,

shine like gold. On all sides engravers may be seen heard, hammer and punch in hand, working away, while a tinkling music fills the air, the several articles which they richly adorn with the symbol of their idolatrous faith.* This is the Regent Street of Benares, and here are to be seen the wealthier Brahmins in all the pride of their caste and opulence, and in all the splendour of Indian attire and pomp of retinue, together with nobles richly arrayed, and ladies brilliantly bejewelled, passing in their palanquins. The shops of the gold and silver smiths and jewellers appear to be numerous and much resorted to. So also are those of the confectioners, and among these the Brahmin kneads will, feeding themselves without let or hindrance, as the sacred monkeys do in the neighbourhood of the temple of Durga. And here is the CHOUK, in which every variety of native manufacture—including swords, shields, matchlocks, etc.—is to be found.† As we remarked at Calcutta, the hand of the

pots, and bowls, the spoons, the spatulas, and the spoons, the lamps, the candlesticks and all manner of things to be made either of gold or of bright brass which might be continually secured. Here, in the open light, are stalls heaped up with all sorts of brass work for the use of the worshippers incense-burners, and various spears, basins and lamps, pots and bowls, and a thousand other things that the owners were continually scouring till they gleamed in the sun.

Sir Monier Williams says "I went into a brass-workers shop the braziers' quarter at Benares, where men were engaged in manufacturing drinking cups, salvers, vases, and other vessels. These men were seen chiselling out exquisite, intricate, and beautiful patterns, with no other instrument than a hammer and a nail. A purchaser of any such articles requests to have them weighed before buying them, and only pays a shilling or two beyond the actual value of the brass."

Until quite lately their significance had passed unnoticed. It is true they were known to be engraved with what were supposed to be *Das Avatar*, the incarnations of Vishnu, but a hasty glance at the grotesque figures—all that was heeded them, and the value of the labour in their rich colouring and delicacy of outline than any accorded them on account of their ornamentation. One of the first was procured some years ago at Benares, a party had been made up to explore the bazaar, and we upon these objects, then unknown. The first chamber of beautiful workmanship, composed of alternate copper and diagonals and squares, each square or diagonal enclosing

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† "If the excellence of the articles which the Indian artificer produces with other appliances than his and the rudest tools, the admirable traditions of form, design, and colour preserved in his productions, our surprise, we are no less astonished at the low cost of his workmanship. I visited a turner's shop in Benares, where a man was making of twenty boxes, some lacquered, some coloured, all neatly constructed, and furnished with lids, and fitting one inside the other, so

artisan is frequently aided by ■■■ foot. (Even ■■■ mahout guides his elephant by poking ■■■ ■■■ under the animal's ■■■ while he prods the creature's head with his iron goad.)

We have spoken of the thousands of pilgrims who come here. They ■■■ really countless (though Hindooism *makes* ■■■ *proselytes*), and arrive constantly, all the year round. Besides those who ■■■ brought here by long-cherished desire, many ■■■ attracted by the invitations of men who ■■■ employed ■■■ go from place to place, extol the virtues of the temples, and proclaim the benefits that will be received by those who visit them. Many in all parts of the land give up home and family, and come hither to die, believing, ■■■ they ■■■ told, that they are then sure of immediate admission into heaven. Indeed, they say that even ■ European, *who eats beef*—the worst of crimes*—will be saved if he dies at Benares. They come singing aloud the praises of Siva and the glories of the city. Here is ■ great Goorkh coming into Benares, escorted by a large body of the principal Marwaris and Mahajans, who, it appears, have gone forth to meet him, and are conducting him to his house. Rajahs with great retinues, large harems, heralds and body-guards, horsemen and footmen (often ■ sorry rabble); lesser personages in humbler state; bands of women, marching hand in hand; numbers in rude palkees and uncouth carriages; multitudes on foot (*and these alone have the full benefit of pilgrimage*) ■■■ here to be seen. These may well carry us back in imagination to the times of old: the going up of the Jews thrice every year to Jerusalem; † the old English times, the days of the Crusades, and those

■■■ the smallest ■■■ in the interior of all ■■■ bigger than the ■■■ of ■ knitting-needle. The price of ■■■ whole ■■■ of twenty boxes ■■■ more than fourpence or sixpence, although twenty-three different manipulations were needed ■■■ complete each box."—*Monier Williams*.

* "If ■■■ anything on which ■ genuine ■■■ taught ■■■ earliest infancy ■■■ look with absolute abhorrence, it ■■■ the ■■■ of ■■■ bovine species; and if there ■■■ anything which of ■■■ singly ■■■ alone degrade ■■■ from ■■■ caste, it ■■■ known participation of that ■■■ of food. Authentic instances are on record wherein ■ Brahmin, violently seized by a Moslem, has had such meat forced into ■■■ mouth; and though deprived of voluntary agency as much as the ■■■ automaton, the ■■■ tamination ■■■ touch was ■■■ to ■■■ incapable of ablution ■■■ the helpless, hapless, unwilling victim of intolerance ■■■ actually sunk, along with his posterity, for ever, into the ■■■ of outcast."—

Life of Dr. Duff.

† Ps. cxxii. 4.

which followed; Chaucer, and the road to Canterbury; Bunyan, and ■■■ travellers. Here colour abounds in the pilgrims' attire—especially yellow, which ■■■■ to be their favourite. Many of them have painted on their foreheads the ■■■■ emblem of their god.* One is seen sweeping the ground before him ■■■ he goes, lest he should tread upon an insect; and some ■■■■ measuring their way by stretching themselves at full length ■■■ the ground for the whole distance of their journey. Many a poor pilgrim taken ill on the road is allowed to perish and be eaten by the dogs and jackals, because no one can immediately determine his caste, and they fear pollution if they touch him. Fakirs abound: † some not unlike the sacred apes in appearance; some pale as death, smeared all over with ashes and cowdung (that "most sacred of Indian cosmetics"), and with hair long, matted, and dirty, hanging down to their heels, or twisted round their heads like a turban; one with his face-bones and ribs traced out in white chalk, which makes him look like ■ skeleton; some with their heads turned round, ever looking behind them; others holding one arm, or both arms, aloft, rigidly, their finger-nails protruding like the claws of some great bird through the clenched hands; some with the skin of a wild beast thrown over their shoulders; some leading after them beautiful little cows of a snowy white, decorated with bells, feathers, etc. Numbers of these fakirs have rosaries ‡ round their necks,—and, indeed, the Brahmins and many others, including even the Mahomedans, use them,—by the aid of which they repeat a multitude of prayers, and so obtain, as "they say," future reward for their self-denial, "in absorption into the DIVA!" On the other hand, many of these consider themselves gods, and claim and receive Divine wor-

* Rev. xiv. 1

† Mrs. Sherwood speaks of one standing by the riverside, "who was said ■■■ have stood there in one attitude for many years, until his beard and his nails had grown to ■■■ enormous length, and the very birds had built their ■■■■ ■■■ his hair. We, of course, marvelled not a little at this prodigy, ■■■ we did ■■■ suspect what has since been discovered, that this appearance is always kept up by three or four persons, who continue to relieve guard, watching their opportunities ■■■ make the change when no eye is upon them."

‡ These are made of many ■■■■ materials. A special rosary, ■■■■ sacred at Benares, is always made of the wood of some sacred tree. On every bead is carved the name of their warrior god Ram; and they count it, saying at every bead, "Ram, Ram!"

ship; while around ■■■■ of the more helpless (self-disabled), groups of ■■■■ are gathered, who contend with each other for the honour of feeding them. Here, too, ■■■■ fat Brahmins seated in the shade, reading their holy books ■■■■ the people around them (*for the people do not themselves read their Scriptures*), ■■■■ counting their beads, and some, ■■■■ it would seem, lost in meditation.

While ■■■■ many ■■■■ coming into the city, numbers of others ■■■■ to be ■■■■ leaving it. Among these are many coolies carrying Ganges water in baskets decorated with small flags and bells, suspended by a bamboo pole ■■■■ their shoulders. These baskets, ■■■■ told, are filled with bottles of various sizes, all of them sealed by a Brahmin, which they take all over the country, and sell at prices varying with the size of the bottle and the distance of the place of sale from the Ganges. This water is ■■■■ regular article of trade, being in constant use everywhere in the temples, ■■■■ courts of justice (where the Hindoos are sworn upon it), in medicine, and in the domestic department, and men have been met with, two thousand miles from Benares, carrying for sale the Ganges water they have borne thence. Other visitors are returning with costly merchandise—the famous *kincab*, ■■■■ cloth of gold* (*sold for its weight ■■■■ that precious metal*), gold and silver brocades,† silks and gauzes (often so fine as to be all but imperceptible),

* The princes and the nobles of India array themselves in dresses of kincab ■■■■ (False gold and silver kincabs of gilt wire ■■■■ also ■■■■).

† "Benares is the chief seat of this manufacture in Northern India. The ■■■■ ■■■■ Some are rose-coloured ■■■■ purple, some black, ■■■■ white. The patterns in some are spangled, which are known by ■■■■ name of *butedar*, while through others run scrolls of foliage ■■■■ flower. These are called *beldar*. Then there is the hunting pattern called *shikargah* ■■■■ patterns ■■■■ known by the names of *jangal*, *minam*, *jaldar*, etc. It is ■■■■ upwards ■■■■ 2750 workmen find employment ■■■■ the ■■■■ ■■■■ silken fabrics and gold and silver brocades in Benares"—*Mukharji* (1888).

"The ■■■■ wonderful piece of embroidery ■■■■ known ■■■■ *chadar*, or veil, ■■■■ by order of Kunderao, the late Gackwar ■■■■ Baroda, ■■■■ ■■■■ Medina. It was composed entirely of unwrought pearls ■■■■ precious ■■■■ disposed in an arabesque pattern, ■■■■ is ■■■■ to have cost a cura (ten millions) of rupees. Although ■■■■ ■■■■ were ■■■■ into it, the effect was ■■■■ harmonious. When spread out in the sun it seemed suffused with a general iridescent pearly bloom, as grateful to the eyes as were the exquisite forms of its arabesques."—*Hurdwood*.

shawls, richly wrought turbans (for which Benares is celebrated), adorned with gold, silver, and jewels; precious stones (the diamonds of the South and of Bundelkund, and the pearls of Ceylon), and other rare productions for which the Holy City is a mart; as well as with cotton and woollen goods, brass and copper ware, *gods*, toys, etc., which, I have observed, are largely made and sold here.

But Benares is, above all, THE CENTRE OF HINDOOISM; and this is seen not only in the multitude of its Idols, its Temples, its Priests, and its Pilgrims, but also in the Literature, if not the Science, of which it is the focus.

We have mentioned Benares as the seat of Sanscrit learning.* Of the Sanscrit language† Sir William Jones remarks

* A Sanscrit college was instituted at Benares by the British Government in 1793, but was left entirely in the hands of the native pundits. In 1853 however a very fine Gothic structure was erected, to which was given the title of the Queen's College, and in which both Sanscrit and English are studied under an English principal. Baboo Bodanath Chunder speaks of it at a date subsequent to our visit to the city, in the highest terms as a "beautiful edifice", "a gem in building", "a noble and abiding monument to the honour of the Indian Government in her most devoted and classic city. It is the right thing in its right place, a suitable memorial to perpetuate the labours of the intrepid in the field of Indian archaeology. The building dwells with delight upon its architecture, is immaculate amid structures of bad taste and skill. The glass is all stained. The fountains impart a grandeur and state to the institution. The library is stored with Oriental manuscripts. The museum is entertaining for its centuries. There are seen the relics of Hindoo pottery in the tenth and eleventh centuries, etc., etc., etc.

† Sanskrit is a language spoken by the people at large, and ceased to be so in the third century B.C.

"Yet such is the marvellous continuity between the past and the present in India that, in spite of repeated social convulsions, religious reforms, and foreign invasions, Sanskrit may be said to be still the only language that is spoken throughout the whole extent of that vast country.

"Even at the present moment, after a century of English rule and English teaching, I believe that Sanskrit is more widely understood in India than Latin was in Europe at the time of Dante.

"Whenever I receive a letter from a learned man in India, I find it in Sanskrit. Whenever there is a controversy on questions of law or religion, the pamphlets published in India are written in Sanskrit. There are journals written in Sanskrit which are entirely devoted for their support on readers who prefer that classical language to the vulgar dialects. There is a *Pandit*, published at Benares, containing not only editions of Sanskrit texts, but also on modern subjects, reviews of books published in England, controversial articles—all in Sanskrit.

"Another paper of the same kind is the *Pratna-Kamra-nandini*, *Delight of Lovers of Old Things*, published likewise at Benares, and of valuable materials.

"There is also the *Vidyodaya*, the *Rise of Knowledge*, a Sanskrit journal, published at Calcutta. There are probably others."—MAX MÜLLER (1883)

“ of wonderful structure, more perfect than Greek, copious than Latin, and exquisitely refined than either”, * Adeling says that “it may be considered, with the exception of a few mountain dialects, the parent of Indian languages, from the Indus to the farthest part of Arracan, and from Cape Comorin to Chinese Tartary”; while the Hindoos claim it to be divine, “the writing of the gods” European scholars know that the whole sacred literature (the VEDAS) of the Hindoos, and nearly all their other works, scientific (the Shastras) and literary (the Puranas), are in this language. Among the principal of the latter extant—for probably much has been lost during the wars that have so often desolated Hindostan—are the MAHABHARATA † and the RAMAYANA, ‡ two mythological poems—the great epics of India—first brought to our

* Sir W. Jones adds, “Yet bearing to both of them a stronger affinity, both in the choice of verbs and in the forms of grammar, than could possibly have been produced by accident, so strong indeed, that no philologer could doubt them all three without believing them to have sprung from a common source, which perhaps no longer exists.” “Sanskrit grammar,” says Hunter, “forms the keystone of philology.”

† An analysis of the leading story of the Mahabharata is contained in Professor Monier Williams’ “Indian Epic Poetry.”

‡ The earliest translation of any part of the Ramayana published in English was that of the first two books, made by Carey and Marshman in 1806. “It was the first publication from which the English public was enabled to form any idea of the general character of Sanskrit poetry. The work was soon completed, and for the first time a complete translation of the Ramayana in any European language the world has been indebted to.” G. G. G. Italian scholar, whose edition of the original was printed at the Government press in Paris, is perhaps the most splendid specimen of Nagree typography ever presented to the literary world, and whose Italian translation of the epic has attracted general admiration.—*Life and Times of Carey, Marshman, and Ward*

“The Mahabharata and Ramayana,” says Max Müller, “are the great epics of India, and in the temples and benches of visitors, and in the villages huge crowds assemble round the Kathas, the readers of these Sanskrit poems, often interrupting his recitations with sighs when the hero of the poem falls into banishment, while, when he returns to his kingdom, the houses of the village are adorned with lamps and garlands. A whole of the whole of the is sum occupy nine or ten days, or a year. The people in large require, no doubt, a Brahmin (Katha) to interpret the poem, but few people present who understand, or they understand, the poetry.”

“There are many of Brahmans, even now, when so few study the Vedic studies, who know the whole of the Rig-Veda by heart, and repeat it, and the Rig-Veda applies to many other books.”

knowledge by Sir William Jones; the former consisting of more than ■ hundred thousand verses, each containing thirty- ■ syllables, the production of many authors in successive ages from remote antiquity, and which is substantially ■ warlike and marvellous tale, embracing with its episodes (it ■ said) all that need be known by an educated man of ancient history (of which, indeed, nothing ■ authentic is known), mythology, morals, law, or philosophy, and being, in fact, ■ perfect encyclopaedia of all that relates to ancient Hindooism; the latter ■ ■ popular work in twenty-four thousand epic verses, divided into seven books, the production of one poet, Vālmiki, esteemed the best great poem of ancient India, and, ■ it would seem, the elder of the two, having for its subject the history of Rama, one of the incarnations of Vishnu (the second god of the Hindoo Triad, but considered by his worshippers the supreme deity of the Hindoo pantheon). Yet these two poems are only a *portion* of the Puranas, which extend altogether to about two million lines, while it is asserted that they originally extended to ■ hundred million stanzas, the greater part of which, however, were reserved for the gods. It would appear that all Sanscrit books—and they are innumerable—are in poetry; that not a single one of these ancient works is in prose. How wonderful! We cannot, therefore, hope to read them. And we need not wish to do so. The childishness of Hindoo geography (the Seven Seas of Sugar-cane Juice, Spirituous Liquors, Clarified Butter, Curds, Milk, Sweet Water, and Salt Water, each surrounding a continent); and the fabulousness of Hindoo chronology (embracing millions of years), forbid ■ to hope (notwithstanding the intrinsic merits of Hindoo poetry) that any proportionate advantage would ■ to us for the time ■ might give to such studies. Hither, however, come students from all parts of India to explore those old books which overwhelm us with their magnitude and number, ■ to which nothing in European literature offers any parallel. No doubt the promises made to those who study them ■ encouraging, but such study ■ nevertheless ■ wearisome.* We have every reason ■ ■ glad that we have

* "The discipline prescribed for the student must ■ ■ ■ ■ ■
Amongst other things, it is ordained by the Shastras that he must wear

comprehended in a portable volume—the BIBLE—the substance of all religious truth, that our only embraces the discoveries of the past, but is growing and expanding, and that LITERATURE, cherishing with the

mantle the hide of a black antelope, deer, goat, with lower seats of woven His girdle he made of a triple cord, smooth soft, but if the be procurable, the formed of the His sacrificial thread be made of cotton, so to be put over his head, in three strings He carry a staff of palasa, which be of such a length to reach his hair straight without fracture, of a handsome appearance, not likely to terrify men, with bark perfect unhurt by fire Thus provided with his leathern mantle, girdle sacrificial thread, and staff the student standing opposite to the sun, next walk thrice round the fire from left to right and perform according to law the ceremony of asking food His first petition prefaced with the respectful word *Chavath*, must be addressed his mother, sister mother's whole sister, or some other female who will disgrace him Having collected much of the desired food he has occasion for, and presented without guile to his preceptor, he is then to eat some of it, being duly purified If he seek long life he should eat with his face to the east, if exalted time to the south, prosperity to the west, if truth and reward to the north He beware of giving any man what he leaves, and of eating anything between morning and evening, he must also beware of eating too much and of going anywhere with of his food unswallowed Before and after meals as well as on many other occasions, the student must carefully perform his ablutions This is to be done with the pure part of his hand, which is under the root of the thumb, and with water neither hot nor frothy standing in a lonely place and turning to the east or to the north He is first to sip water thrice then twice wipe his mouth and, lastly, sprinkle with water the six hollow parts of his head, or his eyes ears, and nostrils Thus clad and purified student is so far prepared for the instructions of his preceptor there still other essential preliminaries At the beginning and end of the lecture, he must, with crossed hands, always clasp the feet of his tutor, touching the left foot with his left and the right with his right also, must and close of a lecture on the *Veda* always pronounce himself the syllable *om*, for unless the syllable precede, his learning will slip away from him, and, unless follow, nothing will long retained the utterance of a syllable endowed with a quality mysterious, and yet utilitarian, must be lightly gone about No! If student have on culms of *ass*, with their points toward east, be purified by rubbing that holy grass on his hands, and further prepared by three suppressions of breath each equal five short vowels, then fish pronounce *om* prepared, his reading, taking especial care, however, hands closed this is called Scriptural homage essential part of the student's discipline in periodical repetition, after the prescribed form, of the ineffable *gayatri* morning twilight, particular, he to stand repeating he see sun, and at evening twilight he to repeat sitting until distinctly appear due of it with *om* and the cleaning all unpurities Day by day, having bared and being purified, he is offer fresh water to the gods, sages, and the manes, to show respect to the images of the deities, and bring wood for

sedulous and the devoted affection the treasures of bygone times, is continually adding wealth to the same

In the immediate neighbourhood of the Mani-Karnika lived

the oblation of sin. He is abstain from honey, from meat from perfumes from chaplets of flowers from sweet vegetable juices from all sweet substances turned void from injury to animated beings from guents for his limbs from black powder for his eyes sandals and carrying an umbrella from dancing, and from vocal and instrumental He is duly carry waterpots flowers couding fresh earth and cow is much as may be useful to his preceptor. He is constantly to sleep alone and on a low bed. The student is duly perform the duty of a religious mendicant and to receive his food by begging, being careful to receive from persons deficient in performance the sacrifices and other duties which the Ved is ordun or from consins of his preceptor, from his consins or from other kinsmen by the father's or the mother's side. Duty to be bring logs of wood from a distance and placing them in the open air made an oblation to fire without remissness. In the presence of his preceptor the student must always sit less and wear a coarse mantle with worse of pindiger. He sit rise before and go to rest after his tutor. He must not answer his teacher's orders or converse with him reclining, on a bed nor sitting, nor eating nor standing nor with an averted face. He must both answer and converse if his preceptor sit standing up if he stand advancing towards him if he advance meeting him if he run passing after him if his face be averted going round to front him if he left to right if he be at a little distance approaching him if he stand before him and if he stand ever so far off running towards him. He must never pronounce the mere name of his tutor even in his absence nor ever mimic his but his speech or his manner. By censuring his preceptor though guilty he will in the next birth be a mass by falsely accusing him and by using his goods without leave a worm by causing his tutor a larger meat or reptile. He not sit with his preceptor to the leeward or to the wind ward of him. But he may sit with his teacher in a carriage drawn by bulls horses or camels, on a terrace on a pavement of stones or mat of woven grass on a rock on a wooden bench or in a boat. At the age of twelve or at furthest at thirteen the young aspirant after Brahminic lore commences his studies by poring over the grammar termed the *Magdabodha* itself written in that language which it is designed to teach. thus he is destined to spend three whole years without even once attempting to translate the elementary book. When however the student has effectually mastered the intricate rules of Sanskrit Vyakarana he plunges fearlessly into the vast ocean of heroic and dramatic literature. His years are devoted to the poem of Bhatts made for the express purpose of exemplifying all the important rules of grammar the heroic poems of the *Raghuvansa* and the *Kumara Sambhava* the story of *Nala Damayanti* conveyed in the *Nishada* to that trying criterion of accurate Sanskrit scholarship *Sesupala Badha* by Magh the pleasing story of *Sacountala* as dramatized by Kalidasa to *Veni Sangh* to the *Murari* the *Bharata* the *Prasanna Raghava Uttara* *Ranghava Pandana Vasavadatta*. In such manifold and varied soon reduces to efficient practice the rules of which hitherto have been floating about in his mind furnished with scholarship at all points, he would seem to have nought to do but to go forth and conquer,

the poet Tulsi-dāss, "the *VI* of Hindi," author of popular version of the Ramayana, who flourished about three hundred years since, and "whose this day household words in every town and rural district where the Hindi language is spoken"*. And the whole of that locality is classic, as the residence and haunt of learned men, more particularly the disciples of Chaitanya, a great reformer and travelling preacher of the sixteenth century, whose followers have written many works in support of his tenets.

The prodigious voluminousness of Indian lore † reminds of an Eastern anecdote. The Rajah Dabshelim had a library so large that a hundred Brahmins were required to keep it in order, and a thousand dromedaries to it when the king journeyed. Unable to read so many volumes, Dabshelim

and the stubbornness of his opponent yields, as might be expected, to his systematic though protracted attack. After this first burst his labours proceed in a more uniform rate. His next year he employed in the science of rhetoric, and he not only translates but also commits to memory, the whole of the *Sahitya Darśana*, and the *Karya Prakashanda Manjari*. The doctrine of the Vedānta school claims his attention for the ensuing year, and he is made to master the Vedānta Sāra, or of the Vedānta, the *Panchadāshī* and the *Shrinikashatra*. The time is expended in the science of logic, which follows next in the routine of his education, in year he reads only two books—the *Bhasha Parichedar* and the *Gautama Sūtra*. The succeeding twelve months are devoted to that science in which there is every suppose the Hindoos had made considerable progress at a very early period—mathematics, for he takes in hand the *Lilavati* and the *Byaganita*. The attention of his three college is demanded for the voluminous study of the law, the student not only reads, but also commits to memory, laws of Manu, *Mitākshara* the *Dayabhaga*, law of inheritance, the *Dattaka Munassa*, the *Dattaka Chandrika*, the *Udyāna Tattva*, the *Shuddhi Tattva*, the *Daya Krama Sangraha*, and *Dāmo Tattva*, the exception strange say, the well-known volume of Manu. With this last the of studentship, extending over a period of twelve years, made to , but ridiculous suppose that every student who has passed through Sanskrit College is of the above catalogue as to imagine degree and pass Oxford *Calcutta Review*

† "It is give idea of the enormous extent and variety of literature. The Indian Government has, of years, a bibliographical survey of India made, and some scholars, European native, places collections of MSS. are known to exist, in order to examine and catalogue . Some of these catalogues have been published, and we learn from number of separate works Sanskrit, of which MSS. are still existence, amounts to about 10,000. This is more, believe, than the whole classical literature of Greece Italy put together."
—*Mr. Müller*.

directed the Brahmins to make a brief and comprehensive abstract of the whole. This occupied them twenty years, when they brought the king the desired compendium, in twelve thousand volumes, the backs of thirty camels. But Dabshelja angrily sent them away, saying, "How can any one read twelve thousand volumes? Begone! Abridge more!" The Brahmins again set to work, and reduced the thirty camels' load to fifteen. Again they were dismissed, and yet again and again, till the fifteen became ten, four, two. They were commanded to abridge, and at last the whole was borne by one solitary mule. Forty years, however, had gone, the king was getting old, and said that even a mule's load was more than he might live long enough to read. "And I will not," added he, "read anything till all redundant is removed." "I will promise, then," said a Brahmin, "to make an abstract that your majesty may read in one moment, yet find enough therein to occupy your thoughts for life"; and the king assenting, he wrote on a palm-leaf "What mortals call science is represented in one word—*perhaps*; and the whole history of man in three words—*born, troubled, dead*."

To this was reduced the LIBRARY OF A THOUSAND DROMEDARIES. It would seem that few Brahmins have private libraries of any considerable size, and that, although some few works are published in Benares (editions of the *Shastras*, *Verbas*, etc.), no work of any great importance has emanated from the city during the last century.

Of the *resident* population of Benares many thousands are Brahmins. It may not be uninteresting to give a sketch of the daily life of an ordinary Brahmin, as portrayed for us by an ex-student of the Houghly College:—"Before the sun rises a Brahmin contemplates his '*Ishtadev*' (the peculiar god worshipped by any individual in the shape of that bright luminary); and, after repeating his name several times, rises from his bed, at an arrow-shot distance from which he digs a hole with the point of his thumb, and proceeds to perform certain duties of necessity, amidst the invocation of Vishnu, the preserving power in the Indian Trinity. After that he rubs both hands and feet with clay, by way of purification. In cleansing the former he repeats the process seven times, but the latter only thrice. In this manner purified, he goes to a river, or a

tank, ■ bathe. When this ■ done, he daubs the eight particular members of his body with mud taken from the banks of the sacred Ganges, and then, turning towards the east, salutes ■ source of light. Two or three minutes subsequently ■ presents offerings of water ■ his ancestors, ■ well- ■ gods, and engages himself in his morning devotional meditation. At twelve he commences his day ceremony, which ■ almost equal to the morning, with the exception of the worship of the household deities, such ■ Shalagram, Gopal, Shiva, etc., which takes place during the midday. This is celebrated in the midst of the burning of incense and the sounding of bells and shells. At one o'clock he dedicates *bhog*, ■ food—chiefly vegetable—dressed either by his wife ■ one of his nearest kinswomen, to the above-mentioned gods. This offered food he divides with his family; but, ere he commences eating, he performs the ceremony called *gandush*, ■ the sipping of ■ handful of ■ and putting parcels of edibles into the mouth five times successively, and throwing them again in the same way. When the dinner ■ over he changes his dress, and, after taking ■ few seeds of cardamoms, etc., pursues his worldly business. On the approach of evening he puts on another cloth, and afterwards employs himself in devotion, consisting entirely in the counting of beads. Between ten and eleven o'clock p.m. he takes his supper, after offering it to ■ 'Ishtadev' (or the god whom he peculiarly adores), and goes to his bed about midnight.

"Before he indulges in sleep he pronounces ■ incantations preventive of the attack of evil spirits, and prays to the several divinities that preside ■ the different dangers incident to human life, to protect him during the night. These are ■ few of the ceremonies observed by a Brahmin who continues ■ adhere to the presumptions of the Hindoo Dharma Shastra designated *Smriti*."

Among the various orders of Brahmins—and there are many—the highest and most remarkable are the Kulins. These have great privileges, especially in marriage. ■ ordinary Brahmin, ■ other Hindoos, ■ marry but ■ wife, unless ■ bear ■ son, when he may marry ■ second, ■ Kulin may take any number. But, ■ preserve ■ purity of the order, ■ Kulins ■ strictly forbidden, under

a penalty of degradation of offspring after ■■■ generations, ■■ marry into families inferior to their own, except only the Brahmin tribe known as Srotriyas. All the inferior tribes of Brahmins, however, desire to have them as sons-in-law. ■■ the daughter of ■ Kulin can only marry ■ Kulin, and hence these Kulin Brahmins, whose numbers ■■ limited, are much in demand as husbands for ladies of their own tribe, as well ■■ for the inferior orders of Brahminces. Every Hindoo, and especially the Brahmin, is bound to marry his daughter before her tenth year; but the age of the husband is of no consequence. This is another reason for which the Kulin Brahmins are at a high premium all over the country. Marriage with them is eagerly sought by fathers for their daughters with the bribe of large dowries—frequently so large that families ■■ ruined by providing them—and, as ■ consequence, while some Kulins are content with one wife (when sufficiently petted by her father), others have wives in every part of the land (with each of whom they have received a large dowry), and spend their lives in travelling from the house of one father-in-law to that of another, in each of which they are always welcomed, loaded with gifts, and liberally entertained as long as they will stay. Some old men living in this way never see their wives after the marriage day; others visit them only at long intervals, while the children of such Kulins, who ■■ brought up in the houses of their fathers-in-law, are never owned by the father. Sometimes all ■ man's daughters and unmarried sisters are given in marriage to the same Kulin,* and ■■ than twenty marriages have been contracted on the same day. Some Kulins ■■ said to have ■ hundred, and even ■ hundred and fifty wives. Parents have been known to marry their daughters with Kulins on the eve of death, rather than have them unmarried. Many Kulin ladies, however, after all, remain unmarried. This monstrous system

* "A Brahman of Bengal gave away his six aunts, eight sisters, ■■ four daughters, ■■ ■■ both ■■ altogether eighteen, ■■ marriage ■■ one person, a boy ■■ than ten years old. The bride's ■■ three generations ■■ in age ■■ about fifty ■■ three months ■■ the lowest. The baby ■■ was brought ■■ the ceremony on ■■ plate. Among the Kulin Brahmins, as a rule, ■■ who ■■ in ■■ the majority of the daughters ■■ a family ■■ bound ■■ have the rest otherwise ■■ minority ■■ ■■ a lifelong celibacy. Hundreds of instances like ■■ ■■ may be ■■ if ■■ —*Indian Daily* ■■

■ alleged, and doubtless with truth, ■ ■ the ■■■ of unutterable misery, and hideous, unnatural crime.

The Brahmins ■■ very often feasted. "Like the pious of old," says Mrs. Postans, the wife of ■ officer on the staff, "the religious professors of Hindooism, with the sacred class of Brahmins and fakirs, are especially addicted to the enjoy- ■■■ of nourishing condiments; the wealthy and the great, consequently, ■ ■ expiation for sin, or in fulfilment of special vows, commonly set apart large portions of their annual income for the entertainment of ecclesiastics. For days before the appointed time preparations are to be made, and the neighbourhood of ■■■ great temple ■ sacred tank, is usually decided on as the trysting-place. Thither carts laden with huge cauldrons, camels bearing ponderous sacks of grain, carboys of oil, and gourds of honey, with every appurtenance for the feast, may be seen travelling slowly towards the spot. A provision of wood in large quantities is felled in the neighbouring jungle, and numbers of women ■■ employed to bear water-vessels from the adjacent well or river, in furtherance of the approaching culinary preparations. On the appointed day the route between the city and the place of general rendezvous forms a lively and animated picture: women in gay and brilliant raiment, glittering with jewels, their handsome countenances radiant with holiday expectation, peep from between the crimson curtains of innumerable *ruffs*; horsemen, ■■ caracolliing and richly-caparisoned steeds, display their equestrian skill by curvetting and wheeling the half-broken animals, whom a ■■■ Mahratta bit alone keeps in comparative submission to their riders' will; old men and children, mounted ■■ miserable ponies, and camels carrying double, and sometimes treble, ■■ this occasion, throng the highway; while numerous little groups may ■■ observed emerging in knots from every bye-path in the neighbourhood. Here and there ■ wealthy Brahmin is seen, sitting cross-legged upon ■ pile of cushions, luxuriously arranged in ■ open gharree, drawn by sleek and ■■■ bullocks; or a fakir, smeared with dust and ashes, and crowned ■■ ■ plume of brightly-dyed feathers, trudges onwards amongst ■■ people, determined ■ fill ■ wallet ■ overflowing ■■ propitious an occasion. A festive party at length ■■■

beneath some widely spreading shade, all ■■■ themselves ■■ little knolls, or pleasant spots, to partake of the abundant feast. Each is provided with ■ little plate of leaves, neatly joined with twining fibres, whilst smoking platters of piled rice and seasoned curries are placed before the guests, sweetmeats and confections follow the fragrant hookah is handed round, and the animals of burthen (not neglected in the general mirth) revel on the fragrant grass prepared for their refreshment. So passes ■ Indian feast. Of the general character of the condiments furnished on such occasions, an idea may be formed from the subjoined list presented by a native minister to his prince as a carte of the articles required at a dinner which was afterwards given to a party of Brahmins and fakirs at a very sacred temple in one of the provinces of Western India. 800 maunds* of sugar, 1200 of ghee ■■■ of flour, 200 of rice, 75 of pulse, 36 of grain or grain 50 of rice and kedjeree 180 of buljeree 36 of mutt, 108 of rowa for bullocks 135 of cotton seeds 3 of urry powder and coriander seeds 20 of oil 10 of salt 3000 bundles of grass, 250 cart-loads of firewood 10000 bisnis, 100 maunds of tobacco 1 of opium and 2 of bhui †. The expense of this dinner amounted to 14000 rupees, and such entertainments were of frequent occurrence. ‡

The history of Benares for the last few centuries may be briefly told. Micaulay reminds us that before the advent of our power this great capital had long been under the ■■■■ diate rule of a Hindoo prince, who rendered homage to the

* The maund is a weight of about seven and a half pounds.

† An int ■■■■ made from hemp.

‡ Marx amusing ■■■■ (does) are told us about the Brahmans. Sir Monier Williams states ■■■■ had heard that a certain Brahman expected ■■■■ asked to a dinner party given by a wealthy friend but received ■■■■. This so irritated him that he determined to revenge himself ■■■■ the householder who had ventured ■■■■ imprudently to slight him. Having waited ■■■■ the moment when the assembled guests with appetites stimulated by the fragrance of an array of choice dishes were about to feast ■■■■ the delicacies prepared for their consumption he quietly ■■■■ his own house selected a particular mantra † and, by simply repeating ■■■■ turned all the visitors ■■■■ and excrementitious ■■■■. The householder suspecting the cause ■■■■ this disastrous metamorphosis sent a messenger in hot haste, to implore ■■■■ immediate presence of the offended ■■■■ man, who, thus upon mollified, obligingly consented ■■■■ repeat another mantra, which reconverted all ■■■■ fifth ■■■■ delicious, ambrosial food.

† A text, used as a spell, or charm.

Mogul emperors; that during the great anarchy of India the lords of Benares became independent of Delhi, but were forced to submit to the authority of the nabob of Oude; and that, oppressed by this formidable neighbour, they sought the protection of the English, which was given them. The nabob of Oude, by-and-by, ceded his rights Benares to the Company, whose vassal the rajah became, sending an annual tribute to Fort William. The dealings of Hastings with Chete Sing, and the eventual revolt of that prince; the struggle that followed, the rajah's flight, and the annexation of Benares to our dominions, are well known. The murder of Mr. Cherry, our Resident, eighteen years after, by Vizier Ali, ex-ruler of Oude (whom we had deposed for his vices and cruelty, but had splendidly pensioned and allowed to reside Benares), the insurrection associated with it, and the suppression of the same, are connected with one of those heroic deeds which have so repeatedly distinguished our Civilian Officers—the ever-memorable defence by Mr Davis, the Judge, of his house and family. He had placed the latter on the flat roof of his dwelling, while he himself stood at the trapdoor that led thither, and furnished only with a spear, successfully protected them with his single against a host of bloodthirsty assailants, till relieved by a regiment of English cavalry. To this noble scene has been given the name of "The Domestic Thermopylae," and to Mr. Davis himself that of a Leonidas.

Benares, may be supposed, is a Military Station of considerable importance, situated as it is in the midst of a large and fanatical population, not many of whom entertain any good will towards us. (It is said that, during the second siege of Bhurtpore, the inhabitants of this city had thirty thousand sabres sharpened, against in the event of defeat.) The authorities rely, however, with every confidence on the native soldiery, and only a few Europeans stationed here.* The barracks are

* The position of Benares during the great Mutiny of 1857—which appears to have been hatched here—was a most perilous and critical one. The at Meerut on May 10th, and at Delhi, excited alarm, and placed the authorities in the *qui vive*, nothing happened at Benares till June 4th, when a mutinous spirit having been shown by the Sepoys, the whole military force was called out (the European soldiers—120 in number—being in charge of the guns), and the Sepoys were

Secrole,* about four miles from the principal *ghaut* of ■■■ city. Here several regiments of native infantry, and one or two battalions of British artillery, are always kept; and a little higher up the river, ■■ Sultanpore, a regiment of native light cavalry. The native soldiers are said to agree very well with the Europeans; like the rest of the natives, however, they will ■■■ allow any of our colour to approach them while engaged in cooking or eating. When the Sepoys are about to cook, they throw off their uniform and dig up a little

directed to "Pile Arms." Their reply was to fire on the Europeans. Then began the fight. The Sepoys were defeated and made off, and from that time to the suppression of the Mutiny which suppression may be said to have begun here with the arrival of Colonel Neill *on the eve of the day the night of which had been appointed for a general rising of the city*. Benares was left alone, though in constant peril. It was then perceived how great a mistake had been made in leaving it almost entirely in charge of Sepoy regiments. But these circumstances afforded another example of the cool intrepidity, nerve, and fortitude of our civil officers under the most trying conditions, especially when relying on the Divine aid.

"When the Mutiny broke out in 1857, Mr Henry Carré Tucker was Commissioner of Benares, and in that capacity was the civil ruler over seven districts, with a population of ■■■ millions—a tremendous responsibility to lay upon him. Benares was seething with disaffection, and the English there were in imminent peril. But Mr Tucker's old schoolfellow, Lord Canning, the Governor-General had full confidence in him and wrote to him that he was sure the crisis would be met with the calm courage based upon that which alone is the foundation of true courage. Nobly was this confidence justified. Mr Tucker took every measure of precaution that sound judgment could suggest, but he never evinced the smallest fear before the people. 'He rode out, says Sir John Kaye, in his well-known history, 'in the most exposed places, evening after evening, with his daughter, as in quiet times, and when some one suggested to him that the hat he wore would clearly indicate the Commissioner, and afford a mark for a rebel shot, he said that he ■■■ as safe in ■■■ head-dress as in another.' Yet this was not because he did not realise the danger. He wrote to Lord Canning 'It is quite a miracle to ■■■ hear the city ■■■ quiet. I do firmly believe that there is ■■ special Divine influence ■■ work ■■ men's minds. The few Europeans could do nothing to guard the cantonment, but of all the three mutinous regiments, not one seems to have thought of burning the station or plundering the houses of the ■■■ dents. There is much prayer here, and I know that many prayers ■■■ up for us, and I fully believe that they are accepted ■■ the throne of grace, and that this is ■■■ cause of the quiet we enjoy.'—*Biographical Notice of Mr Henry Carré Tucker* ■■ *Church Missionary Gleaner*."

"I saw in Secrole cantonments the Irula hated and dreaded by our troops *by day a blazing, deadly heat and sun; at night ■■ still ■■■ deadly fog—a hot, white fog, ■■■ which the sun disappears half an hour before his time for setting, and out of which he shoots ■■■ after seven ■■ morning to blaze and kill again—a pestiferous, fever-breeding ground fog, ■■■ of which stand the tops of the palms, though their ■■■ is ■■■ in ■■ steam. Compared with our English ■■■ climate, ■■ seems ■■ atmosphere of another planet.*"—SIR CHARLES DILKE.

earth, which they moisten ■■■ form into fireplaces, round which they draw ■ circle. If any European, intentionally ■ inadvertently, approach ■ circle during the culinary ■ subsequently masticatory operations, the Sepoy will bid him keep off; and, if he put his foot within it, will throw the whole of his food away, and compel him by law to pay the value, if he do ■ civilly consent to do so. So great is the disunion existing between ■■ fighting under the ■■ flag!

The Civil Station of Benares is also at Secrole, where the Judge, the Magistrate, and the Collector reside, where the Courts of Justice are situated, and where several native grandees live*.

Our Christian Missionaries ■■ working very quietly and unobtrusively here, so quietly, indeed, that though they are

* The members of the Civil Service have ■■ proud of their ■■ with Benares. Judge Davis (whom we have already mentioned) was the first Englishman that applied his knowledge of Sanscrit ■■ an investigation of the astronomical science of the Hindoos. James Prinsep, during his residence ■ Benares as Assay Master to the Mint (which was abolished on the completion of that ■ Calcutta), ■■ much to improve the health and enhance the architectural beauty of the city, and collected materials for his graphic "Sketches." ■■ was afterwards transferred to ■ Mint ■ Calcutta, and became secretary to the physical class of the Asiatic Society, and editor of the *Gleanings of Science* which he remodelled in 1832 under the title of the *Journal of the Asiatic Society*; he also succeeded the famous and scholarly H. H. Wilson ■ that year as secretary to that Society. He pursued his investigations into chemistry, mineralogy, and antiquities, ■■ especially directed his attention to inscriptions ■■ in regard ■■ which he made many important discoveries, deciphering obsolete and unknown characters, which led ■■ formation of ■ alphabet, whereby the legends on the ■■ side of Babylon coins, ■■ Surat ■■ and the ■■ of the ancient princes of Lahore and their Mahomedan successors, have been easily read. Further ■■ attended his ■■ decipher inscriptions on ■■ and temples ■■ different parts of India, and to him belongs the credit of discovering ■■ names of Antiochus and Ptolemy on the rocks of Cuttack and Guzerat, which proved the ■■ that existed of old between India and Persia and Egypt.

Secrole ■ also interesting as the birthplace of Rajah Brooke, of Labuan, who was ■■ there ■■ April 29th, 1803 (being a son of ■■ Thomas Brooke, of ■■ Bengal Civil Service). Thus has (or ■■) a special interest, as, after ■■ of his parents from India, they settled down with ■■ children in that beautiful city.

In the churchyard ■ Secrole is a monument ■■ memory of Colonel Wilford, a Hanoverian who ■■ to ■■ in 1781, ■■ resided at ■■ 1788 to 1832, when ■■ He devoted himself to ■■ study of Sanscrit, ■■ was ■■ author of many essays ■■ the "■ Researches," which however, are said to "show great zeal for his subject, but an utter want of sound judgment." ■■ would seem that he became almost Hindooised by his ■■.

undermining the whole fabric of Hindooism ■ well as ■ of Mahommedanism, many of our countrymen scarcely know of their existence,* which needs only ■ little observation, however, to perceive, and a little investigation to become acquainted with. There are three distinct missionary establishments in Benares and its neighbourhood: the Baptist, founded in 1816: the Church (of England) Missionary, founded in 1817 † by Mr. (afterwards Bishop) Corrie, ■ Government chaplain; and the London, founded in 1820. The Church Missionary station is at Sigra, a little way out of the city. For many years the Rev C. B. Leupolt, who came to India with Bishop Wilson in 1832, and of whom the Bishop wrote, "Leupolt bids fair to become a second Schwartz," has laboured here on behalf of that Society.

Much of the preaching at Benares (where there are several chapels admirably situated), is carried, and many of the tracts and books distributed are borne, to the most distant parts by pilgrims and other travellers, and years after are found to be bearing fruit. Sometimes the native assistants will sit at

* A regiment from Benares was passing through Cawnpore. The officers of that station gave the officers of the regiment from Benares a dinner. Ladies were also present. During dinner a lady asked one of the captains from Benares what the missionaries were doing there. The captain assured her that he knew of no missionaries at that station. 'They have ■ Orphan Institution,' the lady continued. The reply was, 'There is no such thing in Benares.' 'But I am a subscriber!' she added. The captain quietly said, 'You may be so, but I was three years in Benares, and if such an Institution existed I must have seen it. A gentleman on his right whispered to her, 'Just wait a little.' After some ■ he asked the captain, 'Did you ever go to church?' 'Yes,' was the reply. 'we must go.' 'But who preached at Benares?' 'You had no chaplain?' 'True, we had no padri, but service was performed by ■ clergymen whom the ■ liked.' 'Strange, captain, that you should have been ministered to by missionaries, and have never known of their existence.' 'Oh, were they missionaries?' the captain exclaimed. The ■ gentleman then said to the captain, 'Did you ever see a very long building on the road round Sigrah Marawaddi?' 'Yes,' was the reply, 'we lost ■ fox there, and I rode ■ the compound. There were a host of black urchins grinning ■ me. They knew where the fox was, but they would not tell us.' 'Then, the gentleman continued, 'you have been ■ the very premises of the Orphan Institution.' 'Wed,' the captain said, 'I ■ know what it ■. I thought it was an indigo factory or something of ■ sort.' And then, turning to the lady, he said very politely, 'You ■ ma'am, I was mistaken, there are missionaries ■ Benares, and there ■ an Orphan Institution.'—*Rev. C. B. Leupolt.*

† An interesting account of this will be found ■ Houghs "History ■ Christianity ■ India," v. 317, and in Leupolt's "Recollections ■ ■ ■ Missionary," ■ ■ ■ Missionary's "Further Recollections."

■ roadside in front of their dwellings to speak to such ■ pass by.

The Missionary, too, has private conversations with the natives. "I ■ sure that God loves me," said a Brahmin, "for He gives me food and clothes without my asking Him. If God ■ not pleased with me, He would not do it." "Your argument is most sound," replied Mr. Leupolt. "The prisoners in the jail receive food and clothes, and that ■ ■ sure sign that the Government have ■ special love for them." "Well," rejoined the Brahmin, "I do not care; I am in prosperity, and that is ■ ■ ■ sign of God's love for me; and I can therefore eat and drink, and enjoy myself." Mr. Leupolt replied, "There was in ancient time ■ man who acted exactly on your principle"; and he took up the New Testament, and read the story of Dives and Lazarus. When he had concluded the Brahmin said, "I do not know, but God never commands me anything." "You are mistaken," replied the missionary: "He has done it, and He does it now. Hear what God has to say to you. 'The times of ignorance God winked at, but now He commands all men everywhere to repent.'" Such conversations are found ■ be very fruitful.

Strange experiences sometimes occur in itinerating. Mr. Leupolt says: "I visited a temple in Marweri. We heard of three eminent idols belonging to this temple whose clothes ■ ■ ■ said to be worth ten thousand rupees. We went to the spot, and met the chief priest of the temple, who had heard us the day before; he ■ ■ just engaged in putting the mark ■ sign of ■ god upon his forehead, and ■ ■ much displeased with us for coming to his place, as that was holy, and ■ presence polluted it. He, however, ■ ■ regained his good humour. His three idols were Kristna, Balram, and Subhadra. They were indeed elegantly dressed, and had pugries ■ turbans on; their clothes were undoubtedly very costly. In winter they ■ dressed in ■ ■ ■ clothes, lest they should feel the cold, and in the hot ■ ■ ■ in white; and ■ man is constantly employed in fanning them, lest they should feel the heat too much. I praised the beautiful clothes of the idols, which pleased the old Gossain, who said, 'Yes, yes, look ■ them; ■ my gods are as powerful ■ they are beautiful.

If you doubt the fact, make a ■■■ Get ■■■ pinnacle of this temple'—pointing ■ one opposite to where I stood —'and throw yourself down. If you survive, I will believe that your God is stronger than my gods are ; if not, you must acknowledge my gods to be superior to yours.' I replied, ' It would be difficult for ■ to get on the top of that temple,' pointing likewise to it, for it was ■ very high one ; ' moreover, if in jumping down I broke my neck, I should not be in ■ state to acknowledge the great power of your gods. You ■ I am alone, with nothing but my stick, and they are three— three to one and you know I do not pretend to be a *god*. If they turn me out, I will acknowledge their superiority, but if I conquer them, and turn them out of the temple, then you must acknowledge the superiority of our God.' He and his disciples burst into a hearty laugh, but he would not consent to my making the trial ; his disciples, of whom nine were present, said, ' There would be no question as to who would obtain the victory.' "

The answers which even simple-minded converts sometimes give to learned pundits are unique. Mr. Leupolt tells us that ■ day a cultivator was attacked before a large crowd of people about his religion. " What do you know," the learned man asked, " about Christianity ? We know all about it ; we have read the New Testament, and know exactly what Christianity is composed of." " True," the man replied, " you know the ingredients of Christianity ; so does my cook know what my curry is composed of ; but, being ■ Brahmin, he does not know more, for he never tastes it. I do not know exactly all its ingredients, but I know what the curry is, for I taste and eat it. So you may know the *ingredients* of Christianity, but ■ you do not know ; whereas I know what Christianity *is*, for I have tasted it. Taste it yourself ! follow Jesus Christ ! and you will ■ whether Christianity is of God or of man." The pundit ■ silenced.

At Sagra there ■ both boys' and girls' schools, to the former of which adults ■ admitted. The Jay Narain School—an institution originally established in 1817 by the native gentleman whose name it bears,* and afterwards made ■ the Church Missionary Society—has been, and continues

* See Hough's " Christianity in India," v. 317.

be, very successful, and require to be enlarged.* The girls' school has been recently established, and is doing well, this (with a similar school at Calcutta) appears to be the nucleus of a most important movement. The unhappy lot of female children and women in India we have already described in the third chapter. From this state of wretchedness there may now be hope of redemption. The growing influence of Christianity may lead to further legislation for the protection of woman, and even to the abolition of child-marriage, the source of unnumbered evils. From these schools may arise a native Christian village,† where the children grow up, families may be formed and whence a Christian community may proceed.

The life of a Missionary is a busy one. He can only preach the Gospel, *et cetera*, to the men for missionaries have no access to women of station, and the lower-class women, we feel, seldom stand to hear them. (The wives and daughters of our missionaries alone of all the missionary force, have access to the Zenanas though we hope a time is coming when other Christian ladies will also visit them.) But he has to contend with adversaries, to confer with inquirers, to instruct, examine, baptise, and watch over converts, to establish schools, and to train native teachers, to minister to the church in his charge, to attend (and often to prescribe for) the sick and the dying, to travel into, and preach the Gospel in outlying districts, to write, and to translate into the vernacular tracts and books, and to perform many other duties that cannot here be enumerated. And all, it may be added, are to be done in a trying climate and with a humble allowance.

The Province of Benares, as well as the City, is densely populated, and is well cultivated and beautiful. It is longer yields the sport for which it was famous of old, when lions, tigers, elephants, rhinoceroses, and buffalo were hunted here.

* This has now been done, the institution has become a College and Free School, and is to become a University.

† This was accomplished in 1845 when preparations were made for building a church at Sagra, which was erected and opened in 1847. Since then another church has been built in the midst of the city of Benares. There are also now several chapels. An infant school has been added to the establishment at Sagra.

■ ■ ■ glory of England that ■ fills the waste places ■ ■ ■ populous cities. May the time soon ■ ■ ■ when the moral ■ ■ ■ shall ■ transformed into a scene ■ lovely as that which Nature now presents to us here, and when Hindoo and Mahomedan temples and worshippers shall ■ become Christian!

For ■ long time the headquarters of the Thugs ■ ■ ■ at Benares. We may hope that these sons of Belial are ■ ■ ■ exterminated. *If they work anywhere in our dominions, ■ ■ ■ may be sure it is here,* where, amid the multitude of rich visitors, they may select the most profitable victims, and where they may easily escape detection amid the innumerable pilgrims. The "HOLY CITY" is, we fear, *a sink of iniquity.*

CHAPTER VII

WE are now again on the Grand Trunk Road. Its *materie* is worthy of notice. It is *kunkur*, a substance formed of soft white nodules, found in beds near the surface of the ground through North India, and supposed to have been formed by the percolation of the rain through the soil. "It occurs to me, however," says Mr. Pratt, "that it may have arisen from coral reefs in the sea which once covered the vast continent of Hindostan. If so, how strange the connection between the present and the past—the busy myriads in the deep seas of ancient days* preparing material for a superb road between the British and Mogul capitals—the great kingdom which was to emerge out of the they inhabited!"

"We [redacted] how far these founders of islands may have been [redacted] concerned in rearing a considerable portion of those [redacted] [redacted] the [redacted] World. — *Airhi*

the junction of the Ganges and the Jumna,* both of which rivers ■■■ holy, has ■ peculiar sanctity in the eyes of the Hindoos, who still make it, as they did of old—for Allahabad is of great antiquity ■ place of pilgrimage. Its fine red sandstone fort, said to have been originally Hindoo, but built or rebuilt by Akbar in 1581, and now somewhat modernised, is, however, its principal feature. Its history illustrates in a remarkable manner the vicissitudes of the East. The Emperor Alimgheer being desirous to wrest from ■■■ hands the territories we had gained in Bengal, soon after our settlement in that part of his dominions, marched an army against us, of which ■ part were the forces of Meer Jaffier, Nawab of Oude. This prince, deserting the Emperor's standard when near Allahabad, made the fortress his own. Meer Jaffier died in 1763, after having presented Lord Clive, who commanded the British army at the period referred to, with an estate of great value; but the fort continued in the possession of the rulers of Oude until 1765, when an army under Major Carnac was sent against the Vizier of that kingdom, who had given refuge to Cassim Ali, a prince whom circumstances had made our enemy. By this army the fort of Allahabad, among others, was captured, but was shortly after made over to the Emperor Shah Allum, from whom, however, it was withdrawn in 1773, garrisoned by our troops, and, after ■ short period, again presented to the Nawab of Oude. But the Nawab once more ceded it to us, and finally, in 1798, since which time it has continued in our possession, and has ever since been increasing in importance as ■ military post. It is necessary to keep a strict watch over the neighbouring district of Bundelkond the Golconda of this part of India—which is full of small independent States, amongst which anarchy and insurrection rage, and whose opposite shore, rising in towering cliffs crowned with pagodas or the remnants of hill forts, forms a fine background to the scene. The fort stands ■ the point where the Ganges and Jumna unite,

* "The GANGÁ-JAMUNÁ ■ a favourite pattern with Indian artists, and they love to ■■■ into all sorts of manufactures. It ■■■ name ■■■ these two ■■■ The Ganges water is described in the book ■ white, ■■■ that of the jumna as blue, and when patterns of ■■■ colours in the same article ■■■ side by side, it ■ said ■■■ of Gangá-Jamuná pattern."—*Birdwood*.

between its own territories and the native States. It is one of the largest and noblest in India, and was much impressed with its grandeur and entered it.

The arsenal is located in the Great Hall (which alone remains) of the beautiful palace of Akbar—the Chalees Sitôn, or Pavilion of Forty Pillars—so called from its having that number on its principal floor. They were disposed in two octagonal ranges—the internal, of sixteen pillars, the other outside, of twenty-four—above which, yet, supported by the inner colonnade, was an upper range of the same number of pillars, crowned by a dome. The hall which remains is square, and supported by eight rows of columns, eight in each row, is surrounded by a deep verandah of double columns, with groups of four at the angles, all adorned by bracketed capitals of the most elegant and rich design, and altogether is said to be “as fine in style and as rich in ornament as anything in India.”

Among the other curiosities of the Fort is an ancient metal pillar, thirty-six feet high, covered with inscriptions in very ancient characters of different ages, which have only recently been deciphered by Mr James Prinsep, and the references in which are exceedingly obscure.† As the history

* Ferguson

† Ferguson, in his “Handbook of Architecture,” speaks of it as one—and most complete—of the pillars of Asoka, a great king who reigned from B.C. 272 to 236, and introduced Buddhism and its architecture into India (previous to which the Indian buildings were of wood). “The oldest examples of these arts,” he adds, “that we are acquainted with are those which King Asoka set up in the twenty-seventh year after his consecration, the thirty-first of his reign, and bear inscriptions conveying to his subjects the leading doctrines of the new faith he had adopted. The rock-cut edicts of the same king dated in his twelfth year, and convey in a less condensed manner the same information,—Buddhism without Buddha,—but inculcating respect to parents and priests, kindness and charity to all men, and, above all, tenderness towards animals. This pillar (at Allahabad), he states, “is more than usually interesting, as, in addition to the Asoka inscriptions, it contains one by Samudra Gupta (A.D. 380 to 400), detailing the glories of his reign and the great deeds of his ancestors. It has been thrown down, and was re-erected, as a Persian inscription (A.D. 1605), by Jehanghere, to commemorate his victory.”

Dr Curt says, “It may be accepted as a scientific fact that all the characters used in the East Indies sooner or later, he traced back to the ASOKA INSCRIPTIONS, and through them to the Phœnician alphabet, and thence to the hieratic ideographs of the old kingdom of Egypt, and thence to the venerable hieroglyphics of the first century.”

In the Indies (including Dutch Java and French Anam) there are

of which is so little known, this pillar possesses the deepest interest for archaeologists, and may be of important discoveries. It was found here, lying upon the ground, in 1837, and has since been re-erected, with a pedestal.

Another relic of antiquity is a pillared cave—said to be the site of a Buddhist temple*—and still resorted to by devotees. It contains a very ancient banyan—the famed Imperishable Tree†—which is also worshipped, and a sacred spring, regarded as the source of the third river, the Saraswati, which, with the Ganges and the Jumna, form the Tribenex, or Junction of Three Holy Rivers.

Yet another object of curiosity is a small dilapidated temple considered very sacred by the Hindus (who, however, are not allowed to visit it). Tradition, we are told, relates that when Akbar commenced building the fort every wall fell in as soon as it was erected, and it was understood that the sacrifice of a human life must be offered before the work could be accomplished. That a patriot named Brog, a sort of Curtius, offered himself for the purpose, on condition that his name should be given to the fort and town, that this was promised, the man sacrificed, and the fort built, and that hence both are called "Brog" to this day by the Hindus. The temple was erected in honour of the patriot. It is underground, however, and is quite dark, and is perhaps seldom approached.

There is said to be a subterraneous passage from the fort to Delhi, 212 miles. "As a man could enter it only on his hands and knees," observed Lord Valentia, "the journey would be rather tedious."

But it is one of the most famous resorts of Hindoo pilgrims that Allahabad is best known. A visit to the Tribenex assures any one dying there of immediate beatitude without further transmigration.‡ It is, therefore, much

eight distinct ethnological families including 243 spoken and written languages and 256 dialects of those languages—579 in all (used by half the human race).

* About A.D. 600 Hwen Thsang, visiting India, found here two Buddhist monasteries and many Hindoo temples. Great Buddhist ceremonies appear to have periodically taken place at the junction of the Ganges and the Jumna.

† It is said by some, however, to be a mere dry stump.

‡ Here formerly the firstborn were often offered up, in fulfillment of a vow made to that effect if further offspring were granted, while in more distant

resorted to, especially ■ the time of the great Annual Fair in January,* when tens of thousands repair hither. A temporary ■ is then formed (of huts of bamboos, mats, and grass), arranged on the sands in a wide street, half a mile long, ■ of which is occupied by the stalls of the fair, and diverging from which ■ the right and left ■ narrow lanes leading to smaller huts occupied by such of the pilgrims ■ can afford to pay for them, while in every space large stacks of firewood and fodder for cattle are collected for the use of the pilgrims, which ■ sold at very high prices. The well-to-do select the larger huts in the main street for their lodging, while the mass bivouac in the open air, subject to every change of weather; and as January is a month in which heavy showers of rain, accompanied by violent storms of wind and hail, are experienced, it cannot be doubted that thousands annually contract lingering diseases which eventually kill them. As the rivers dry up, the sands increase, and as the most sacred spot for bathing is always at the end of the tongue of land, it is continually extending. The pilgrims are taught to bathe ■ the confluence of the waters, and all of them, male or female, even to the very infant at the breast, are required to have the head and eyebrows—some say every part, from the top of the head to the toes†—shaved before bathing, and are promised *a million years' happiness in heaven for every single hair of theirs that falls into the water*. Quantities of human hair are consequently seen on the sands whence the waters have retreated. Hundreds of flags of various colours flutter ■ the breeze, and ■ the junction ■ innumerable low square wooden bedsteads, ■ which sit the officiating priests. The banks by ■ bathing place are thronged with barbers, whose sleek and well-clad appearance contrasts with that of many of their customers, to the great disadvantage of the latter, who push forward to ■ shaved in crowds, through which the

times a maiden and her lover were sometimes cast together into the waters, to be conveyed, as it was said, to Paradise. Other human sacrifices are also spoken of as occurring periodically at the Tribenue.

* In December and January the west wind blows freshly, and as there is incessant movement among the crowds, all are covered with dust, when the weather is dry, from the loose sands of the rivers. Occasionally cholera breaks out, and then the scene is appalling.

† So says Baboo Bholanath Chunder, in his "Travels of a Hindoo," vol. i., p. 301.

pilgrims that have bathed* elbow their way with wet dripping garments, singing praises to the gods, which intermingle with the cries of the infants that have been plunged into the chilling and with the noises of the fair, which meanwhile goes without interruption. Many, however, used to drown themselves,† and perhaps some, at least, still do so, at the junction of the streams, by tying jars to their bodies, filling them with water, and going down with them. The bones and ashes of the dead,‡ too, sometimes brought from long distances,

* Ladies at rank carry with them "parlaks," screens, within which they bathe, unseen by the mob. Ra dis may sometimes be seen bathing in this way, with curtains extending on both sides into the river.

† In the "Travels and Adventures of Dr Wolff," we read " visited the missionaries of the Church Missionary Society at Benares, who highly praised the piety with which Mr. Colvin had abashed a most horrid custom at Allahabad. One of the Hindoo saints came forward every year, and declared that he would throw himself into the Ganges, with one stone tied to his feet and another to his neck, in order to ensure being drowned, as by this death he expected to obtain absorption, and come nigh to God, and be translated into one of the heavens called Pwacoku. In this absurd delirious blessings are conferred on such votaries, and the length of their remaining in it depends upon the number of their good deeds. So, when one meritoriously drowns himself in order to go to that place, thousands and thousands of Hindoos attend to see that great and make the sacrifice, and on such occasions great numbers in the crowd are crushed to death. With a view to abolish this dreadful ceremony, Mr. Colvin issued the following order: 'That not desiring to interfere with their religion, any one who wished to drown himself must first send in his name to him, Mr. Colvin, the magistrate of the town of Allahabad, and then the magistrate would command the people to remain in their houses, that the might be able to drown himself unhindered.' From the time that this order was issued the dreadful ceremony ceased to be performed, the only object to produce a sensation among the people. The sainted was thus effectually foiled in his continuance for collecting a crowd. However, it would appear that the practice has somewhat revived, only it is done privately, and without ceremony.

‡ We were told that after the death of Baji Rava, the of the Nagpore Rajah, it was resolved to send his bones to Allahabad, to be deposited in the Ganges. A Mahatta Sardar was put in charge of the expedition. Starting about the end of the month, this chieftain, attended by a great crowd of followers, walked barefoot as far as Ramtek one of the principal temples in the Nagpore province. Here he halted, and had the bones divided into two parcels of unequal size, and enclosed in cases of antelope skin. The larger assortment he placed on a horse's back, the smaller his being now the hottest season of the year, the journey was performed after sunset, and night after night, with the light of torches, sound of cymbal and drum, did the bearers of these precious relics, walking, at other times braving and dancing, forward. Mahet was there, allured by the prospect of finding gold and jewels among the bones, stole the larger bundle, and only a small was to be thrown into the Ganges, before reaching destination a calamity still more serious befell the party. out them, and one hundred persons carried off by

are ■■■ into the ■■■■ (as ■ Benares) ■ ■■ Holy Junction. The sands ■■ occupied by Brahmins reading ■■ expounding the Shastras to the people, groups of singers, and numerous fakirs.*

Every twelfth year ■ *Great Fair* is held here, when the assemblage is, of course, much ■■■■ ■■■■. In the early days of our rule, each pilgrim was required to pay ■ the British Government for the privilege of bathing here ■ ■■ of from one rupee to twenty, according ■ he ■■■■ on foot, on horseback, on ■ camel, or on an elephant.† This exaction was prohibited by Parliament in 1833, but continued ■ be enforced till 1837. In that year Bishop Wilson visited Allahabad, and witnessed the proceedings;‡ and it appears to have been owing to his representations and influence that the tax at length ceased to be demanded.

The Jumna is a fine river, having a brilliant blue colour, and full of romantic and stored beauty. Rising in the distant Himalaya, at ■ height of 10,847 feet above the sea, after a

■ (On their arrival ■ Allahabad presents were liberally distributed ■ the Gangaputias to one, a gold necklace, to another, a horse, to others, changes of raiment, and, to all, donations in money. The remains were then consigned to the waters. After spending some ■■ in Allahabad, they proceeded to Benares, and occupied seven days in walking round the city, and another seven days in bathing in the sacred stream, and in presenting offerings to the idols and gifts to the Brahmins, ■ the name of the dead

* "On the sands, says a visitor, "were a number of devotees, the ■ 'holy' ■ whom had made a vow that for fourteen years he would spend ■■ night up to his neck in the Ganges, nine years he has kept the ■■ ■■ enters the river, is taken out at sunrise, rubbed ■■ warmth, and placed by ■ fire, he was sitting, when I saw him, by a great log of burning wood, and looking very fat and jovial. Another lies all day ■■ ■■ the ground emersed with the mud of the Ganges, and others in a state of nudity ■ about here and there forming a centre of ■■ to the people."

† ■ Hindoos in the Company's army and the Hindoo inhabitants of ■■ ■■ its suburbs were the only persons exempted, and ■■ exemption each person ■■ to obtain a ■■ from ■■ collector

‡ "The Bishop ■■ for ■ long time in the strongly barricaded office, ■■ by a Christian ■■ this ■■ was taken and a corresponding ■■ issued, admitting the bearer to ■ margin ■ the sacred ■■. Upon ■■ prod ■■ the ■■ another Christian hand stamped a red ■■ the devotee's right arm, which authorised him ■ bathe ■■ Bishop ■■ ■■ frenzied multitude, the hideous assemblage of idols, the ■■ ■■ raised ■■ the river banks, ■■ countless flags indicating separate Brahmical establishments, ■■ the pilgrim ■■ shaved, ■■ marked, and penniless, retiring from the scene with a ■■ ■■ of ■■ sacred water to be carried home, if indeed he ■■ reached his ■■. In the contemplation of all this, he says that he was never so affected since, two years before, he had stood at ■■■■."—*Life of Bishop* ■■■■

course of 100 miles it here, as we have said, joins the Ganges. Its rocky bed produces choice gems, and on its banks stand the great and famous cities of Delhi and Agra. Its commercial value has of late years been greatly increased by the engineering operations which we have undertaken for that purpose, and the traffic of the river is considerable. Still the situation of Allahabad at the confluence of the two rivers gives it advantages as a port which do not appear to be sufficiently appreciated. The Jumna abounds with the roose, a delicious fish about the size of a salmon. The GANGES is here 65 miles from its source.

The steamers from Chakutta to the Upper Provinces (which did not begin to run till 1828) do not go beyond this. The voyage is a very slow one occupying from fourteen to twenty days according to the time of the year and the state of the river — the vessel always lies to at night — consequence of the numerous sandbanks making navigation in the dark dangerous.

The cañonments and met. blanchard of Allahabad are very agreeable and have excellent roads with avenues of fine trees winding through them. Allahabad is remarkable for its magnificent tamarind trees. The surface of the country is undulating and the gardens and woods from the abundance of creepers most picturesque and beautiful. The climate is said to be peculiar somewhat humid as might be expected, and less subject than some other places to the *joor* blowing of the hot winds. On the other hand it is called 'The Oven of India' and is contained 'Chota Jahanum' (*little Hell*). Several regiments of Native Infantry are quartered here but no European corps. The temptation must surely sometimes present itself to the sepoys with arms in their hands to turn against us.

[illegible]

† The news of the outbreak at M. x 2 on May 1857
of the Bengal Native Infantry a wing of a "M. regiment" and
troops of Oude Irregular Horse A small body of European artillerymen

The native of is like others, and dirty. Allahabad has, however, two splendid serais for native travellers, and some magnificent royal tombs, testify to the grandeur of the Moguls of old, and their lavish outlay in honour of the dead.* The present population is probably 60,000.

I learn that Allahabad is a station of the American Presbyterian Missionary Society, which began its operations here in 1836† A chapel has been built by the Society in the

 brought in from Chunar Fort soon the of the spread the rebellion arrived. Disconcerting rumours prevailed in Allahabad, but precautionary were taken in the fort and approaches city, and remained quiet for some time. The sepoy of the volunteered march against the rebels of Delhi, and at sunset parade on June 6th the thanks of the Governor-General read the regiment for their devoted loyalty. At nine o'clock that very evening the sepoy open rebellion, murdered most of their officers, and plundered the treasury. The murder of the youthful *Confessor*, Ensign MARCUS CLIFF, will be cited with this rising, he has been called 'The Martyr of Allahabad.' Many military and civil officers were in the fort at the time of the outbreak. The rabble joined in the plunder and bloodshed. The goal was broken open, the dwellings of the European residents sacked and burnt, and every European or Eurasian captured was murdered in cold blood. The work of destruction only ceased want of anything further to destroy, and sort of provisional government established in the city under a man called 'the Monk,' who proclaimed the restored rule of the Delhi Emperor. The little garrison of Europeans and loyal Sikhs held together in the fort until the arrival of General Neill with a party of the Madras Fusiliers on June 11th. On the morning after his arrival General Neill assumed the offensive against an insurgent rabble in suburb of Baraganj which was carried and destroyed. On June 15th, after having despatched the and children to Calcutta by steamer, Neill opened the guns of the fort on the suburbs of Kydgin and Mulganj, which occupied after some opposition. On June 17th the magisterial authority re-established without opposition"—*Hunter and Trotter*.

* Here formerly lived Mirza Juhangier favourite of the Emperor of Delhi, "whom," says Major Sleeman, "I knew intimately Allahabad 1816, when was killing himself as fast he could with Hoffman's cherry brandy. 'This, he would say 'is really the only liquor that Englishmen have worth drinking, and as my fault that makes one drunk soon.' To prolong his pleasure he used limit himself large glass every hour, till he got dead drunk. Two three dancing and used to relieve each other in during interval died, of course, soon, and poor old emperor persuaded by mother, favourite sultana, that he fallen to sighing grief at treatment of the English, who permit where he continually employed in attempts his brother, the heir-apparent, and to up the people. He confinement at Allahabad, merely prohibited from returning to Delhi. He a splendid dwelling, good income, and all the honours rank." He was buried at Delhi, where a beautiful tomb has been erected to his memory.

† This Mission suffered to the extent of £30,000 in the Mutiny of 1857.

of the native city. It also established a Press, which has been very useful in turning many excellent works in the vernacular, and printing religious books at the lowest possible rate, and without profit. Special attention is paid to the pilgrims by the missionaries; preaching is maintained in English and Hindostanee, and preaching tours made occasionally. The want of a Native Ministry, however, is much felt. We are told that the Society has some ten schools under its care here, and that they contain about four hundred children. It has also a missionary college, with one hundred students. The missionaries appear to be respected. The Baptist Mission here has been lately discontinued, in consequence of the agent, Mr Mackintosh, having been obliged through infirmity to relinquish his labours, and no successor being available. This is much to be regretted on so important a station.

A Government School was established in this city in 1825, and its progress is said to be satisfactory. The Government have also established a Sanscrit College, a native hospital, and an Asylum for the Blind.

The district of Allahabad is one of the most fruitful and beautiful in India, and considerable sums have of late years been expended, and are still in course of expenditure, for improving its agriculture, aspect, and resources, by increasing the means of irrigation, making new and improving old roads, planting trees, and surveying tracts of country before imperfectly or not at all surveyed. The amount land out has already been repaid with vast interest.

We have mentioned the Doab (*Doab*, the Land of Two Rivers, the tract between the Ganges and the Jumna. It is entered at Allahabad, and extends to the base of the Himalaya, a distance of 300 miles, with a breadth of 55. Allahabad is situated at about an equal distance from the hills on our north-western frontier and those of Darjeeling. The latter are generally preferred as a resort by Europeans residing below this province, and the former by those above it, on account of the immediate vicinity of each to the other.

Here we were presented, by one who had become endeared to us, with a copy of Shakespeare,—a gift indeed, —

exiled Englishman who truly realises the greatness of his country—

"ENGLAND, WHICH IN THE THIRTEENTH CENTURY
WHOSE ROCKY SHORES BEATS BACK THE WAVES OF
OF THE NEPTUNE."

And what a halo has Shakespeare shed around her name!
O England!

"Where'er I roam, whatever realm I see,
My heart, untrodd, fondly turns to thee"

We entered our carriage to the great station of Cawnpore.*

Now as we are upon the road, we may tell you a native story. There was a dyer who had an ass that by carrying loads too great for him had grown exceedingly weak, and was brought almost to death's door. The dyer released him for awhile from his toil, dressed him for sport in a tiger's skin, and let him into a cornfield. The owners of the field, looking from a distance, thought the beast was a tiger, and ran away. But a man who had to watch the field, suspecting the truth, dressed himself in an ass's skin, and, taking his bow and arrows, ventured to approach the intruder; when the ass, which was now grown fat, thinking the stranger a female of his own species, began to bray loudly and trot up to her; and so the old proverb was fulfilled—a fool is always discovered when he stajeth.

At eighty miles from Allahabad we enter Futtehpore, a very pretty little rural station,† around which the poppy is extensively grown, and where there is a Government establishment preparing the Opium for market. It is well known that the Government has a monopoly of opium cultivation in India,—that it is an important branch of agriculture, and a great source of public revenue, while at the same time the question whether this is justifiable in view of the

* Along this very road Havelock afterwards marched to the relief of that station.

† In 1798 it was described as a waste (the result of frequent change of government and disorders), in 1848 it had become under our rule "a boundless garden, in which fields of sugar-cane, poppy, and cereals alternate with beautiful groves of mango or tamarind overshadowing the village mosques and tanks."

terrible ■■■ that arise from ■■■ abuse of ■■■ drug in China * Anglo-Indians, however, do not appear ■■■ themselves much about ■■■ matter, though they ■■■ but remember ■■■ national responsibility for national wrong-doing. the memorable "Confessions" of De Quincey, and the debilitated mental and moral fibre of another great scholar and writer through opium †

There ■■■ many ■■■ of Mahommedan grandeur in and around Futchepore, which speak to us of old times ■■■ this land, but are ■■■ crumbling away Here, again, ■■■ two or

* When people begin to smoke (opium) observes a Chinese writer ■■■ a publication lately issued ■■■ Canton they at first experience no injurious results, but when they have smoked for ■■■ ■■■ they require what is called *renovation*. When the ■■■ for renovation comes if they do ■■■ smoke then the hands and feet become weak and palsied the mouth drops the eyes become glazed rheum flows from the one and saliva from the other they ■■■ subject to complaints which resemble phlegm asthma and convulsions, and when they arrive at this stage of the disease every atom of reason appears to have left them You may let them, scold them curse them and insult them yet they will not rise they will not answer! Having smoked the op ■■■ pipe still longer the constitution of these people begins ■■■ give way their muscles gradually decay thousands of worms and maggots gnaw their intestines their faces become discoloured their teeth black their appearance like charcoal their shoulders mount to the ears their necks shrink in their thropples protrude their whole frame appears hateful as that of a ghost or a devil, and they unavailingly hug their enemy till death overtakes them in the act As the waters of the great river flow to the east and dry by day roll on without cessation ■■■ we find of this evil habit when it first began those who ■■■ avoided the gaze of other men and toiling to avoid their shame kept it secret Now however it is taken openly and even served up as a treat to guests and strangers! At first one but slaves and the vilest of the vile employed it, but now it has infected the honour of the land In every matter in every respect is the evil becoming daily ■■■ serious and ■■■ deeply rooted! So much so indeed that its baneful influence seems to threaten little by little ■■■ degrade the whole population of the Celestial Empire to a level with reptiles wild beasts dogs and swine When ■■■ inhabitants of our land shall have come to this the three relations will be annihilated, the new laws or punishments will cease to be entered, the five business-es of life will be utterly neglected human reason will have disappeared for ■■■ and woes innumerable will arise! From the beginning of the world until this day never never was there a calamity which in its first appearances ■■■ soft so bewitching threatened like this in ■■■ end to ■■■ all things! (We have slightly altered and considerably abbreviated Mr. Warr's translation of this remarkable ■■■ document.)

† The profits of the trade in this drug are enormous and recent Englishmen ■■■ these evils People say that Jardine Matheson & Co., realised hereby in thirty years ■■■ sum of £5,000,000 ■■■ has been calculated that there ■■■ between forty and fifty chippers, ■■■ well and manned, employed ■■■ trade The consumption of ■■■ opium in China ■■■ in the course of twenty years increased more ■■■ tenfold

Courts under trees ; ■ arrangement extremely agreeable ■ native prejudices, especially those of the lower classes, who, it ■ said, always feel afraid and under restraint in ■ house (particularly if furnished after the European fashion), where they can neither tell their story well, ■ attend to what is going on. Thus *law and justice are brought almost to the door of every ■* And, moreover, the Panchayet, or Village Council of Five,*—*an ancient form of JURY anticipating ■ men*—settles many local disputes without reference to the Courts of Law †

Our march has on the whole been a pleasant one, and cannot but be advantageously compared by many of our old soldiers with some in which they have taken part. Memorable, indeed, have been various marches made by our troops in modern times in India, none, however, so far as we are aware, have been surpassed by, or have even approached, in its horrors, that of Lord Lake and his army in 1804 to the very Station to which we are proceeding †

• 44 1E 82

* The number 1371 has a peculiar magical sanctity among the natives, shown in the proverb *Pasen Pasen sikan, fise as'atrahayes* like ALMIGHTY GOD then further fortune.

The roads were exceedingly hot, and the country was everywhere swept by a burning wind called by the natives the 'fiery breath,' which, after passing over the great sandy desert, imparts to the atmosphere of these regions an intensity of heat which astonished even those who had long been accustomed to the heat of a tropical sun. Westward of the Jumna, this poisonous current, this fiery blast, finds no rivers and lakes to temper its severity. One of the others, who was scorched and withered by comparison to the extreme glow of an iron furnace in the height of summer, though even that is but a feeble comparison, saw no idea formed of the causality of the sandy particles which he borne along with the wind like hot embers, prying off the skin, and blisters wherever they came to fall. The Europeans in soldiers died by tens and hundreds daily. Young men who set out in the morning full of spirits, and in all the vigour of health dropped dead directly on reaching the encamping ground, and sometimes the road by the noonday sun, whose rays darted downwards like a torrent of fire. Many brave and athletic veterans fell, without the possibility of receiving relief of all sorts of kind, except that death almost instantaneous. They who were thus struck suddenly turned giddy, at the mouth dropped the road, and instantly became lifeless. Even when encamped the sufferings of the poor soldiers were such, for the tents general were but ill adapted to such a climate, the thermometer the shade frequently exceeded 130 of Fahrenheit. The misery was further increased by the scarcity of water, owing to difficulty and mortality that prevailed among the camp-followers employed in procuring that necessary beverage of these water-carriers.

perished through ■■■ fatigue which they underwent ■■■■ fiery climate, where the ■■■■ even ■■■■ than the Europeans, when ■■■■ any extraordinary ■■■■ day as ■■■■ as ■■■■ Europeans were buried melancholy indeed it was to see the ■■■■ the ■■■■ by heaps of earth giving ■■■■ to the ■■■■ of ■■■■ many gallant soldiers, who, after escaping the dangers incident ■■■■ fire and steel of war, ■■■■ pitiable victims to the climate. On ■■■■ day, June 1st, 1850 ■■■■ reported ■■■■ have died in the bazaar attached ■■■■ the camp. On June 3rd, ■■■■ troops were encamping ■■■■ Karowley, the wind suddenly shifted, impetuous whirlwinds advanced ■■■■ the sandy plains ■■■■ vast columns of sand and dust, increasing in magnitude, and ascending ■■■■ the air ■■■■ a height beyond the reach of the eye. These objects ■■■■ the precursors of the still ■■■■ tremendous ■■■■ of the storm, ■■■■ typhoon, which ■■■■ like chaos on the ■■■■ of the tempest, rolling ■■■■ immense torrents of burning sand, and giving such density to ■■■■ sphere that the sun, which had hitherto appeared as red ■■■■ blood, became totally eclipsed. Night in the midst of day—night with tenfold terror—darkened all the scene and the awfulness was heightened by the howlings of the tempest, which resembled the roar of thunder. This lasted ■■■■ half ■■■■ hour, during which the ■■■■ and all the affrighted multitude in its ■■■■ lay prostrate and silent on the ground, as if anticipating the day of doom. The trees were torn up by the roots the birds were carried away and scattered about in every direction the buffaloes threw off their burdens and ran wild among the bazaar people, the horses broke loose from the picquets, and galloped about the camp in a phrenzy of fear. Providentially, however, the fearful phenomenon was succeeded by a little rain, which cooled the air and rendered it so very refreshing that the mortality ceased. On June 4th the army rested all day in honour of George III's birthday. On the 5th they passed the Jumna, at a ford near the city of Agra, the ■■■■ and baggage being conveyed in beautiful style across the river in boats. On the 20th, or just after the commencement of the ■■■■ rainy season, they reached their comfortable quarters ■■■■ Cawnpore. THEY HAD MARCHED MORE OR LESS THIRTY MILES. —
Macartlane

CHAPTER IX.

CAWNPORE

CAWNPORE is indeed a great Military Station, and is situated on a sandy plain, broken here and there into ravines, on the very bank of the Ganges (140 miles from Allahabad). As we draw near it in the early morn., we perceive numerous parties of European and native soldiers - cavalry, artillery, and infantry - scattered at drill all over the wide champaign, while, as we march in, band playing and colours flying, numbers of our fellow-countrymen and townspeople come out to meet and welcome us. Our barracks gained, our arms are soon racked, our knap-sacks thrown off, and we are at liberty to rest and survey our new surroundings.

Cawnpore appears to have little ancient historic interest, for though *said* to have been the site of the ancient city of Palibothra,* its claims to the honour appear more than doubtful. Our settlement was founded in 1778, after the conclusion of a treaty with the Nawab of Oude (on the opposite side of the Ganges), by which that potentate ceded to us the right of stationing troops at Cawnpore and Futtehghur. In 1801 the surrounding country came finally under our rule by cession from the Nawab. Cawnpore had become the great frontier post of the Bengal army. The cantonments (though it is no longer our frontier station) extend five or six miles along the river side, and are occupied by several European Regiments as well as by some Native Corps. The European barracks are long, barn-like buildings, with thatched roofs;

* It has also been said that a tribe of Kshatriyas assumed the title of Cawnporeians before the Christian era.

■ Sepoys' consist of ■■ of ■■ huts, with ■■ houses of ■■ Native Officers ■ the end of each row, enclosed by ■ low mud wall. The bungalows of the European officers are situated ■■ the barracks, within large and well-planted "compounds," which ■■ calculated, however, if ■■ designed, ■ prevent a free circulation of air. The gardens produce grapes, peaches, and other European fruits and vegetables. The ravines ■■ thickly planted, and inter-spersed with clusters of native dwellings and temples. The centre of the station is occupied by the Assembly Rooms and Theatre,* and ■ road passing there leads to the Racecourse, which ■ approached by an ■■ forming the "Rotten Row" of the Station, and which prevents much the ■■ appearance of an evening as does the Maidan of Calcutta ■ that hour, though far less brilliant. Not far off are the bazaar and town. The Civil Station lies at some distance from the cantonments. The officers consist, it seems, of a Judge, a Magistrate, and two Collectors, with their assistants. The general view of Cawnpore is picturesque and pleasing. Churches and other public buildings meet the eye amid the trees, and the plain is constantly dotted with soldiers, natives, elephants, horses, camels, and equipages. Cawnpore, as we have said, formerly belonged to Oude, and Mahomedan mosques still form ■ feature of the neighbourhood, indicating the presence of these foes of ■■ faith. This important place is, however, without any natural ■ artificial defence but the river.

One peculiar feature of Indian towns, and perhaps more particularly of Cawnpore, is the large number of wild ■ pariah dogs that infest the streets and have ■ owners. Strange as ■ may seem, these appear to be divided into clans, each of which has a particular beat or part of the city for its share, whence all that do not belong to ■■ forcibly expelled when they venture to intrude. As they have ■ politeness, and scruple ■■ appropriate anything that ■■ in their way, or ■■ to enter any house which may happen to ■ open, and ■ seize and run off with whatever ■■

* Little did we imagine how real a tragedy would within a few years be enacted there, a tragedy that would exceed in terror all that had ever been done or imagined, that would thrill the nerves and harrow the hearts of Englishmen and Englishwomen all over the world, and would ■ down to distant times as a tale of matchless horror.

they may desecry, they are exceedingly obnoxious to the townspeople, of whom are, however, restrained by their religion from destroying them; but they fare very poorly when they attempt to approach cantonments, where, on account of their thievish propensities, mangy looks, and threatening numbers, a price is set upon their heads. No sooner does one of them make his appearance in barracks than our more civilised and sagacious "Trays," "Fans," and "Boxers" announce the fact, and call their masters to the chase; when the unlucky beasts are worried, stoned, pelted, shot, bayoneted, or hanged, without mercy.

The kites, too, are very numerous, and fight for their prey with the dogs and the crows. As to the latter, they are everywhere. They have their early morning gatherings, at which it would seem, in each locality, at which they discuss the plans of the day; they then disperse in various directions, far and near, many having their regular places of resort, such as special bungalows* and barracks, etc., or certain fields, river banks, orchards, or large fruit trees. They take a siesta during the heat of noon, bathe at four, resume their search for food towards evening, and about sunset return to their roosting places, where they assemble in large numbers, and keep up their squabblings to a late hour.† And then comes the howling of the wolves with which Cawnpore is infested!

Cawnpore may indeed be called, as we have already designated it, THE CITY OF THE SANDY WASTE. Cultiva-

* "(1) all birds, whether English or Indian, in point of cunning, acuteness, and general intelligence, our crow surpasses all. Omnivorous in his diet, he knows, as well as you do, the exact hour for meals, and, truly living on the crumbs that fall from your table, he is patiently waiting on a tree outside your door until he sees the first dish in, when he gives a peculiar call as a signal, and on its return from the table there are at least twenty eager visitors awaiting its reappearance, where five minutes before but a solitary bird was to be seen. When the fragments are thrown out from the cook-house, ever on the alert, with one eye on the cook and the other on the coveted morsel, down goes the crow, and looping up, generally sideways, when he sees the coast is quite clear, suddenly seizes a fragment, and is off with it to the neighbouring tree. His example is speedily followed by the rest, but all observe extreme caution in their approaches, until the whole of the booty having been disposed of, they either visit your next-door neighbour, who happens to be later than you do, or if in the afternoon about four o'clock, betake themselves in company to the nearest tank, and thoroughly enjoy the luxury of

—Lieutenant R. C. Heaven

† Jordan's 'Birds of India.'

tion, however, has done much for Cawnpore, which is naturally treeless and dreary, intensely hot in summer—it is said the breeze is as the blast of a furnace—crucially in winter, and at all times unattractive.

Blinding and choking DUST STORMS of frequent occurrence at this station, sometimes turning noonday into night.

A lady writes: 'June 9th, at 4 p.m. the thermometer outside the verandah in the sun stood at 130 in the shade 110. A storm is raging. It arose in clouds of dust, which, sweeping over the river, blew the windows of the drawing-room they are all fastened and a man is at every one of them, or the violence of the wind would burst them open, my mouth and eyes are full of fine sand. I can scarcely write,—not a drop of rain only the high wind and the clouds of dust, so thick we cannot see across the verandah. I feel rather afraid lest some part of the house which is not in good repair, should give way, if it continue to blow in such gusts. In Calcutta we had severe storms with thunder and lightning, here, nothing but clouds of sand—reaching from earth to heaven—with a hot yellow tinge, shutting out the view entirely. The storm has blown for an hour and is beginning to clear off. I can just see the little, white crested waves of the river beneath the verandah. The heat is too oppressive to admit of an evening drive. And again she writes a few days after: A storm of sand and dust is blowing, indeed a little while ago the darkness was so great from that cause that I was obliged to leave off writing being unable to distinguish the letters.

Mrs. Sherwood the unmarried authoress† and wife of the Paymaster of a Regiment formerly stationed here, gives a very interesting glimpse of the summer life of an officer's family in her day at Cawnpore and is probably much the same now. "The mode of existence," says that lady, 'of an English family during the hot winds in India is so unlike

* No one who has not been in a tropical region can I think imagine what these storms are. The wind moans and howls and whistles as if hearing a great many things. It bursts every now and then with such fury that one expects to see the roof of the house torn up, and the walls giving way."

† Seventy-seven distinct publications came from Mrs. Sherwood's pen.

anything in Europe, that I ~~omit~~ omit to describe it, with reference especially to my own situation at Cawnpore. Every outer door of the house and every window is closed, all the ~~doors and venturins~~ doors and venturins are, however, open, whilst most of the private apartments are shut in by drop-curtains ~~■~~ screens of grass looking like fine wire-work, partially covered with green silk. The hall which never has any other than borrowed light in any bungalow, is always in the centre of the house, and ours at Cawnpore had a large room on each side of it, with baths and sleeping rooms. In the hot winds I always sat in the hall at Cawnpore*. I generally sat on a sofa, with a table before me with my pen and ink and books for I used to write as long as I could bear the exertion and then I rested on the sofa and read. I read an immense deal in India, the very scarcity of books making me more anxious for them. A new book or one I had not often read before was then to me like cold water to the thirsty soul. I shall never forget the delight which I had when somebody lent me *Robinson Crusoe* and when Mr Sherwood picked up an old copy of *Sir Charles Grandison*. In another part of this hall sat Mr Sherwood durin' most part of the morning either engaged with his accounts his journal, or his books. He of course, did not like the confinement and often contrived to get out to a neighbour's bungalow in his palanquin during some part of the forenoon. Thus did our mornings pass, while we sat in what the lovers of broad day-light would call almost darkness. During these mornings we heard no sound but the monotonous click click of the punkah, or the melancholy moaning of the burning b'ist without with the splash and dripping of the water thrown over the tattie. The tattie is ~~■~~ screen of fragrant, moss-like grass, which is constantly kept wet by the water-carriers. At one o'clock, or perhaps somewhat later the tiffin was always served a hot dinner in fact, consisting always of curry and ~~■~~ variety of vegetables. We often dined at this hour, after which ~~■~~ all lay down, the adults on sofas, and the children on the floor under the punkah ~~■~~ the hall. At four or later, perhaps, we had coffee brought, from which ~~■~~ derived much refreshment. We

* In our bungalow, when shut up as close ~~■~~ it could be ~~■~~ could ~~■~~ get the thermometer under 96, though the punkah was constantly going.

then bathed and dressed, and at six, or thereabouts, the wind generally falling, the tatties were removed, the doors and windows of the house were opened, and either took an airing in carriages, or in the verandah; but the evenings and nights of the winds brought no refreshment."

Again, Mrs Sherwood observes as to the lives of many of the ladies of the civilians: "The lady of the house suffered as much as any European could do from the influence of the climate. She appears to be a complete victim to languor and *ennui*. She had not the bodily strength for controlling either children or servants; she seemed to have lost all resolve of nature, all power of action. She had few books, and scarcely ever heard any news of her own people, of whom she met scarce one in a year, and apparently she took little interest in the natives. Hers was indeed but a common picture which might represent hundreds of her country people in the same situation. There is no solitude like the solitude of a civilian's lady in a retired situation in India."

Cawnpore is, however, a very gay place. The regimental bands frequently perform fine music, several European corps being always stationed here. There is much social intercourse, and, as one regiment after another arrives and departs, and detachments pass through on their way from the Upper Provinces, the winter is very lively. (Gambling is said to be carried to a great excess, and stakes are high.) The theatre is frequently open, and from the theatre the *élite* adjourn to the Assembly Rooms,* where they keep up the festivities till morning. The ladies, too, are as famous in this part of India as those of Paris in Europe for leading the fashions. Supplies, too, are abundant, and of the best quality. European tradesmen reside here, whose shops at the entrances of their establishments make us think at home, and who sell all sorts of European luxuries (to us)

* LET US FOR A MOMENT: It was into these Assembly Rooms, had so often witnessed the gay gatherings of gallant sons and fair daughters of Britannia, that the butchers came on the evening of the 15th July, 1857, who cut to pieces the fair and the ones there imprisoned with their children and babes, till the floor and the walls streamed and were flooded with their blood, when the hapless victims were dragged forth and cast into the adjacent well, the dying and the dead, one upon another. *Can it ever be forgotten?*

very prohibitive prices.* These good people appear quite a separate community, being "neither fish, flesh, nor fowl"—neither officers, soldiers, nor civil servants—and, they admitted the "Society" of the Station, very strangely isolated. Yet they no doubt associate among themselves, though the adage tells "two of a trade never agree." There also, as it would seem, the indigo planters the neighbourhood, who it may be supposed lead very isolated lives.

But the lot of the private soldier, as we have already seen, is peculiarly hard one. He has few social pleasures, and very few luxuries. Without any occupation (save when guard) but the daily morning parades and drill, and the occasional field days inspections and target practice, all of which finished before the sun gets hot, his time hangs heavily on his hands and he gets rid of it as he best can sleeping away playing cards or dominoes,† wandering about visiting the band stand frequenting the canteen, occasionally writing to his friends at home, and, in some few instances, reading.

I have mentioned the band stand. How few, perhaps, have thought of the vital part which Music plays in the life of a soldier! Were it not for this he could not so cheerily leave

* Such luxuries however may sometimes be obtained in consequence of the frequent changes of regiments and transfers and occasional deaths of officers auctions are uncommon and at these European as well as other commodities (including even horses carriages, etc.) may now and then be purchased at a low fig. Hence perhaps the variety of equipages sometimes to be seen on the evening drive.

† It is suggested by Dr. Jeffreys F.R.S. formerly Staff Surgeon Calcutta that *recreation employment* might be found for the soldier, and he has proposed the establishment of schools of the full arts in which men might be occupied under suitable arrangements, with advantage both to themselves and the public (such native youths might be trained in the path industrial progress) the of turning being particularly recommended as easily learnt interesting and enjoyable and the construction of a new barracks the barracks should be adapted to serve as workshops and the verandahs as tennis courts and bathing rooms. Dr. Jeffreys further suggested that experimental farms should be the European soldiers which they might cultivate the morning and evening. He also recommended that billiard tables should be provided in barracks for the men but with strict regulations against gambling. Such occupation and recreation would be to say tend to dissipate the ennui which now preys upon the soldier, to drink, and to smoke, and to gamble.

‡ The racket courts which have been built for the soldiers at the stations are unsuitable resorts for an Indian climate, and the exercise itself hardly men suffering with heat.

his native land, and embark for a foreign shore ■ the tune of "The Girl I ■ ■ me!" But ■ those national ■ ■ ■ ■ ■ hears again and again when far away, he would ■ ■ fondly remember, or ■ ■ ■ willing ■ fight for, the ■ ■ of ■ ■ birth; ■ ■ would his loyalty be kept ■ fully alive ■ ■ ■ without the frequent notes of "GOD SAVE THE QUEEN." Were it ■ ■ for the cheery strains of music he would not step ■ ■ ■ lightly on the hot and dusty march. But for the evening gathering round the band-stand his life would be still duller and ■ ■ ■ wretched than it is. When he goes to church he would perhaps take little part in the service but for the pealing organ and the frequent hymn in which he may join. And the very prospect of death is cheered by the thought that he will have all the honours of ■ soldier's funeral, and ■ ■ carried to the grave with the solemn requiem played before him of the *Dead March in Saul*. It would be well if in every regiment ample provision were made for *all* the men to learn music, and if they were supplied with suitable instruments and tuition. "That which I have found the best recreation both to my mind and body, whenever either of them stands in need of it," says a great writer,* "is MUSIC, which exercises at once both my body and soul, *especially when I play myself*; for then, methinks, the same motion that my hand makes upon the instrument the instrument makes upon my heart. It calls in my spirits, composes my thoughts, delights my ears, recreates my mind, and so not only fits ■ ■ for after business, but fills my heart, at the present, with pure and useful thoughts." What a boon, then, would this be to ■ ■ SOLDIERS!

For my own part, I ■ ■ resumed my self-imposed task, labouring on (in the barrack room), with such interruption as my going ■ ■ guard, etc., occasioned, till my little work was completed. I could only publish my book, however, by subscription; and, in addition to my military duties, and my occupation in writing, I ■ ■ now, therefore, to call on my officers ■ ■ ■ others (which obliged ■ ■ to go about much in the sun), ■ ■ solicit their patronage. ■ ■ I met with encouragement, ■ ■ ■ length succeeded in obtaining a sufficient number of subscription ■ ■ ■ authorise my sending the work to press, and during our stay at Cawnpore ■ ■ was published ■ Calcutta. It ■ ■ ■

an octavo volume of 154 pages, was as well printed and bound as any ordinary book published in London, and entitled "The SOLDIER: a Poem, in Eight Cantos."

But little consideration seems to have been bestowed on the location and building of the barracks at Cawnpore, either for the health of the men,* the suitable accommodation of the married, or the comfort of any of the inmates. I may mention, as an example of the want of thought, that not a single punkah appears to have been erected in any of the barracks †

The water supply, too, is (to say the least) of doubtful character. But *everywhere in India this seems to be the same*. ‡ The surface of the ground in towns and villages—and there are villages with many thousands of inhabitants—is often covered with disgusting filth, the wells and reservoirs generally appear to be receptacles for the natural drainage of the soil, people draw water for drinking from the tanks in which they bathe, they drink *anything*, and ignorance of and indifference to sanitary law seem general. As things have gone on in this way for ages,§ and the people have no

* "Down to 1862 the neglect of sanitary administration in India was most grievous and the result was that from the time of the establishment of the empire there the death rate of the British army had been enormous. From 1830 to 1845 the deaths of the European army in India, as shown by the report of the Royal Commission of 1862, averaged 17 per cent, of which 55 per cent were from symptoms of preventable diseases." *Captain Douglas Galtton*

† The burial ground, said Mr. Jeffreys, "is the public place of the soldiers' constant resort over the funeral of his comrade, and the *Dead March in Saul* the gloomy music ever ringing in his ears."

‡ Punkahs were subsequently introduced into the barracks by order of Lord Dalhousie, who among the earliest measures of his rule directed that "hereafter every European barrack room, library, canteen, and guard in the plains of India should be supplied with punkahs, and with men to pull them at the public expense." Much has since been done for the health of the European soldier, which now is more than ever depends on himself. Indeed, Lord Dalhousie showed great concern for the well-being of the British Army. "He supplied the soldier with better rations, encouraged the use of malt liquor in preference to spirits, built roomy barracks in proper light from the ground with separate quarters for married men, hung punkahs in every barrack, provided swimming-baths, workshops, and soldiers' gardens at every station, and in various other ways improved the soldier's condition."

§ See papers read before the Society of Arts by Captain Douglas Galtton, C.B., D.C.L., etc., and Surgeon-General Sir W. Moore, K.C.I.E., in 1892.

¶ Bernier, speaking of the water of Imperial Delhi, says "The purity of the water of the capital exceeds any power of description, as it is accessible to all persons and animals and the receptacle of every kind of filth. Fevers most difficult to cure are engendered by it, and worms are

wish for improvement, but are rather averse to change, it is only natural that [redacted] [redacted] abound, and [redacted] [redacted] to do so. Only the spread of knowledge, and strong and systematic [redacted] [redacted] the part of [redacted] Government, [redacted] arouse the people from their apathy, bring about [redacted] alteration, and free the land, in any great degree, from pestilence and death

Some of [redacted] soldiers get married here, [redacted] not all who wished [redacted] allowed [redacted] do so. One morning a recruit [redacted] taken to Captain S—— by the vergeant of his company, who stated that the man wished to make application through him [redacted] the colonel for permission to marry. "Marry!" exclaimed the captain, [redacted] he stood under the shade of his verandah. "Marry! why, my good fellow, you don't know the way yet [redacted] go to your [redacted] right-about-face." "Oh yes, sir," answered the soldier, in the most winning and insinuating tone he could assume. "Well, then," cried the captain, "let us see how you do it. RIGHT ABOUT FACE! QUICK MARCH!" And the soldier, having turned his back, pursued his way barrackward without any interruption, the officer giving him no subsequent order to turn or to halt, but retiring into his bungalow, and leaving the candidate for matrimony without any further reply [redacted] his application than that which he might himself easily infer.

A married life, though sometimes desired, is not always a pleasant [redacted] [redacted] the army, more especially in India. To say nothing of the want of comfortable accommodation for a family,* and the low moral atmosphere of a barrack (in itself

[redacted] [redacted] the legs, which produce violent inflammation, attended with danger." The author [redacted] "Four Years' Service in India" says, "The [redacted] [redacted] we [redacted] [redacted] get our water [redacted] [redacted] had several skeletons [redacted] it, [redacted] we [redacted] to make use of it, and on another [redacted] [redacted] [redacted] [redacted] were obliged to stop our noses while we drank."

* "I do hope [redacted] [redacted] the health, comfort, and recreation of the British soldier in [redacted] hot plains will command more attention [redacted] [redacted] [redacted] [redacted] been bestowed upon them. I hope to see barracks in which the men can live in comparative comfort—barracks lofty and spacious, and fitted with punkahs and other conveniences such as are required for the climate, and such as one always finds in the abodes of officers and gentlemen. I hope to see separate sleeping apartments for the married couples, and separate sleeping apartments for the mass of children above seven and eight years of age. I hope never again to see men, women, young girls and boys, and infant children, so huddled together that those who escaped [redacted] [redacted] ought to have been exhibited as curiosities of the human species. I [redacted]

consideration), an ailing sickly are great trials most men European women inevitably suffer greatly in such a climate, and the children of European parents born and bred in India naturally very weak, and must also suffer greatly from the intense heat, and be a constant source of trouble and anxiety. No rosy-checked children be seen here* And neither private soldiers non-commissioned officers can send their children to the hills, or "HOME" (as commissioned Officers and Civil Servants do theirs), many die,† and those

behold white children girls of thirteen years of offspring of British soldiers married in order that they might regiment Writer in *Household* was under the head of "Wanderings in India" (1858)

* Sherwood says The English children are deadly white—white whiterest marble till there is not even a tincture of colour in their lips

† Dr Jefferys says The mortality of barrack children is appalling, especially in the months of June September and October At Calcutta from twenty to thirty have died in one month In short the soldiery no descendants of unmixed blood On the hill millions of soldiers who have gone out to India where in all their legions descendants of pure English blood who by this time would have multiplied into a population as born in New Zealand Canada or Oregon Let myriads of feeble voices from little graves scattered throughout the arid plains supply the melancholy answer Here

The pitiful sight of so many of our Anglo-Indian children carried to tomb probably suggested the following in satirical poem by H M Parker, Esq., of the Bengal Civil Service

"THE NEW MAID GRAVE."

"The grave! I know it
What traveller on life's lone path hath won
The quiet resting place? whose toil is done?
Who's moth to the tomb?"

"Is it the sage,
Who, through the vista of a life well passed,
Looked calmly forward to the close, this last,
The silent hermitage?"

"Is it the brave,
The warrior soldier of a banner I feel he
To whom the land he nobly warred in yielded
Peaceful, honoured grave?"

"Doth some sweet maiden come,
Whom many bright eyes mourners of her race
Will weep when looking on her vacant place,
By the hearth of their salt home?"

"When the day dies,
Not unannounced comes the dark, starry night,
To purple twilight melts the golden light
Of the resplendent skies

who live and grow up appear to do so with sadly enfeebled constitutions.*

On the other hand, the soldiers' wives who have no children lead a very listless, unsatisfactory, and undesirable life. Surrounded, too, by rough men, whose conversation is of a low demeanour, and whose manners are always irreproachable, their manners are apt to become bold and unfeminine. They are usually employed, even in England, in the barrack washing, and have really nothing to do. A woman so situated, if domestically inclined, and especially if clever at dressmaking, need not, however, find her employment relieve the tedium of her existence; but may readily obtain an engagement (if of good character) in the households of the families of officers, whose ladies are only too glad to obtain the services of a really well-conducted and capable fellow-countrywoman.†

Nearly all the old hands in our regiment were perfect sots. The commanding officer was a strict disciplinarian, and it cost him continual trouble to keep them in order. After all the

"And man, too, bears
The warning sign upon his furrowed cheek,
In his dimmed eye and silver hair, which speak
The twilight of our years."

"But, oh! 'tis grief
To part with those who still upon their brow
Bear life's spring garland, with hope's sunny gleam
On every verdant leaf."

"To see the rose
Opening her fragrant glories to the light
Half-bud, half-blown, loved by the cold blast,
And perish ere it bloom."

* A remedy was thus afterwards provided through the beneficence of Henry Lawrence. "Always overflowing with sympathy for the troubles of those around him, he had been especially grieved by the sight of what his children, private soldiers and non-commissioned officers, suffered, morally and physically, in barrack life. He believed it would be possible to ameliorate their lot by building for their reception an asylum in a healthy spot in the hills. This was accomplished, more than accomplished, by founding the several homes for these children now known as the Lawrence Asylums. It is interesting to recollect that Henry's words were, "Remember the ASYLUM, do not let us forget the ASYLUM."

† We may incidentally mention a case of an Irishwoman, who came to us many years ago as the travelling companion of a wealthy English gentleman. During her stay in India she became acquainted with one of the native princes, and he married her, and settled a separate

drill, and confinement, and flogging administered, they proved perfectly incurable. To have a just idea of the prevalence of drunkenness amongst them, it was only necessary to take a peep into the canteen on pay day. I once did so, and found it crowded. Two sentries posted with drawn bayonets in front of the bar, to prevent more than five or six approaching together, yet these were so pressed that it was only by threats of violence that they could restrain the thirsty crowd behind them. And I have sometimes seen recruits as great sots as old soldiers.* There is no man, perhaps, more wretched, unless he has resources in himself, than the private European soldier in India.

Among the consequences of drink are those misdemeanours and crimes† which bring disgrace and punishment on the offender. One of the most revolting punishments is the lash, which at this time was frequently inflicted in India. It has been my lot to stand by while the knotted scourge fell on the bared back of the unhappy culprit, and to see men fall fainting beside me at the sight of the streaming blood and quivering flesh of the offender. Yet I am not sure that this degrading and distressing penalty was of much avail to prevent a recurrence of the crime.

I have sometimes met with men who have feigned severe illness, and pretended to be suffering from acute chronic diseases, pains, &c., with a view to being excused from duty,

estate upon her. She died childless and left no will. Her property was taken over by the Indian Government and has remained in their hands since. It was at the time of her death valued at £5000. The relatives of the deceased lady in India were in entire ignorance of her fate up to quite recently when they learnt it accidentally from a returned Indian soldier. The inquiries which have since been instituted have fully established her marriage with the Indian prince not only according to the rites of the Mussulman but also of the Christians and have also made known the existence and value of the property she left behind her. Her death which the Government will no doubt now distribute among them.

* Great changes have since taken place in the high the labour of temperate societies and thousands of our soldiers are now total.

† There is no doubt that soldiers sometimes strike their officers in order to get transported and to escape from the. Not one of this kind under my own immediate observation but many have occurred, as shown by repeated General Orders. Several cases are mentioned in the little work "Four Years Soldiering in India" in which it is found necessary to punish of DEATH, in order to check what is likely to become a common practice.

or sent Home as unfit for further service.* It ■■■ always ■■■ distinguish between such individuals ■■■ really afflicted, and the unfortunate occasionally share the just retribution which the laws of military discipline ■■■ on the designing "malingerer."

Among a batch of recruits fresh from Europe, and ■■■ join the — Regiment, was ■ man who just after ■ arrival ■ headquarters, appeared to have been struck with palsy. It chiefly affected his hands, which it kept continually shaking, thus preventing him from learning either the sword or musket exercise. He was, of course, sent to hospital, but the doctor, ■ seeing him, expressed his opinion that he ■■ a malingerer, and ■■■ him back with ■ order for extra drill. The man ■■ helpless, he went through the drill, but it did ■■■ him. For ■ month or two he rubbed on ■ well ■ he could, getting no better, but rather worse, finding little sympathy for his sufferings (as nearly every ■■ seemed to agree in opinion with the doctor), but being pushed and cuffed about with the utmost indignity as an obstinately idle impostor. The colonel became ■ last so tired of seeing him on the parade ground, that he prevailed on the doctor to take the matter in hand in order to *prove* whether or not he was "shamming," being determined to punish him most severely if he should turn out to ■ doing ■. The soldier was accordingly sent again to the hospital and there kept three months, during which time he ■■ physicked, bled, drenched, and cauterised,—all to no purpose. At the end of that period the doctor turned him out, and ■■■ a report of the case to the colonel, in which he

* Such ■■■ are ■■ unknown in England. "A soldier, a patient ■■■ Hospital, Shooter's Hill, ■■■ following advice to a comrade 'Previous to going to hospital, ■■ your tongue with chalk, ready ■■ word, "Put out your tongue"; then, when the doctor is going ■ feel your pulse, be sure to knock your elbow against the wall, and it will beat to any number in a minute; then, if you wish to persevere to be invalidated, be on the look out for a friend to bring you a bit of raw bullock's liver every ■■■ing, ■ order to spit ■■■ for the doctor; of course, ■■ a ■■■ ■■ ■■ in your mouth, under your tongue, fresh, ready for ■■ ■■ he comes round the hospital ward, and have a good piece ready to spit out for him when he approaches your cot; then give a great sigh, and a groan, and you are sure to be ordered lamb chops, chicken, rice pudding, port wine, Guinness's stout—in fact, you may live on the fat of the land for the remainder of your soldiering, which will not be long; but depend upon it, you are sure of a pension, even under ten years' service."—*Medical Times*.

gave it as his confident judgment that the man was a thorough obstinate malingeringer. The colonel immediately ordered the offender should be placed in confinement, and directed a court-martial to be assembled for his trial. This court found the prisoner "guilty" and sentenced him to a hundred lashes. After the execution of this sentence he returned to the hospital, where he remained till his wound healed. Still, when he came out he was as bad as ever. There were few who persisted in believing him an impostor, but, unfortunately for him, among these few nearly all his regimental officers were included. The doctor was reckoned clever in his profession, and from his opinion they all drew a conclusion unfavourable to the soldier. It was found possible, however, to make him carry a musket. Every means was tried, but to no avail. At last the colonel's stock of patience was entirely exhausted and, finding he could make nothing of the man, he determined if possible, to get rid of him. After thinking the matter over, he decided on bringing him first before an invaliding committee, who, of course, would send him home if they found him unfit for service. Should they, however, agree in opinion with the regimental doctor, he resolved to bring the culprit to a general court-martial, and endeavour to get him discharged from the service with ignominy. The invaliding committee at due time assembled, the man was sent to be examined, and, after all that he had suffered and endured as a malingeringer, was pronounced to be really afflicted with palsy.

I was one day greatly affected by a scene presented to my view in one of the hospitals. The cholera was raging at the time, and just as I entered one poor fellow that had been seized with it breathed his last. As the bearers were taking the body away, another who had been attacked by the same complaint was brought in, and proved to be the brother of him whose decease I had the previous moment witnessed. These brothers were recruits, and had only just arrived from England. They were the only sons of their parents, who were people well to do in the world, but having opposed their boys in the choice of a profession, these had agreed to enter the army, and enlisted together at the same time in the India Company's Service. They had always been

attached ■ each other, ■ accompanied each other in their voyage ■ India, lived together ■ comrades, and ■ on ■ same day "In their death they ■ not divided," both being interred in ■ grave.

At every Station of the army in India ■ MUSTER ■ ■ on the first day of each month, when every soldier ■ paraded, together with all animals—elephants, horses, camels, and bullocks—attached to the several corps, and deficiencies ■ reported. Our monthly muster ■ this time ■ have exhibited sad losses. It ■ said that at a General Muster, after the Burmese war, the inspecting officer missed ■ whole regiment from the ground, and on inquiring where it was, ■ answered by a quartermaster-sergeant "I ■ the regiment, your honour." The entire regiment, except ■ few slain in battle, had fallen victims to the Arracan fever, save only those in hospital and this single non-commissioned officer.

It has been estimated that the mortality of ■ European troops in India *during peace* amounts in ten years to the whole strength of the regiment on its landing ■ India, and this it must be remembered would be among ■ in the prime of life, "so that, if the corps land ■ thousand strong, ■ thousand men will die, or be constitutionally destroyed, in ten years." And Cawnpore seems specially unhealthy*. The ravines appear to be the resort of natives for the relief of nature, the pig breeders drive their swine to them to feed on the ordure, and whatever waste substances may also lie there, there is, of course, no drainage. the wells, it may be supposed, ■ poisoned by the percolations; the hot winds scorch, the storms of dust invade the lungs and eyes, the burning plain reflects the solar rays: what more need be said?

We have mentioned the native soldiers quartered ■ Cawnpore. With ■ daring which must sometimes astonish the thoughtful, ■ have organised an army from amongst the people whom ■ have conquered, to keep their ■ countrymen ■ subjection, and hereditary foes, who have longed for ■ other's blood, ■ cordially together in our ranks. But ■ occur ■ many again ■ again that ■ hold on ■

* Dr. Jeffreys says "I believe that in two months a corps at Cawnpore lost 100 men out of about 600." ■ adds, however, that this is "not a usual occurrence."

■ somewhat uncertain. They have, indeed, on many occasions in the past been ■ to us ; but this may ■ have been ■ much from any affection they have had for us, ■ from the ■ that any resistance, however it might ■ first succeed, must be followed by eventual discomfiture. They ■ sensitive, and require cautious, considerate, and skilful treatment ; and ■ should always be prepared for an outbreak. The mutiny ■ Vellore in 1806 should not be forgotten ; nor that it originated in ■ attempt to bring the native army into ■ more complete accordance with European ideas, and it should be a warning to us for all time. We should, it is evident, avoid interfering unnecessarily with the Sepoys' habits and prejudices.

The staff of a Sepoy regiment usually consists of two field officers, five captains, and fifteen subalterns, together with ■ certain number of native officers. It is thought by ■ whose long experience justifies them in offering an opinion that the European commandants should be chosen for their thorough knowledge of the native character, as well as for their military ability, and should be men in whose justice and personal influence the Sepoys would have perfect confidence ; and it is also thought that the Native Officers should have position and authority equal to those enjoyed by European officers of corresponding rank, by which their fidelity and attachment, as well as that of the men, would be more thoroughly secured.

No great amount of goodwill exists between the European soldier in the ranks and the Sepoy. Indeed, the soldiers generally have ■ huge contempt for the natives of all classes, and often abuse them, calling them "*sour*" (*jug*), etc. I am

* Madame Piesler (who went up the river, ■ her son to India in ■ of the Calcutta ■ notices "the way in which the European sailors" and others "conduct bargains with the natives." One of the engineers wanted to buy ■ pair of shoes and offered a quarter of the price asked. The seller, ■ consenting to this, took his goods back, but ■ engineer snatched ■ out of his hand threw down a few pice ■ than what he ■ offered, ■ hastened to his cabin. The shoemaker pursued him, ■ the shoes back, instead of which he received several tough ■ ■ threatened that if he were not quiet ■ should be compelled ■ leave the ■ up immediately. The poor creature returned, half crying, ■ pack ■ goods ■ similar occurrence took place ■ the same evening. A Hindoo boy brought a box for one of the travellers, and asked for a small payment for his trouble, he was not listened to. The boy remained standing by, repeating his request *now* and then ■ ■ away, ■ as he would not go quietly, blows were had ■ to. The captain

Till 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of _____ came,
And in ' _____ *Aur* _____
Who would have thought _____ darkness lay concealed
_____ thy rays, O sun, or who could find,
While flower and leaf and insect _____ revealed,
That to such endless orbs Thou madest _____ blind ?
Weak _____ why to shun death such _____ strife
It light can so conceal then why not life ? *

Cawnpore is famous for its manufactures in leather f—gloves, which _____ considered a very respectable substitute for those of Paris, boots, shoes, saddlery harness, and various other articles in that material, of excellent quality being sold at fabulously low prices. It is stated that the manufacture was introduced by a colony of Chinese, who settled in the bazaar many years ago and that three hundred shops were then engaged in the trade. _____ is also stated that in consequence of the great demand for leather the cattle and sheep killed for the European troops not affording sufficient, the people of the neighbouring villages and the grass cutters used to poison the cavalry horses and those of travellers, by plugging galls prepared for the purpose among the grass in the hope of getting permission to take away the carcasses and so obtaining the skins, but that the

* Black Wine

The _____ who turn _____ of course are generally Mohammedans. It is remarkable that though the Hindoos are so prejudiced against the _____ of leather _____ such prejudice existed in the earliest times. Says the Great Destroyer in _____ Hindu legend is clothed in a tiger's skin and the skin _____ used as a seat by the Brahmins of ancient India. In the *Rig Veda* leather bags to hold water have been mentioned similar to those used in India at the present day. Leather bottles were also much in use and bands were _____ manufactured of leather and hide and sails were also made of the same materials. In those days hides and skins do not _____ have been held impure for any articles made out of other animal substances. The feeling against taking life and using animal products, either for food _____ for the manufacture of dress, shoes and domestic articles, originated _____ Later _____ when the Aryans had fully settled down in the hot plains of India, and retained only a faint tradition of those cold, bleak, and hungry regions beyond the high mountains from which their ancestors originally _____ and when living in the midst of a prodigious abundance of _____ vegetables _____ fruits, they could well afford to extend to the brute creation the bene _____ of mercy and charity. The feeling gradually deepened, and when the time was ripe it culminated in Buddhaism with _____ most sacred injunction—Thou shalt _____ kill. Even after the _____ against the _____ philosophy defined and promulgated by the great Gautama, which led to the establishment of modern Hinduism in India, _____ belief _____ of life _____ firm hold on the mind of the _____ people. —*Mukherji.*

practice ■■■ been stopped by ■■■■ and travellers *themselves* causing any horses ■■ dying to be skinned, and themselves selling ■■ burning the hides.

The cultivation of the poppy (for Opium) ■■■ commenced in the district of Cawnpore in 1836, but seems to have failed. Perhaps this is not to be regretted *

The view of Cawnpore from a boat on the Ganges (which is navigable hence to the sea, 1000 miles) is very interesting. Numerous small ghats, interspersed with temples, houses, and beautiful trees, make a picturesque prospect in the day-time, and on the evenings of great festivals, when the ghats are lit up with thousands of little lamps and many of the houses ■■■ illuminated, the rites of Hindoo worship, alike ■■ shore and in the river, may be witnessed to advantage ■■ you float with the current, together with the fleets of paper boats which women who have any special desire dispatch down the stream, each bearing a light that glitters prettily on the waters, and which they watch till the boat disappears; when, if the light be still burning, they regard it as a sign that their wish shall be accomplished.

"The Ganges, opposite Cawnpore," writes a lady who seems to have always had the river under inspection, "is about three miles in breadth, and in the dry season, the water being low, the natives cultivate melons, cucumbers, wheat, &c., ■■ the islands in the centre of the stream. During the rains the islands are entirely under water, and the river when there is ■■ breeze swells into ■■■■ like a little ■■■. Buffaloes from Cawnpore swim off in the early morning in herds to the bank in the centre of the river, where they feed: they return in the evening of their own accord. Sometimes I see ■■ native drive his cow to the river,—when he wishes ■■ ■■■ it, he takes hold of ■■■ animal by the tail, and, holding ■■■ easily ■■■■ over with her; sometimes he aids the ■■■ by using ■■■ ■■■ ■■ swimming."

Cawnpore, as ■■■ have said, was ceded to us in 1801 by the Nawab of Oude, the neighbouring Native State, from ■■■■ ■■■ only divided by the Ganges, which may ■■ ■■■ reason ■■■ keeping a large Military force ■■ this station. We are

* The engagement was afterwards, and it would seem successfully, renewed.

that State is not very happily governed, and has been for a long time. It is, however, as Dr Spry remarks, "the only remaining Asiatic court in Hindostan which anything like the observances of ancient Indian pomp and grandeur preserved. The house of Delhi has long ceased to enjoy adequate to the maintenance of any degree of state compatible with its former dignity, and, perhaps ere long, Oude be the predicament."

In Cawnpore the hot winds rage furiously during three months of the year, with but little intermission, and when these cease, cold damp breezes sometimes begin to blow. The air has become loaded with jungle miasma, and vapours from swamps and marshes, and fever, dysentery, and cholera are borne on its wings.

How different in the effect they produce on the heart and in the sentiments they awaken, are the various seasons of the year in India from the same in our native land! The most indifferent must frequently feel this. How keen then, must be the sensations of the susceptible and the impressionable! 'O England!' would such exclaim, "my dear, my oft-remembered country, how sweetly speaks the changing year to thy children who dwell within thee! Are their hearts oppressed by misfortune? With the Spring they revive, and like Nature shake off the torpor into which they were sinking; while hope, with the flowers, buds once sweetly forth. The Summer sun brings with cheerfulness and joy, hearts and blossoms together expand they watch with pleasure the ripening of the fruits with which Autumn promises to replenish their board, they sport in the mown and perfume-exhaling fields, they bathe in the clear-flowing stream and feel that earth has not yet been despoiled by sin of all its charms, that man is not made to mourn but to rejoice, and that in nature the beneficence of the Deity is demonstrated. Autumn refreshes with her merry laughter and her exuberant bounty, and even stern Winter has something cheering in his countenance, brings in his train merry Christmas with all his gaieties and gifts, and is kind enough to make them sometimes long for his genial. But it is not thus in and and is joyless and

Reminiscences of Seventy Years'

With the approach of Spring the apprehension, for it brings in the train disease and death ; we shrink, the mountains a refuge from the fiery temper and scorching breath of Summer ; Autumn glooms imprisons us ; Winter gives us nothing that we can do for."

Cawnpore has a very special interest in the Station principally associated with the memory of the greatest Indian Church Missionary "Amidst the discords which agitate the Church of England," says Sir James Stephen, "her sons are unanimous in extolling the name of HENRY MARTYN. And with reason, for it is, in fact, *the one heroic name which adorns her annals from the days of Elizabeth to our own*" After having obtained the highest University honours, and become known as "the man who had lost an hour," he was appointed an Indian chaplaincy. He set out for the East inspired by the example of Carey, and on his way to Dinapore (in October 1806) by the slow and tedious passage

"Our Anglo-Indian poet, Richardson, expresses well our thoughts"

"THE DAY OF LIFE."

I

"Oh ! blue were the mountains,
And gorgeous the trees,
And stainless the fountains,
How pleasant the heroes,
In glory adorning
The wanderer's way,
In life's sunny morning,
When young hope was gay."

"The blue hills are shrouded,
The groves are a cecave,
The bright streams are clouded,
The breeze is a blast
The light hath departed
The dull noon of life,
And hope, trust, hearted,
Hath fled from the strife."

"In fear and in sadness,
Poor sports of the storm,
Whose shadows and madness
Enshroud and deform
Our life : day is closing
How fondly we crave
The dreamless repose—
The calm of the grave."

of the Ganges, employed [] the study of Sanscrit, Persian, and Hindostanee. After [] arrival at Dinapore he, concurrently with his labours [] chaplain, translated the New Testament (as well [] a portion of the Common Prayer Book); [] Hindostanee, "a great work, for which myriads in [] ages to come will gratefully remember and revere [] name of Martyn."

He [] removed [] Cawnpore in April 1809. Mrs. Sherwood, who, with her husband resided here at [] time, [] invited him to be their guest, thus relates the manner of his arrival. "It was in the morning—the desert winds blowing like [] without [] when we suddenly heard the quick steps of many bearers. [] Sherwood ran out to the head of the house, and exclaimed, Mr. Martyn. Immediately I [] him leading in that excellent man, and saw [] visitor the next moment fall down in a fainting fit. He had travelled from Dinapore in a palanquin, and the first part of the way he moved only by night. But between Cawnpore and Allahabad, being a hundred and thirty miles, there is no resting place, and he was compelled for two days and two nights to journey on in his palanquin exposed to the raging heat of a fiery wind. He seemed therefore quite exhausted, and actually under the influence of fever. The result was [] attack of illness, through which he was nursed by Mrs. Sherwood. On his recovery he engaged a house for himself, thus described: "Mr. Martyn's house was a bungalow, situated between [] Sepoy Parade and the Artillery Barracks, but behind that [] of principal bungalows which faces the Parade. [] approach to the dwelling was along [] avenue of palm [] and aloes. At the end of this avenue [] two bungalows, connected by a long passage. These bungalows were low, and the rooms small. The garden was prettily laid [] flowering shrubs and tall trees. [] the centre was [] wide space, which at some [] was green, and [] raised platform of great extent, many feet square, was placed in the midst [] this space. A vast number and variety of huts and sheds, concealed by the shrubs, formed a boundary. These were occupied by a heterogeneous population besides Mr. Martyn's servants, [] multitude of Pundits, Moonshies, Schoolmasters, [] Christians, who hung [] him, because

there was no other to give them a handful of rice for their daily maintenance."

■ in this garden ■ Henry Martyn commenced his (now famous) public ministrations ■ the natives. It would seem that after he had officiated on Sunday morning ■ Garrison Chaplain—and it is said by his biographer: "We ■ him preaching to ■ thousand soldiers, drawn up in a hollow square, when the heat ■ ■ great, though the ■ ■ ■ risen, that many actually dropt down, unable to support it,"—had performed a second service at the house of the General ■ 11 o'clock, had attended at the Hospital, and ■ given ■ Evening Exposition to the more devout of his flock, he preached the Gospel to immense numbers of fakirs, who assembled before his house to beg alms. The service ■ often carried ■ when the air was hot as from the mouth of ■ oven, when the red glare of the setting sun shone through ■ dry, hot haze, which parched the skin as with fever, and when the disease in his chest rendered it difficult for this ■ of God to speak at all." But the satisfaction of seeing their numbers increase (and sometimes they amounted to as many as eight hundred persons), and the growing attention they paid, rewarded him for all.

It was on one of these occasions that the Mahomedan Mounshee, Abdul Messch, who afterwards became the first ordained native clergyman, being on a visit to Cawnpore, heard him preach, and was so struck by his arguments in proof of Christianity that he resolved to ■ here. And ■ young chaplain and evangelist looked forward to the future. "Yonder stream of Ganges," exclaimed he, "will one day ■ through tracts adorned with Christian churches, and cultivated by Christian husbandmen; and the holy hymn ■ ■ heard beneath the shade of the tamarind."

Mrs. Sherwood gives an interesting ■ of ■ remarkable CONFERENCE that took place here. "It ■ a burning evening in June when after sunset I accompanied Mr. Sherwood to

"Mrs. Sherwood tells us that, "from time to time low murmurs and curses would arise at the distance, and then roll forward till they became so loud as to drown the voice of this pious one, generally concluding with hines and fierce cries. But when the storm had passed away, again he might be heard going on where he had left off, in the same calm, modest tone, as if he were incapable of irritation from the interruption."

Mr. Martyn's bungalow, and saw for the first time its avenue of palms and aloes. We were conducted to the platform where the company were already assembled, among which there was no lady but myself. Chairs were set for the guests, and a more heterogeneous assembly had not often met, and seldom I believe were more languages in requisition in a small party. Besides Mr Martyn and ourselves, there was one present who could speak English" (She then describes the principal personages, including first of all Sabat, the Arabian convert,* a large and powerful man, in picturesque and imposing costume. The only languages he was able to speak were Persian, Arabic, and a very little bad Hindostanee, but what was wanting in the words of this man was more than made up by the loudness with which he uttered them, for he had a voice like rolling thunder. When it is understood that loud utterance is considered an ingredient of respect in the East, we cannot suppose that any one who had been much in native courts should think it necessary to modulate his voice in the presence of the English Sahib Logue. The second of Mr Martyn's guests was the Padre Julius Caesar, an Italian monk of the order of the Jesuits, a

* The antecedents and subsequent history of Sabat are exceedingly remarkable and dramatic. An accomplished scholar, highly connected (as he would term it), and of proud and impetuous temper, he had fled from Tartary to India in remorse for the betrayal of Aladallah, a friend that had embraced Christianity, in the hands of the King of Bokhara who had put him to death. Sabat went to Madras, and obtained a Government appointment there as Professor of Mahomedan Law in the Judge's Court at Vizagapatam. In the course of his official studies he observed some apparent discrepancies in the Koran, which led him to compare it with the New Testament, and eventually brought him to a conviction of the truth of Christianity, and to the renunciation of the Moslem faith. He soon became the object of great and severe persecution by the Mahomedans, and was obliged to return and seek refuge at Madras, but was induced to go with a letter from the Governor to the Judge commending him to the special protection of that officer. But this did not avail him. He was murderously assaulted by his own brother, narrowly escaped with his life, and was compelled again to go back to Madras, where he was baptised, whence he was recommended to an appointment as a translator in Calcutta, and on after a while to Mr Martyn, who was at Dinapore. His proud temper, however, was still unsubdued, and Mr Martyn great trouble, yet he appeared to be sincere, and this failing which this young chaplain was said to put up on of great value as a translator. He accompanied Mr Martyn to Dinapore. Cawnpore, thence afterwards to Calcutta, where, subsequently to Martyn's departure for Persia, he was engaged under the Bible Translation Committee, but after a while neglected his duties, and

worthy disciple of Ignatius Loyola. Mr Martyn had become acquainted with [redacted] [redacted] Patna, where the [redacted] Jesuit [redacted] not less zealous and active in making proselytes than the Company's chaplain, and probably much [redacted] [redacted] [redacted] in his movements than the latter. The Jesuit [redacted] [redacted] handsome young man, and dressed in the complete [redacted] of the monk, with his little [redacted] cap, his flowing robes, [redacted] his cord. The materials, however, of his dress were very rich, his robe [redacted] of the finest purple satin, his cord of twisted silk, and his rosary of costly stones, whilst his [redacted] [redacted] and [redacted] were extremely elegant. He spoke French fluently, but his native language [redacted] Italian. His conversation with Mr Martyn [redacted] carried on partly [redacted] Latin and partly [redacted] Italian. A third guest was a learned native, in his full and handsome Hindostanee costume, and [redacted] fourth, [redacted] little, thin, copper-coloured, half-caste Bengalee gentleman, in white nankeen, who spoke only Bengalee. Mr Sherwood made the fifth, in his scarlet and gold uniform, Mrs S, the only lady, [redacted] the sixth, and Mr Martyn, in his clerical black silk coat, completed the party.) "Most assuredly I never

ultimately became an apostate, publicly renouncing Christianity before the Mahomedan Cadi at Calcutta. He now embarked, as a merchant, with [redacted] goods [redacted] [redacted] purchased, for the Persian Gulf, but his apparent wealth seems to have excited the cupidity of those [redacted] [redacted] [redacted] [redacted] have made him feel himself in danger, and when the vessel put in [redacted] Tellicherry [redacted] [redacted] ashore, and sought the protection of the [redacted] judge there, whose aid he successfully invoked to get his merchandise landed. The judge just [redacted] this time had read, in Dr Buchanan's *Star in the East*, the story [redacted] [redacted] and Abdallah, and recognised the former in his visitor, who acknowledged the identity but denied [redacted] betrayal, professed repentance for [redacted] apostasy and so interested the judge that, at Sahib's earnest request, he exerted his influence on his behalf, and obtained his [redacted] [redacted] [redacted] Calcutta. After a while however, [redacted] again apostatised, [redacted] [redacted] [redacted] his wickedness [redacted] publication [redacted] [redacted] work entitled 'Sabbatean proofs of the truth of Islamism and falsehood of Christianity' [redacted] [redacted] went to Penang whence [redacted] [redacted] [redacted] Rangoon on a trading voyage. This proving unsuccessful he repaired again to Penang, and while there again professed his repentance, lamented the injury done by his book, expressed his desire as far as possible to undo its evil effects, and his wish once more to return to Christianity, yet at the same time he continued to frequent the Mosque with the Mahomedan population. But his end was approaching. The King of Achcen, being driven from his throne by an usurper, came to Penang to seek arms and provisions, Sabat offered the royal fugitive his services, was accepted, and accompanied him back to Achcen, where Sabat attained such power and influence that he was regarded by the rebels as their greatest enemy, and, being taken prisoner, was treated with great severity, and finally was *struck up in a sack and thrown into the sea*.

listened to such a confusion of tongues before or since. Every one who had acquired views of politeness Eastern society was shrieking the top of his voice, as he had lost his fellow in wood; and less languages were in constant request, viz.: English, French, Italian, Arabic, Persian, Hindostanee, Bengalee, and Latin."

Associated with Mr. Martyn in his labours among the Europeans the Rev. Daniel Corrie (so often mentioned by Bishop Heber, and afterwards Bishop of Madras), who with Captain and Mrs. Sherwood, and other religious people, formed a happy little Christian society. But repeated attacks of illness compelled Mr. Martyn to quit Cawnpore sick leave in October 1810*. It was then that Abdul Messch, the Mahommedan moonshce, who on a visit to this Station had been so struck by his arguments, that he resolved remain here to hear him further, communicated to him the views he had by that time been led to entertain, and accompanied him to Calcutta. It is well known that Martyn proceeded by sea to Arabia and Persia, and revised his Persian New Testament in the latter country with the aid of some of its best scholars; that it was published, and highly approved, and that a copy was presented to the Shah by the British Ambassador, and most graciously received and acknowledged.† but that the saintly and heroic translator

* "doing he wrote to the Rev. David Brown, "a letter which his passion for grammatical studies is seen in its whole breadth and depth. eighteen languages of which he has grammars or dictionaries, both, and he more, and the motive for this great accumulation is in a remark with which his letter ends. He consents to begin a translation of the Scriptures into Arabic. 'A year ago, he says, 'I not adequate to it, now my labours in the Persian other studies have, the wisdom of God, been the means of qualifying. So now, *Juvenile Deo*, we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, Africa, all the south coast of the Mediterranean, and Turkey, longer shall suffice for *Edmonds*'

† The following from the letter may be given as a literary curiosity—"Through learned and unremitting exertions of the Henry Martyn, been translated in a style hitting sacred books—that is, in easy simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, John, known Persia, now New Testament is completed in a excellent and been an additional source of pleasure to enlightened mind. Even the four Evangelists, which were in country, never been before explained in so clear and luminous manner. We, therefore, have been particularly delighted with this copious and complete translation. the most merciful God, we

██████ Tokat on October 16th, 1812, ██████ in early age of thirty-one, leaving behind ██████ an imperishable name.* The ██████ afterwards baptised; endured much persecution; laboured first ██████ a Scripture reader and catechist; subsequently (having learned something of medicine) as ██████ medical evangelist; and eventually as a clergyman; and united the ██████ of bodily disease with the spiritual work of ██████ ministry.

For many years after Cawnpore had become ██████ Military Station, it ██████ utterly destitute of any ecclesiastical edifice; and the Christian population ██████ accustomed ██████ assemble for Divine worship alternately in ██████ bungalow ██████ one end of the cantonments and ██████ riding school at the other. But the time came when the claim of the station to ██████ suitable Church pressed for consideration. An officer, however, was then in command at Cawnpore, whose influence was very injurious, a regiment of cavalry, moreover, was quartered there which was conspicuous for its improprieties. One of the two chaplains in residence had long been ██████ bad terms with the Commandant, but nothing very remarkable had occurred in public between them. At length this gentleman received from the Commandant ██████ letter, inquiring officially how many seats should be provided in any church that might be built for the station.

██████ command the select servants who are admitted to our presence to read ██████ us the above-mentioned book from the beginning to the end, that ██████ may, in the most minute manner, hear and comprehend ██████ contents. —(Sealed) *Fatch Ali Shah Kajar*

██████ has been said of Henry Martyn that "he ██████ a path of living light from the Ganges to the Euphrates." His death, moreover, gave an ██████ astable impulse to the ██████ movement for the creation of an Established Church in India, a movement with which Grant, Teegmumth, Thornton, Wilberforce, Buchanan, and other eminent men ██████ identified. It is remarkable that, ██████ Sir James Stephen has said, "in the roll of ██████ distinguished in that conflict, scarcely one can be found which does not also ██████ calendar of Clapham. It ██████ a conflict emphatically Claphamic." ██████ epitaph on Henry Martyn (written at ██████ thirteen) ██████ remembered —

Here Martyn lies, ██████ manhood's early bloom
The Christian hero ██████ a Pagan tomb,
Religion, crowning o'er her favourite ██████
Points ██████ the glorious trophies that ██████
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed,
██████ trophies of the cross. For that dear Name,
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore.
Where danger, death, and shame attack no more.

The chaplain forgot the dictates of prudence, and replied ■■■ number of the congregation would depend on the character of those in authority ■■■ Cawnpore, who, if God-fearing and church-frequenting, would make it large, but if ungodly and profane, would cause it ■■■ be small. This brought a second official letter from the commanding officer, requiring a more explicit statement; but the chaplain replied that he had ■■■ other to make, and sent a copy of the correspondence to the Bishop, who immediately said, "You are wrong. You have fatally committed yourself. If a complaint is made you cannot ■■■ defended." The complaint was made, the matter went through the regular routine, the chaplain was removed to another station, and for a time the church building was arrested. By-and-by, however, a change of commandants took place. The cavalry regiment referred to was also transferred to another quarter. The Bishop, in the course of his visitation, came to Cawnpore, he took the matter in hand; the foundation stones of two churches were presently laid, and within a moderate time both were completed and consecrated. The first completed was St. John's, a neat Gothic building, near the civil lines; the other, Christ Church, in the centre of the military lines, has the appearance of a miniature cathedral, its architecture being also Gothic.*

We have the Churches, but they are seldom used save ■■■ Sundays, or on the occasion of a marriage or other very special event. As to Sunday, it is, we fear, to many ■■■ very dull day. No such feelings ■■■ known here as the poet † experienced, no such scenes as he loved to describe:

"With silent awe I hail the sacred morn,
Which slowly wakes while all the world ■■■ still."

* Nothing can be ■■■ beautiful than Christ Church. It is one hundred and thirty-four feet by seventy-seven—tower, one hundred feet style, Gothic, pinnacles and corner towers in admirable proportion, the pulpit, of fine mahogany, was made in Calcutta, and cost fifty hundred rupees. ■■■ whole edifice is simple, appropriate, ecclesiastical. The expense ■■■ thirty-two thousand four hundred rupees.

Trevelyan, alluding ■■■ this church in ■■■ famous history of the Mutiny, says "There was a church whose fair white tower, rising ■■■ ■■■ group, ■■■ lofty ■■■ for more than one ■■■ and dusty mile, greeted ■■■ ■■■ of ■■■ traveller ■■■ road from Lucknow. That church, which has stood ■■■ through such strange multitudes, will ■■■ be superseded by a more imposing temple, ■■■ to commemorate the great disaster ■■■ race."

† Dr. Leyden.

A soothing calm on every breeze is borne,
 A graver murmur gurgles from the rill,
 ■■■ echo answers softer from the hill,
 And softer sings the linnet from the thorn,
 The skylark warbles in a ■■■■ shrill."

Gunfire (at earliest dawn) calls us up, and, soon after, the troops ■■ summoned to Church Parade, the usual hour for Divine service being six o'clock. They march to church, preceded by the band, and are joined there by some of the civilians of the station; perhaps also by a few Protestant Eurasians (for many of these, being of Portuguese descent, are Roman Catholics); and possibly by ■■■■ Native Christians. The service is short, and in hot weather is necessarily abbreviated, as the shelter of the barracks or house ■■■■ ■■ gained before the sun is high. Meanwhile, such of the soldiers ■■ have ■■ gone to church have been marched to the Roman Catholic or Dissenting chapel, whichever it may be, according to the denomination to which they respectively belong, thus presenting to the natives the spectacle of a sectarian—a *divided*—Christianity. All ■■■■ to their quarters. Then follows the long, long day, unbroken except by meal times, ■■ by the ■■ frequent visits of the "old sots," and perhaps less ardent drinkers, ■■ the canteen, during ■■ great part of which most people who happen to be without sick headache, fever, ■■ liver complaint, lie listlessly on their beds, reading, talking, soliloquising,—recalling in many instances, often with ■■■■ emotion, the endearing associations of the day and of home under happier circumstances,—and perhaps thinking of neglected and heart-broken parents, tender attachments, and long-forgotten vows. The air is very hot,* ■■■■ poor creatures ■■ nearly flayed; prickly heat causes many to tingle all over, ■■ if the points of very fine needles were everywhere running into them; mosquitoes, flies, and other visitors pay frequent calls; and thus the hours drag ■■ till towards evening, when the officer's dinner bugle is heard, and people rise, wash, ■■■■ dress. Evening service is by-and-by ■■■■ ■■

* "The hot wind sets in in March, and blows steadily and unremittingly for nearly three months, with an average temperature of 80°-106° Fahrenheit; and is always accompanied by a dust of fine sand. ■■■■ hot wind rises to a gale at noon; and then gradually declines with the sun; still the temperature changes very little during the night, remaining at about 100°;

the church, those who are off duty, and are disposed, it, others go for airing, the in various ways* (if there is a funeral to attend, which, however, often occurs,) etc the hours of nightfall, when perhaps it may be possible to breathe a little freely Within doors, the neighbourhood of the lamps, flies of all kinds, however, then incessantly, and there is really little peace the lights are put out, and, whether within doors or without, the couch is again resorted to, and sleep sought, perhaps vainly, till the morning

As for those who are in hospital and they are many), they especially indulge in those thoughts of home which our Anglo-Indian Richardson—whom I once more quote—well expresses in his poem entitled

"HOME THOUGHTS"

In every change of fortune or of clime
In every stage of mind's uncertainty
The more endeared by distance and by time
Affection's sacred home is unforgotten
There lives the spell that wakes the sweetest tear
In feelings eye and cheers the sickened brow
There dwells each joy the tender heart holds dear
There too the form that once may disappear
And cold is he to nature's kinder way
Who doomed to wander weeps out on his way!

II.

From that dear little peace will never fly
While love and tender sympathy remain
To foil the glance of care's malignant eye
And render powerless the hand of pain

the heat continues intense and parching everything retains a portion of which it has imbibed during the day until the evening again in the burning blast

* We have understood that in Henry Martyn's time the godly soldiers used to pray and worship in the woods and ravines, of which when he obtained leave for them to assemble in some of the rooms at Sherwood's and eventually secured for them a bungalow, afterwards became a chapel Under the Governor Generalship of Sir Lawrence The Soldier's Friend and through the exertions of Mr W B Harrington C F a Prayer Room for soldiers was sanctioned in every part of India, and this has in some measure provided for the moral courage that many otherwise would possess, to kneel down to pray in a barrack room while a Prayer-Meeting in such a place is, I believe, altogether unknown

The restless throng that haunt ambition's shrine,
And madly scorn the sweet domestic sphere,
Condemned ere long in shame and grief to pine,
And curse their wild and profitless career,
From envy's scowl, and flattery's hollow
Turn in despair, and seek repose in vain!

III.

"Queen of the nations! of the brave!
Home of my youth! and idol of my heart!
Though far beyond the broad Atlantic
My boundless love shall but with life depart.
Farewell all that brightens and endears!
Forms of domestic joy, a long adieu!
These withered plains but wake my ceaseless tears;
These foreign crowds my fond regrets renew,
For lone and sad, from friends and kindred torn,
My path is dreary, and my breast forlorn!

IV.

"Star of the wanderer's soul! Unrivalled land!
Hallowed by many a dream of days gone by!
Though distant far, thy charms my thoughts command,
And gleam on fancy's sad reverted eye.
And though no more my weary feet may stray
O'er thy green hills, or down each flowery vale,
Where rippling streams beneath the bright sun play,
And throw their gladdening music to the gale,
These are fond hopes that will not all depart,
Till death's cold fingers tear them from the heart!

V.

"Vain, faithless visions! Mid each earthly ill
The soul may darken or the bosom wring,
Why haunt ye thus the lonely still,
And fitful radiance o'er life's fling?
Meteors that my solitary way.
Oh! cease to mock the tempest of despair!
Scourge of the clime! pale sickness holds her
And bids my lacerated prepare
To in foreign lands the wanderer's doom—
An early fate, and unlamented tomb!"

We omit to mention that remarkable
sionary Traveller, Dr. Wolff,* some few years visited
Cawnpore, entertained the hospitality by
Captain Arthur Conolly, preached here, a large

* Father of Sir Henry Drummond Wolff, K.C.B., G.C.M.G., lately our
Ambassador to Teheran, and subsequently appointed (1892) to Madrid.

numbers of ladies and gentlemen in the Assembly Rooms, and discussed the subject of Religion in Conolly's house with the Mahomedan Moolahs whom his host had collected there. His meeting with Conolly have truly been a meeting of kindred spirits. Dr Wolff is well known as an able, devoted, and enthusiastic Christian missionary to his Jewish brethren in all parts of the East: and as a man of extraordinary enterprise and daring.* In Conolly "the high courage and perseverance of the explorer is elevated and sublimed by the holy zeal and enthusiasm of the apostle."† He had already distinguished himself; had gone overland to India by Russia and Persia; had visited Teheran, Herat, and Scinde,‡ and was regarded by the great men of Central Asia with the highest esteem as a type of a true Englishman and a Christian gentleman, and by his own countrymen as a brilliant and most promising officer. We shall yet hear more of him.§

* Dr. Wolff was now returning from Bokhara and Afghanistan, which he had visited not only to proclaim the gospel to the Jews, but also to find out the ten tribes of Israel, and to make himself acquainted with the history of the Jews of Bokhara, Samarcand, and Balkh, their expectations as regard to their future destiny, their learning, traditions, etc., etc.

† See J. W. Kaye

‡ See Conolly's 'Overland Journey to the North of India,' published in 1839, in two vols. 8vo, and highly commended as "an interesting record of remarkable adventure."

§ It will be remembered that Conolly afterwards became a prisoner in Bokhara with Colonel Stoddart (who, like himself, had been sent there on a diplomatic mission and been detained), that they endured a terrible captivity together, that Wolff himself, eminently fitted for the undertaking by his former experience, general acquaintance with Asiatic customs, and strong personal attachment to Conolly, repaired to Bokhara in 1844, at the peril of his life, to ascertain the fate of both, and that he found they had been thrown into a dark and loathsome dungeon, where they had been the prey of countless vermin, and whence they had been brought out to execution; and that they had been offered their lives if they would abjure Christianity, but had both preferred death to apostasy.

Dr. Wolff was told that both Captain Conolly and Colonel Stoddart were brought, their hands tied, behind the palace of the King, where Colonel Stoddart and Captain Conolly kissed each other, and then Saadut, "Tell the Amers that I die a disbeliever in Jesus—but I believe in Jesus—that I am a Christian, and a Christian I die." And Conolly said, "Stoddart, we shall see each other in Paradise, near Jesus." Then Saadut gave the order to cut off, first the head of Stoddart, then the head of Conolly in the same manner the head of Conolly was cut off.

This reminds us of the execution of Abdallah, a Moslem convert, who, having been betrayed by the renegade Sahat, was, it will be

Cawnpore is one of the Mission Stations of the Society for the Propagation of the Gospel, whose agents here have long been ■■■ miles from any of their brethren.*

■ ■■ while residing ■ Cawnpore that Miss Emma Roberts—a citizen of Bath—who, after the publication of her "Memoirs of the Rival Houses of York and Lancaster" (said to be "the most ■ and lively picture ■ possess of the ■ of English society during the fourteenth and fifteenth centuries"), had accompanied her sister and brother-in-law, Captain R. A. B. McNaughton, of the Bengal army, ■ India—published, in 1832, her "Oriental Scenes, Sketches, and Tales," ■ volume of poetry, dedicated to her friend "L. E. L." (Miss Landon), and afterwards republished in England. It ■ followed by her well-known "Scenes and Characteristics of Hindostan, with Sketches of Anglo-Indian Society," which had been originally published in the *Asiatic Journal*, and was subsequently republished in London and Philadelphia. The death of Mrs. McNaughton caused Miss Roberts to leave Cawnpore for Calcutta, where she edited for awhile the *Oriental Observer*, but soon returned to England, and lived ■ busy literary life until 1839, when she made ■ overland journey through Egypt to India (a remarkable achievement for a lady), and became involved in a multitude of literary engagements, the weight of which appears to have overwhelmed her, ■ she died suddenly on September 16th,

remembered, put to death at Bokhara. The ■ ■ thus given by ■ Buchanan "Aldallah was sentenced ■ die, and a herald went through the city announcing the ■ for his execution. An ■ multitude attended and ■ chief ■ of Bokhara. Sabat also went, and stood near him. He ■ offered his life if he would abjure Christ, the executioner standing by him with his sword drawn. 'No,' said the martyr, 'I ■ abjure Christ.' Then ■ of his hands ■ off at the ■ ■ stood ■ his arm hanging by his side but with little ■ ■ physician, by the desire ■ the King offered to heal the wound if ■ would ■. He made ■ answer, but looked up steadfastly toward Heaven, ■ proto-martyr Stephen, his eyes streaming with ■ ■ relating this account, ■. 'He did not look with anger towards ■. He ■ me, ■ was benign, and with the countenance of forgiveness. ■ hand was then cut ■ but he ■ changed, he never changed! ■ he bowed ■ to receive the stroke of death, all Bokhara ■ ■ "What new thing is this." TRULY THE RACE OF MARTYRS ■ NOT ■.

* ■ is interesting ■ record that, in ■ absence of the missionary from the station, while Havelock was quartered here as Captain and Interpreter in Her Majesty's 16th Foot, that officer supplied his place.

1840, ■ the universal regret of ■ Europeans and natives ■ India, ■ shown by the many flattering tributes paid ■ ■ memory in the public journals. We ■ proud of ■ countrywoman, who has shown such wonderful spirit and energy, and has given us such a noble record and graphic representation of the beautiful landscape and architectural grandeur of India, and whose pleasant sketches of social life among Anglo-Indians have afforded amusement and enjoyment to so many

Cowpore formerly produced a Newspaper, but it was discontinued in consequence of the death of its proprietor.

Twelve miles from Cawnpore, on the south bank of the Ganges, stands Rithoor, a town devoted to the worship of Brahma, and noted for its ghats, and its pilgrims who repair thither to bathe in the sacred stream. Great numbers of Brahmmins live there, and superintend the bathing festivals. A Bathing Fair is annually held there on the first moon in November. It is the residence, moreover, of Hui Rao, the famous last Peshwa of the Mahrattas, who, after his surrender to our Government, received a pension of £4000 a year, and ■■■ permitted to take up his residence in Rithoor. He has several palaces, maintains three sets of dancing girls, and bathes most religiously every day in the river. It would seem that he has no natural heir, but has adopted as his son one "Nandu Punth," who will probably succeed to his wealth.

"He: Knew me as a friend at Antwerp till his death, in 151, when
Nathaniel's success led to his exile there, and to the great accumulation
of wealth he had built up of him. He was also allowed a guard of five
hundred cavalry. He had a comfortable house, dressed in a costume
to him the almost as good as one, of the French and the dress of the
upheld in England. He was entertained a bitter grudge against the
English, and secretly determined to revenge himself upon them and all
opponents. The story of that revenge is not too well known and
need not, therefore, follow it in all its details. We may however
summarize its leading incidents in connection with our sketch of
Cromwell's life as well as it is possible, in the simplest and most dis-
passionate manner."

News of the mutiny in Calcutta on May 10th, 1857, reached Cawnpore on the 13th. On the 25th Nandu Punt, who had procured the [redacted] sympathy of [redacted] people and offered to protect our public money with his soldiers, was placed in charge of the treasury. It was deemed prudent to entrust to the European barracks, and [redacted] work [redacted] begun on May 30th. On June 2nd the 2nd Native Cavalry and 5th Native Infantry rose in revolt, seized the treasury house, open the goal and burnt the prison officers, they then marched out our stage on the road to Delhi, and were joined by the 13rd and 14th. The Nana—Nandu Punt—went out to meet them.

I have mentioned the publication of my book. It was, of course, in my time. What young author has been such? The copies came up from Calcutta, and were speedily unpacked and distributed to the subscribers. I then for a time *lived in Paradise*: I felt as if *the World's eyes were upon me*. "AN AUTHOR IN THE RANKS!" "A *rara avis*!" "Well, well!" "He has, at least, meant well. He ought to be promoted!" "We must do what we can for him." So, I supposed, talked the officers. As to my comrades, that my thoughts were actually in print, they

and persuaded them to return. Meanwhile on the 6th General Wheeler, commandant, and all other Europeans at the station—numbering from 750 to 1000—every rank both sexes, and all ages—whom about 400 only were able to carry arms—came within the entrenchments, which, however, were of the poorest character. The Nana throwing off disguise, now attacked them with a powerful and brisk cannonade, which he kept up without cessation for three weeks. The horrors endured by the besieged were frightful: intense heat, want of water, want of sleep, toil, watching, wounds, death. The enemy were kept at bay, but with great loss of life to the defenders. Many died from sun-stroke, and women and children as well as fighting men, were struck down by bullets. By June 26th the position of the besieged became untenable, and they capitulated under promise of protection, the Nana agreeing to send them to Allahabad. The next day they marched to the river-side and got into the boats—what is now known as Massara Chut, but before they could push off, they were fired on from all sides. Two boats only got under weigh. One of these was immediately swamped by a round shot, the other went down the river under fire from both banks, and some of the Europeans were killed. A few escaped for awhile to Shorapur, were captured, and the remainder massacred (except four), the soldiers on the boats mostly shot upon the spot, the women and children carried back to Cawnpore. Havelock, who had been dispatched on a mission of action, was at hand. At the first sound of his approach, on July 15th—the unhappy ladies and their little ones were by the Nana's orders, cut in pieces and thrown into the well adjoining the premises—Assembly Room, where they had so often joined in social festivities—that well—two hundred bodies were afterwards recovered.

Havelock took Cawnpore by storm on July 16th, the 17th he devoted to the recovery of the city, and the 18th he recovered of Bithoor and the powers of the Nana (who had fled). On the 19th Havelock advanced to Cawnpore from Oude but returned to Allahabad on August 1st. Soon after Outram arrived and with Havelock to the relief of Lucknow. In November the Gwalior rebels attacked Cawnpore, obtained possession of it, and held it till Clyde, on December 6th, utterly routed them. The district however, was not completely pacified till the following May. In the closing days of 1859, when the rebels disappeared from the face of the earth, the Nana was reported to be a fugitive. He was reported some after-

Memorial Church, whose interior is covered with marble tablets, bearing the names of the fallen, and the building—graceful campaniles—now marks the site of General Wheeler's entrenchment; while the scene of the

(doubtless) regarded me as a kind of curiosity, and were perhaps a little proud of me "There was no knowing" (*I thought*) "what might come of it" And it certainly brought me into notice I was the means of introducing me General Sir Joseph Thackwell, Commandant of Cawnpore,* to General Archibald Watson, Commandant of Allahabad, and to other of high position and influence There no knowing what would come of it

But great events were at hand, and to all this there came a rude interruption.

[illegible][illegible]

CHAPTER X.

THE ARMIES OF RESERVE AND OF AFGHANISTAN.

A GREAT THUNDER-CLOUD HAD BURST OVER INDIA. Intelligence had been received from Afghanistan that the British forces in that country (which after taking Ghuznee had been left in Cabul by the expedition sent thither in 1838, to replace on the throne, in lieu of his rival, Dost Mahommed who appeared to have been intriguing against us—our *protégé*, the ex-King Shah Shoojah, had been overtaken by calamity;* that Cabul itself was in open insurrection; that Sir Alexander Burnes (who was about to become our Envoy), and other Officers, had been murdered, and that General Sale (who had been directed to conduct back to India a portion of the army no longer, as it was thought, required in Afghanistan), had with difficulty, and not without considerable loss, forced his way to the frontier town of Jellalabad, the dilapidated fortress of which he had taken by surprise from the Afghans, had occupied, and was strengthening against the enemy who were hovering around it. Post after post continued to arrive with bad tidings: the assassination of Sir William Macnaghten (our envoy and minister †) and Captain Trevor, his *attaché*, the imprisonment of Colonel Lawrence; and the almost hopeless and desperate state of the British force remaining in Cabul, subsequently, of a convention by which we were bound, after having given up

* See pages 30, 31.

† "William H. Macnaghten was a Charterhouse boy, who, from the day he landed in India first as a cadet and then as a civilian, mastered several languages south and north, proved the most extraordinary scholar in the classical tongues ever turned out by Fort William College, and was trusted by Lord William Bentinck beyond any other secretary. His evil policy and sad fate in Cabul make his fate most tragic."—*Life of Dr. Duff*.

General Order, which he spoke of the calamity "partial reverse," and giving "only" occasion for displaying the ability and vigour of the power, the admirable spirit and valour of the British-Indian army." Yet Lord Auckland does appear to have followed this proclamation with any practical. Indeed, there seems, unhappily, to be no doubt that his lordship the revolution, and issued secret orders, to recall all forces, to evacuate every part of Afghanistan, and to trust to negotiation and money for the liberation of the prisoners, leaving disgrace unremedied, our prestige broken.* But meanwhile the Home Government had superseded Lord Auckland † by the appointment on October 23rd, 1841 of Lord Ellenborough, then President of the Board of Control, who had occupied that position under the administration of the Duke of Wellington, whose confidence he possessed, and who denounced the war as a blunder and a crime. Lord Ellenborough arrived on February 28th, 1842 ‡. On his way, his attention had been arrested at Madras by a rising mutiny among the sepoys, with which he had to deal, and on his

all Calcutta with fear and astonishment. I met — and — at the Asiatic Society — the evening. They were thunderstruck never anything like it had occurred in India. *Late of Bishop Wilson.*

It is said, however, that a few days before the arrival of his successor, Lord Auckland had furnished General Pollock with instructions that, while providing for the safe withdrawal of the force at Jellalabad, he consider it "one of the first objects of his solicitude to procure the release of British officers and soldiers and their families and private and followers, who were held in captivity."

A of kind heart, amiable manners, good intentions, and solid understanding, he left behind him no personal and many friends. It is, however, by his Afghan policy that Lord Auckland's ship must be judged, and the fruits of that policy were equally his fame his country's honour, and the Empire. *Trotter*

The fellow touching notice of Lord Auckland's departure is by Bishop Wilson in his journal "Saturday, March 12th.—I have accompanied Lord Auckland in the ship. At half-past 11 the gentry all assembled in Government House. The Governor-General was then in full dress. The Masses Eden first in carriage, tolerable self-possessed. In about half an hour Lord the splendid flight of steps, conducted by the Governor-General, who, reaching lower step, took his leave. Lord Auckland, the in council, judges and myself, then walked leisurely through superb files of troops, preceded by the four hundred splendid servants of the in attire, to the ghats at the riverbank. Tears eyes finally shook with us. An immense crowd,

reaching Calcutta, he found affairs in the north-west threatening yet further disaster. He soon determined the re-establishment of military reputation by the relief of beleaguered garrisons, the infliction of signal and decisive blow upon the Afghans, and the release of captive brethren and sisters and *at this accomplished*, to withdraw from Afghanistan. An expedition was accordingly organised, and its command given to General Pollock, with orders to advance towards Afghanistan, to take such measures would enable him to relieve General Sale whose prolonged defence of Jelalabad under the difficulties he had sustained to which may be added in orthodoxy that three down many of his laboriously-repaired fortifications had won general admiration and must become in time with his forces thus augmented to advance towards Cabul effect a junction with the troops of General Scott then commanding at Kandahar recover the hostages and persons and return to Calcutta to meet Scott and himself and having correspondingly instructed Sir Robert with further order to recapture Candahar that had been lost from us by the Afghans on his way to you. An alternative plan was considered to both Lahore and Nowshera but they did not admit

I feel a very strong desire to see that the people of this country are
 brought into a closer relationship with the people of the world. I believe
 that the only way to achieve this is through a policy of international
 cooperation and understanding. I am convinced that the people of this
 country are capable of the highest degree of intelligence and courage, and
 I am confident that they will rise to the occasion and meet the challenges
 of the future with wisdom and determination.

[illegible]

† Not, however, as Mr. [redacted] said, without some little reservation: [redacted]
the policy of his predecessors

This programme was, by God's help, carried out ; though not without ■■■■ sad, and perhaps inevitable, delay. Sale ■■■■ relieved, and ■■■■ out with Pollock for Cabul ; Ghuznee was retaken and destroyed by Nott (who found and released from slavery some hundreds of «spoys» that ■■■■ thought to have been slain with the rest of the ill-fated army, and who carried away ■■■■ a trophy the supposed gates of the Hindoo temple of Somnauth,* taken from India by Sultan Mahommed of Ghuznee, to whose tomb they were attached, Cabul ■■■■ subdued by Pollock, and the hostages and the prisoners who had meanwhile endured great sufferings and constant peril of death† ■■■■ released. All were now on their way back to India. On October 1st, 1842, the fourth anniversary of the declaration of war by Lord Auckland at Simla, Lord Ellenborough issued from Simla a proclamation announcing that our disasters in Afghanistan had been avenged upon every

* "The ruins of this temple, which still stands in Cozerat are in a fine state of preservation, and give the idea of its having been a gloomy, massive edifice, in the form of an oblong hall ninety-six feet by sixty-eight, crowned by a magnificent dome, and covered inside and out with elaborate sculpture and carving illustrative of mythological subjects. The splendour of this temple has doubtless been much exaggerated by various travellers, but a thousand years ago it was so famous as a place of pilgrimage for pious Hindoos, as well ■■■■ for its immense wealth—the accumulations of centuries of presents that it attracted the zealous mind-destroyer Mahommed of Ghuznee after he had accomplished his ■■■■ imposed mission of conquest, spoliation, and conversion in the west of northern India. In 1024 he appeared before Somnauth drove its defenders—who at first had been buoyed up with sanguine hopes that their favourite god had drawn the Mahommedans hither that he might blast them with his wrath—to take refuge in the temple where they defended themselves with such valour ■■■■ Mahommed's army was forced to retreat, but the subsequent rout of ■■■■ Hindoo armies which had advanced to the aid of the sacred city, so dispirited the defenders, that Somnauth was immediately surrendered, the idol destroyed, and the enormous wealth of the temple (consisting chiefly ■■■■ precious jewels) carried off, with the gates of the temple. The reputed ■■■■ Somnauth ■■■■ a place of pilgrimage and its wealth, revived ■■■■ after ■■■■ spoliation by Sultan Mahommed ■■■■ such an ■■■■ as frequently to attract the various Mahommedan robber-princes of ■■■■ India, and it is still ■■■■ present day a chief ■■■■ of pious Hindoos from all quarters.—(See also in 'The Romance of History: India,'—*"The Idol of Somnath."*)

† "It has pleased God to try us in the fire ■■■■ of adversity ■■■■ years, but in every cloud that overhung our path the rainbow of His ■■■■ has shone conspicuously, forbidding ■■■■ despair and reminding ■■■■ ■■■■ the objects of His providential care and loving ■■■■. But how specially has this been the case during the past twelve months of our history. The burning of war is banished by the rigours of climate encompassed us, and thousands fell victims around us to cold, famine, and the sword, until every door of escape seemed closed. We finally fell into

scene of past misfortune repeated in the field the capture of the citadel of Ghuznee. Cabul again attached the opinion of invincibility to the British and that Shah Shoojah having been assassinated and his death having been preceded and followed by still existing anarchy the British Government which had no desire to force its sovereignty upon a reluctant people, would now withdraw its armies to the Sutlej leaving Afghanistan to the Afghans.

An Army of Reserve is now ordered to assemble at Terapore, a town on the north west border of our territory towards Afghanistan with a view as it would seem of securing the return of our uninvited passage through the net, his own and independent band of the Punjab and giving them a good military reception on their arrival in our dominions. And we are priviled to be among the regiments ordered to the border.

A number of fundamental rules to be commenced at the end of the voyage, as they are more abstrusely viewed at a more proper & better time. It naturally leads to the expectation of my recovery and discharge but I feel my fever and some physical annoyances continuing. On the 12th we might considerably improve yet we were obliged to exchange an unhealthy situation for that of a perfectly healthy and afforded us an opportunity of seeing the scene we should return to. The presence of the latter circumstances of what we had often read and what we had long anticipated and enjoyed in the tropical climate.

of the common our match at 4, in May
of our last year, we went to the city of
our first year, Kuanjiao.

Older of South American Key to Heavy water
accompanied us on the march. A side in our
the plan of the last is that it is a story of fear & doubt
regarding the future of the country. It is a story of the
honor of the American people and the future of the
month of the year, the future of the country and the
our nation's history, the future of the country and the
a life of the country and the future of the country and the
an unexpected quarter of the country and the future of the country and the
one of the emancipated captives.

these ceased ; ■ scarcely were ■ pitched ere the rain again commenced, and continued almost incessantly throughout the day. Our encampment being situated on ■ plain, the ■ would not run off ; ■ when embankments and trenches were formed round the tents, it overflowed them, ■ completely flooded us. The air, of course, became damp and cold ; ■ I threw myself on my bed, wrapped well up, and went off into ■ dream about home. I ■ awakened by ■ somewhat unpleasant sensation, which I found ■ from the pins of our tent having given way at the ■ I slept in, and allowed it to drop down ■ me, the rain had thus full liberty to beat in, my bed seemed swimming, and I in much the same predicament as one of those unfortunates who ■ sometimes tied up in a sack and thrown into the Hæphorus. It appeared, too, that we had been visited by thieves, who had no doubt cut the ropes of the tent after having helped themselves and cleared out. We slept little more that night.

October 6th. Although a fine morning has succeeded the storm of yesterday, the tents have been rendered so heavy by the soaking they received, as to compel us, out of mercy to the elephants, to halt to-day. No clue to the robbery of last night, nor am I the only sufferer. I find, too, upon inquiry, that occurrences of this kind are by no means extraordinary on the march,* though how the thieves can venture into ■ encampment full of armed men, strip a tent of all it contains without disturbing the inmates, and carry their booty through ■ line of keen-eyed and watchful sentries, is wonderful.

October 8th.— In the neighbourhood of ■ camp are several Hindoo temples (the soldiers call them "Sammy

* Such incidents are common in India, and ■ clever tricks are related of ■ *dhows* (robbers). A lady writes:—"During the night the servants ■ ■ of ■ their brass kolas and cooking utensils. A thief crept up to ■ camels, that ■ pocketed just in front of the ■ selected ■ finest, cut the ropes and strings from his neck, then having ■ a very long thin rope ■ the animal, away crept the thief. Having ■ to the end of the line, the thief gave the string ■ pull, and continued doing so ■ he rendered ■ animal uneasy, the animal ■ up—another pull, ■ his head—another, and he quietly followed the ■ ■ a cord ■ the thief held, who succeeded in separating ■ ■ the other ■ and ■ him ■ twenty yards from the ■ Just at this moment the sentry observed ■ camel quietly departing, he gave the alarm, the thief fled and the ■ was brought back to the camp,—a few yards more, the thief would have been on his back, and we should have lost the camel."—*Handwritten of a Pilgrim on Search of the Paterfamilias.*

House"). A ■■■ who ■■■ been drinking ■■■ freely happened ■■ stroll ■■■ one of these and, fatigued by exposure to ■■■ laid himself down beneath the effigy of a bull used as ■■■ object of worship by the people in the vicinity. The priest presently coming in, heard a loud snoring, and in a ■■■ of alarm ran to call his parishioners who came immediately in a crowd to the temple and found the soldier fast asleep under their divinity. Their rage as may be supposed was great when they saw their god thus insulted, and they might possibly have ■■■ the offender on the altar of their idol had not the ■■■ at the moment opened his eyes and looked round him. Seeing this however the people ran off to their houses to ■■■ humbours, and meanwhile the offender ■■■ a keen consciousness of his perilous situation thought it best to decamp with the utmost promptitude. Up he started therefore and away he sped, but was ■■■ per ■■■ by the natives who pursued him with hoot and yell. The women and boys of the village ■■■ the chase as did ■■■ the parish dogs and their whelps, and the poor soldier ■■■ his head out of ■■■ at ■■■ he should be murdered and having ■■■ upon with ■■■ to defend himself ■■■ a struggle a poor ■■■ for our camp ■■■ which he could ■■■ see in the distance ■■■ a ■■■ into which he ■■■ sometimes fell backwards and four times through ■■■ which tore his clothes to rags. Hearing the barking of dogs the yelling of the men the vociferation of the women and the yells of the boys as they approached ■■■ we turned out to see the *tumashu*. What a spectacle, ■■■ eyes! The soldier ■■■ all tattered and torn and covered with mud from top to toe was tearing along at ■■■ utmost speed, but evidently almost exhausted while the natives about fifty yards behind were pelting him with ■■■ mud and missiles of every description on which they could lay their hands, and the ■■■ though they kept at a respectful distance were snarling and yelling in chorus. The soldier presently reached the camp and ■■■ breathless into the arms of his comrades while the villagers halted and formed in a group a little way off with the exception of their leader, who ■■■ forward and compared to the colonel of the ■■■ college that had ■■■ committed. That officer, however, thought

— sufficiently punished, — the complaint.

October 19th. Arrive — Allyghur, a small station 183 miles from Cawnpore, the site of a once important fortress, taken by storm by General Lake* in 1803, from the Mahrattas under the leadership of Perron, a French officer. The manner in which it was taken rendered it famous. "The fort — strong, and surrounded by a fine ditch; to have approached — in a regular manner would have taken a month. A party of the — regiment had a skirmish with some of the men belonging — the fort; as these men retreated — the first bridge, the English fought with, and entered the first gate with them. When within the gate they were exposed to a heavy fire on every side, just under a large peepul tree, close to the gate, six of the officers were killed, the rest crossed the second bridge, and fixed their ladders on the wall, but by their own ladders the enemy descended upon them. After dreadful slaughter the second gate was entered, and the English took possession of the fort"† It has been allowed to fall into ruins, but is now, as we learn, about to be repaired and used as a jail for convicts in the upper provinces sentenced to imprisonment for life, and is intended to accommodate fifteen hundred of these gentry. ("To what base uses may we come," *good reader*!)

October 29th. We are approaching DELHI,‡ the proud Imperial City of India, the Queen of the East. Delhi, the

* "People of — classes in Upper India feel the same reverence — our native soldier — for the — of this admirable soldier and most worthy man, who did so much to promote our interests and sustain our reputation in India." *Steele*

† "Wanderings of a Pilgrim in Search of the Picturesque"

‡ The — of DELHI will ever be associated with the history of the great Mutiny of 1857, which there found its focus — the seizure of the city, — the murder — its European inhabitants by the sepoy, the defence and subsequent blowing up of the magazine by the brave Wolloughby and his companions, Forest, Raynor and Sully, the prompt action of Sir John Lawrence, then in the Punjab, and his dispatch of Nicholson and others — scene, the — of the city, its conquest by General Wilson, the many heroic deeds that accompanied it, including the blowing up of the Cashmere Gate — one of the noblest deeds in history — and the six days' — which — by — blessing of God placed — city — — hands of the — these, — the EXTINCTION OF THE MOGUL DYNASTY — followed, occupy a page in the records — past — can never be obliterated.

† It is a remarkable fact that General Nicholson was *overlooked* in India. "A brotherhood of faith at Murreeport abandoned all forms of Asiatic monachism,

Metropolis of Indo-Mahommedanism! Its light has, somewhat faded,—the ~~sun~~ ~~has~~ waned ~~the~~ ~~of~~ the West ~~has~~ been in the ascendant, and it is ~~now~~ rapidly going down still ~~it~~ may ~~see~~ its declining rays, and these give ~~it~~ brilliance even to its setting.

The appearance of the city from a distance is imposing. Its magnificent red stone battlemented ramparts sixty feet high,—its towers, fort, palace, mosques, its pearly minarets, its white and gilded cupolas, which seem to rise—as has been said—from the surrounding trees and gardens—like rocks of pearls and rubies from an emerald sea,—burst upon our eyes ~~in~~ the early morning ~~a~~ wondrous and enchanting spectacle! We cross the moat that surrounds it by a bridge of boats, and so pass, through a magnificent Gateway* into the city. How many princes and nobles have approached it with terror! how many heads of rebels have crowned its battlements! how many conquerors entered it in triumph! When I look upon its streets, its lofty battlemented and turreted walls, its imperial shrines, its splendid mosque, its bazars and its multitudes of people I am almost sick with delight. Often had I wished in my youth as I read of Eastern pomp and magnificence to visit this imperial city of the Great Mogul, who was called 'The Ornament of the World,' the 'Asylum of Nations,' the 'Just,' the 'Fortunate,' the 'Victorious,' and ~~now~~ I am there! *Comment, n'est-ce pas là d'être heureux?* It is a reality! I am indeed here. But who that has read St. Pierre can be in Delhi without recalling the observations of his 'Indian Recluse' *could* visit in times gone by? "I was anxious to visit some towns. I admired at a distance their ramparts and their towers, the prodigious concourse of vessels on their rivers and caravans on their roads, laden with merchandise, conveyed thither from every point of the horizon, the troops who repaired thither on duty from the remotest provinces, the processions of ambassadors with their ~~retinues~~ retinues, arriving from foreign kingdoms, to make known fortunate events or to conclude alliances. I approached as near as I might to their avenues contemplating with astonishment the vast columns of dust raised by ~~so~~ many travellers, and I trembled with desire at the confused noise

* See page 264.

splendid palace in the world stands before me. I roam in a kind of ecstasy from place to place, through the principal street, the Chandni Chouk, or *street of silver*, with its [] of trees, its central aqueduct, [] numerous shops and its crowds of people, to the Jumna Masjid, [] greatest of all mosques in Mahomedan domains, full of majesty and beauty: and on, and on, looking around me with wonder and admiration, observing the great palaces of the old nobility, thinking of the lust of conquest which the city has excited, and the many warlike [] [] witnessed, and especially thinking of the day when the Persian conqueror Nadir Shah, sitting in the mosque of Koshan-ool-Dowlah, which rises before me with its gilded domes, ordered a great massacre of the inhabitants, so that more than one hundred thousand were slain, and the streets ran down with blood. Some forty other mosques adorn the city, and give the impression that it is as wholly Mahomedan as the pagodas of Benares, but for the mosque of Aurungzebe, would lead a visitor to imagine a wholly Hindoo. Yet I, a

the teachers of the governor who had delivered it up to the King of Persia. Scarcely had this courier passed when another despatched by the Governor of Bengal came to announce that the Europeans to whom the Emperor for the benefit of commerce, had granted a factory at the mouth of the Ganges had built a fortress there and made themselves [] of the navigation of the river. A few minutes after the [] of these two couriers another came [] of the palace [] the head of a detachment of guards. The Mogul had ordered him to go to the quarter of the Christians and to bring thence the principal of them [] chains being accused of a conspiracy [] with the enemies of the state. He had the night before caused a mullah to be confined [] having in his [] pronounced a judgment on the King of Persia, and declared the Emperor of India an infidel because he drank wine [] violated the law of Mahomet. [] was further reported [] he had ordered [] of his wives and two captains of his guard to be strangled and [] from [] to the Jumna [] being concerned in the rebellion of his son. While I was [] fighting [] these tragic occurrences, a huge flame of fire rose all [] away from [] kitchens of the seraglio, volumes of smoke rushed [] with the clouds, and [] red light illuminated the towers of the fortress [] [] the square [] minarets of the [] and extended to the very horizon. Large kettledrums of copper, and the karnas or [] of the guard immediately gave the alarm with a dreadful roar, troops of cavalry spread over [] city breaking open the doors of houses near the palace [] obliging [] inhabitants with stripes to hasten to extinguish the [] I, too, found how dangerous is the neighbourhood of the great [] [] The great [] like the [] which burns even those who [] [] it, if they approach too near. I endeavoured to escape but all the [] of the square were blocked up. I [] have found it impossible to get away had not the side on which I was provisionally been that of the seraglio.

stranger and — "Kaffir," am entering it by the might of our arms! — when I pass through the gate which opens on — Delhi—for indeed the present city is modern, having — built by — Jehan — the seventeenth century, and is called by — Mahomedans Shahjehanabad (it is about — miles — circumference, and contains perhaps 150,000 inhabitants)—how — I moved by the spectacle that lies before me! the mosques, the palaces, the halls, the tombs, the structures of every description, of city upon city, crumbling to dust far and wide on each side of me! The view is literally crowded with the remains of buildings that have withstood the gnawing of time, and the fierce violence of the storm for centuries, which have been erected by generations long since forgotten, and looked on with reverence as the proudest relic their forefathers had left by others whose memory had also for aye been extinct.

But I can only glance around me at present. Hereafter I hope to return hither. We are camped outside the Cashmere Gate. Evening is coming on, and we must prepare to resume our march.

As the elephants now surrounding the war tents at upon elephants, they inhabited my camp as just as the great company of the inhabitants, with desires to go and assist at the war. A elephant with their trunks obliged them to retire. Now permit me by the way to come down back by the others. I longed to ascend the mountain to the visible confusion, and by the light of the lamp looked to the other extremity of the valley where in their humble cottage far from the great the good rested in peace from their labours. I began to say to take leave. I said myself I have had one a city. I have to be the abode of the mother of nations. Oh, how many masters are not they themselves created? Even in the woods I repeat they are inferior to education, ambition, superstition, and sin. They have reason I fear, even in their sleep, a multitude of wretched men's nature features by whom they are surrounded rob in language, gestures, and their very voices, words, and graces. What be the state of their city by day, if it is turbulent during the night? The of increase pleasures. How much, then, is the emperor, who possesses all, be potent? I fear civil and foreign war, and the loss of his crown, his consolation and his defence, his generals, his guards his wives, and his children. The his fortress armed with phenomena of superstition, are on his well-trained elephants reel gleefully. For my part, I fear none of all these things, no tyrant possesses any power either over his body or my soul. I can serve God according to the dictates of my conscience, and have nothing to apprehend from man, if I do not torment myself, in truth a parish is less wretched than an emperor. As I uttered these words my eyes overflowed with tears, and dropping upon my knees, I returned thanks to heaven, which, to teach me to endure my miseries, had exhibited to my view others still more.

November 4th.—We have arrived at PANEET, THE GREAT BATTLE-FIELD IN INDIA. Mahābhārata as the of of those mighty affrays therein sung in immortal verse, it is celebrated in later and more authentic history as the of no less five important events. In 1193 Kootub-ud-deen, Viceroy of Muhammad Ghor, here overthrew the native Hindoo, and established the Afghan government, himself becoming the first resident Mahomedan Sovereign of India. In 1519 Tamerlane, the Mogul, after having massacred 100,000 prisoners whom he had taken in previous engagements, here defeated Mahmood of Delhi, after which he entered and plundered the imperial city, ordered a general slaughter of its inhabitants, and, assuming to himself the name of Emperor, departed, leaving the throne empty, and the land a desolate waste. In 1526 Baber, a descendant of Tamerlane, here, in a battle in which 40,000 are said to have perished, overthrew Ibrahim Lodi, whose predecessors, an Afghan race, had seized the musnud after the death of Tamerlane, and re-established the Mogul dynasty. In 1739 Nadir Shah swept down on Delhi, defeated here Mohammed Shah, entered and despoiled the capital, satiated himself with carnage, and obtained by treaty all the country west of the Indus. And in 1761 the Afghan Ahmed Durrani, in this field, with a tiger-like ferocity, all but annihilated the Mahrattas*. What myriads, then, must have perished here! The air is full of spectres, the vast field is as the Valley of Dry Bones in Ezekiel. Like old Homer, who sang

"The gates unshling pour forth all their train,

Squadrons in squadrons the dusky plain,

* "It is said that 300,000 souls, including women and children, were the camp followers of all descriptions, who were in the field with the Mahrattas; very few escaped alive. The bigoted Afghans murdered these helpless prisoners in their blood, alleging that, on leaving their own country, their dear mothers, sisters, and wives begged them, whenever they should defeat the unbelievers, to kill a few of them on their account, that they also might obtain merit in the sight of God and His prophet Mohammed. As the Afghans cut off the heads of the Mahrattas, they piled them up before the doors of their tents. The son of the Peshwa of that day fell in battle. His body was found and carried to the tent of the King of Cabul. The Afghans cried out, 'This is the body of the King of the unbelievers! We will have it dried and stuffed, that it may be carried home with us to Cabul!' His Afghan Majesty was, however, induced to prevent this barbarity, and to order the body to be buried."—*Our Indian Empire*.

The tumult thickens, and the shoes resound,
 The shock of arms the shocking armies cloud,
 To lances lances, shields to shields opposed,
 How with shadowy legions drew,
 The wounding in iron tempests,
 Victors vanquished join promiscuous
 Triumphant shouts and dying groans,
 With streaming blood the slippery fields dyed,
 And slaughtered heroes the dreadful tide.

—so the imaginative of our own may say of the battles which have been fought on this spot

I hear ever from the battle-voice of ages,
 The cries of agony the endless groans,
 Which through the ages that have gone before
 In its reverberations reach our own.

The town of Panipat is of great antiquity. But its day is past. Let the traveler go to what part of India he may to the north to the south to the east, or to the west he will be sure to meet with ruins. The land is covered with the moulkhan, remains of the pride and glory of former days: Here a might be expected, another scene of devastation and decay. Broken walls, arches heaps of rubbish mounds of brick-bared foundations, lie everywhere around. A more eloquent than, hark at

I stand on the ruins of a great
 Is strewn with broken fragments temple towers,
 That remind when glory up and full armed to birth
 We denude the snake and tiger's lair—
 They lie the same to all around them,
 Not fresh of late but war-worn against time
 As if a great Babylonia might at this hour
 Had she been guileless stand, as it her prime,
 Not stand in pomp till God had harked.

At last we reach—We reach Kurnaul, a large military station, but extremely unhealthy one. The mortality, indeed, is

* "I had"

† Longfellow

Between Delhi and Kurnaul were many trees now with the pomegranate now scarlet with the bloom of the peacock tree, and, about the ancient villages, acre after acre of plantain garden, irrigated by the conduits of the Mohammedan conquerors.—Delhi

‡ Carly

said to be awful here. The grave-diggers are constantly employed, the churchyard affords many affecting testimonials to the havoc disease has made. The place has an unenviable reputation, according to Jacquemont, of being the dirtiest in India.

In this district reigned that famous adventurer George Thomas, "the Irish Rajah." Thomas was a man of fine build, prepossessing appearance, and extraordinary ability and daring, who, having served as a soldier and gained some knowledge of tactics, left the army, joined a man-of-war, sailed to India, deserted his ship, and sought employment in the military service of the native powers. He served first the Polygars of Malabar, then wandered away as far as Delhi, and entered the service of the Begum Sumroo as generalissimo of her army, and, as it would seem in yet more intimate relations. Supplanted after a time in the good graces of his mistress by another adventurer for there were many such in those days, Thomas left the Begum and repaired to the neighbourhood of Agra accompanied by a body of cavalry which he had himself raised for the Queen and which followed his fortunes. For a time they lived as freebooters. Overtures were made to him by a prince of the Vahattas whom he joined. A territory was assigned him for the maintenance of his troops. He was by and by introduced to the Great Mogul, and invested with a dress of honour made him and subdued the plundering tribes that infested his territory, avenged himself on the Begum Sumroo whom he afterwards, however, forgave and in her extremity magnanimously assisted. Obtained the gift of extensive states for his valour, grew in time to be an absolute sovereign, established a mint and an arsenal at Kansu his metropolis the fortifications of which he repaired, kept a harem, and a court of king, political alliances to his language, became "Dictator of all the countries belonging to the Seiks south of the Sutlej." About his death his rebellion against the Punjab, when the treachery of his officers and rebellion of his people compelled him to seek refuge in British India. Having sought an interview with the Marquis Wellesley, our Governor-General, he placed at his disposal the services of his army in the course of

twenty years ■■■■ acquired respecting many parts ■■■ India,* he was proceeding to Calcutta, on ■■■■■■■■ his native land, when, ■■■ the neighbourhood of Berhampore, ■■■ age of forty-six, ■■■■ arrested ■■■■

We now entered the PROTECTED SIKH STATES (protected, as ■■■ appears, from Runjeet Singh, the ■■■■ "One-eyed Lion of the Punjab," and his successors, by ■■■ engagement ■■■ understanding of ■■■ Government with that ruler). The roads running through these scarcely deserve the name, the people appear ignorant, and all but barbarous, and robbers and thieves abound. Supplies, too, are scarce, and ■■■ beef ■■■■ ■■■ procured, for to kill a bullock or ■■■ cow is, ■■■ would ■■■■ ■■■ greater offence among the Sikhs than to kill ■■■ woman, or even ■■■ MAN.¹

Towards the end of this month of November, when all the autumn harvest has been gathered, and the seed of the spring crops sown, and between this and March, the great roads of India are thronged with pilgrims, mostly of the agricultural classes, who are also in many cases carriers of Ganges water from Hurdwar to all parts of the country. Colonel Sleeman tells us that the people who carry it are of three kinds—those who carry it for themselves as a votive offering to some shrine, those who ■■■ hired for the purpose by others as salaried servants, and those who carry it for sale. During the ■■■■ remainder of the year the last two classes preponderate.

Early in December we arrived at Ferozepore,† "the City of Victory," ■■■ large walled town, once, as we learn, ■■■ city of considerable importance, and more recently the capital of a small native state lately acquired by the East India Company ■■■ consequence of the death of an aged prince ■■■ who had died without heirs. It is surrounded by hills at ■■■ great distance,

* This ■■■■ ■■■ afterwards published. It comprehended the geography and ■■■■ as far as he knew them, of Kayastana, the Punjab, ■■■

† The sportsman ■■■■ here the ■■■■ sand grouse, ■■■■ ■■■■ to India, young in vast flocks, and fond of basking in the sun and rolling on the sand—*Jordan's Birds of India*.

§ The antecedents of Ferozepore are interesting. "The Ferozepore Jager," says Colonel Sleeman, "was one of ■■■■ principalities created under the principle of Lord Cornwallis's award administration, which was to make the security of the British dominions dependent upon the divisions

and *in a wilderness of sand* on *the banks* of the Sutlej, the upper *of which river is supposed* *to be* *the classic Hesudrus,* and the lower with the Hyphasis, whose banks *was the scene of* *the famous battle* between Alexander and Porus. The story *is an interesting and, indeed, a delightful one, and we may, perhaps,* *repeat it.* When Alexander invaded India *he sent his commands* *Porus to* *and do* *homage.* Porus scorned to comply, but answered that he would meet Alexander sword in hand *on the frontiers of his kingdom,* and *immediately* dispatched one of his sons with a large army *to the banks of the Hydapes.* The river was rapid, *and Alexander* *crossed* *in the night,* and defeated and slew his opponent. Porus himself then went to meet Alexander, but the valour of the Macedonians prevailed, and the Indian king retired, covered with wounds, on the back of one of his elephants. Alexander sent one of the princes of India to him with *an invitation to surrender,* but Porus killed the messenger, crying, "Is not this a traitor to his country?" At last he was prevailed on to come before his conqueror, but approached him as an equal. Alexander demanded of him how he wished to be treated, to which Porus replied, 'As a king', an answer which so pleased the Macedonian that he not only restored him his kingdom, but annexed other provinces thereto and treated him with the highest testimonies of honour, esteem, and friendship. In acknowledgment of this generosity Porus became one of the most attached and faithful friends of Alexander who built a city on the spot where the battle had been fought and another at the place where he had crossed the river. He called the one Nisa from his victory, and the other Bucephala, in honour of his horse, which died there of old age. After having paid the last duties to such of his soldiers

among the independent native chiefs upon their frontiers. The person *of such pre-eminence* *British Government pledged* *to relinquish all claims* *and* *peace* *on* *own possessions."* Ferropore was conferred by Lord Lake, in 1803, upon Ahmed Bakh for his diplomatic services, out of the territories acquired by us west of the Jumna during the wars. *He was* *declared* *Shumshuddeen,* *his* *son* *heir,* and this Shumshuddeen afterwards became the murderer of Mr Fraser, our Resident at Delhi, and was executed for the crime (see p. 288). The jagher of Ferropore, we presume, then fell into the hands of the process from whom, as stated in the text, it reverted to ourselves.

■ had been slain, ■ ■ ■ ■ ■ and offered up sacrifices of thanks, ■ the place where ■ ■ ■ ■ ■ passed the Hydaspes *

Herat is, as we have said, a large town. When the British army first entered Afghanistan, it was a small and thinly-populated place, but our operations in the north have given it importance which it might never otherwise have possessed and induced many to settle in it, so that it has grown into a town of repute. We see very little of it, however, as all the army is in camp at some distance from the walls. (The Mewatis of Herat, we learn, are great thieves and robbers.)

The scene is a picturesque one and reminds us of the description given by Miss Roberts† of an Indian military encampment. Regular streets and squares of camps stretch over an immense tract each regiment is provided with its bazaar — the rear and far beyond the lines the almost innumerable camp followers of every description form their bivouacs. The tents of the commanding officers are indicated by small red flags, but in no place is it so easy for strangers to lose their way — there is so much uniformity in the various avenues and the native make such strange havoc of English names that an hour may be spent in wondering before the abode of a friend can be found. The cotton city on a treeless plain says another writer † is the real puzzle, depend on it. If all houses were much of a size and shape, if all were painted white and disposed with the same regularity, and if all inhabitants of cities were clad in scarlet, then cities would be equally distracting — but men not subject to military rule differ in tastes both as to houses and external garments — differences which mark their whereabouts, and are of a distinctive use in this world.

The mingling of colours, castes and creeds in our military service may remind us of the Carthaginian armies, preceded by their majestic elephants with their Ethiopian *mahouts*, their Balearic slingers, their Mauri and Iberians, Gauls and Numidians, their Loxophagi, their Numidians, other tribes, of varied tongue and weapon, whom a

■ **TRAVEL** 

† "Senses and Characteristics of Hudakutan."

vigorous system of discipline alone could have efficiently combined, and whom great genius alone could have guided
 ■ repeated conquest.

■ ■ ■ ■ ■ from ■ Punjaub only by ■ Sutelj.

It was in ■ neighbourhood ■ Holkar ■ ■ grand hall ■ October 14th, 1804, ■ ■ ■ ■ ■ with ■ cavalry covering the siege of Delhi by his regular brigade. ■ the midst of the festivity ■ ■ ■ European soldier, of the 76th Regiment, who ■ been taken prisoner, strangled ■ the curtain, and ■ head stuck upon ■ spear and placed in the midst of the assembly, where the nautch girls ■ ■ ■ made to dance round ■ Lord Lake reached the place the ■ morning, and the gallant regiment, who here heard the story, had soon ■ opportunity of avenging the foul murder ■ the battle of Deeg, one of the most gallant passages of arms ■ have ever ■ in India.

The Commander-in-Chief, Sir Jasper Nicholls, ■ arrived, accompanied by a retinue including eighty elephants, five or six hundred horses, several hundred camels, and ■ large number of draught oxen, while a thousand attendants followed in his train. The Governor-General was daily expected. Before the arrival of the latter, an Embassy from Lahore encamped on the opposite bank of the Sutelj, bringing costly presents for Queen Victoria. On the arrival of Lord Ellenborough (who brought with him one hundred and thirty elephants and ■ hundred camels), a Civil Officer of high rank ■ dispatched to meet the Embassy, and conduct it ■ "the Presence." (Two bridges ■ been erected ■ the Sutelj.) The head of the Embassy was Prince Purtaub Koomwar, a ■ of the Maharajah of the Punjaub; who was accompanied by ■ Minister Dhian Singh, and ■ lodged in a ■ ■ ■ shawl tent, pitched in the centre of an ■ ■ ■ garden of flowering shrubs and orange trees, which had been extemporised ■ ■ ■ the river sands. After ■ short interview with the prince, the British officer returned to our camp ■ ■ Embassy. ■ was understood that ■ ■ ■ they brought for Her Majesty were of great value, ■ ■ ■ they would be delivered to the Governor-General on his Lordship's ■ ■ ■ Visit ■ ■ ■ Camp.

Lahore, ■ will be remembered, is the capital of the Punjaub,

"the Garden of India" (containing a superficial area of fifty miles), was formed into a kingdom, long, lately, ruled by Runjeet Singh—the remarkable men in Oriental history, of whom we already had occasion to speak.* On death, occurred in 1839, the kingdom—the principal inhabitants, ruling race, of which Sikhs, a lion-hearted people, the disciples of Nanuk, a great religious reformer of the sixteenth century†—sank into a state of disorder, the so-called government being held by Khurruck Singh, son of Runjeet Singh, who accidentally (?) killed, whom succeeded Runjeet's grandson, Shere Singh, who reigns‡. A most interesting work has lately (1842) appeared, "Some Passages in the Life of an Adventurer in the Punjab" (originally published in the *Delhi Gazette*), which appears to have been written by Sir Henry Lawrence, and gives lively sketches of social history in that country. We may remark that, from such inquiries we have been able to make, it would appear that the LITERATURE of the Sikhs is limited, or nearly limited, to two sacred works,—the *ADI GRANTH* ("The Original Record"), and the *DASWAN PATSABH DA GRANTH*, "The Record of the

* Page 235.

† Nanuk, the author of the Sikh faith, endeavoured to combine Vedas and the Koran in a harmonious system, and its rather disciples were of course equally persecuted by the upholders of both. Thousands of them fallen to their cruel daggers, but they finally settled in the Punjab and became its rulers. *Kaughlan*.

The Rev. R. C. Lusk, of Amritsar, writes under date November 1851, "Singh a Bhai the highest class of Sikhs, a literal descendant of Nanuk, was baptised a few days ago."

‡ It may be remembered that on the death of Shere Singh after ruling two years a interesting account of him is given in the *Literary Digest* (116 of say) the fell to Dhuleep Singh. The invasion by the Sikhs after a time followed. They were again and again. Then the annexation of the Punjab and the pensioning of Dhuleep, who subsequently became a Christian, and took up his abode in England.

{ This work—the principal sacred of the Sikhs (compiled by spiritual successors)—has been translated into English by the instance of the Government, the revision and translation of the Commission of Amritsar, Mr. R. N. Cantley, for Trumpp, a distinguished German scholar, formerly on the Church Missionary Society's staff in India, and it is one of the most and empty. "The real meaning of the *Adi Granth*," says Cant, "is, in many instances, totally who possess a learned class."

Tenth King"); ■■■ metrical throughout, ■■■ written chiefly ■ Hindi ■■ Punjaubi*.

Invitations ■■■ ■■■ issued by ■■■ own corps ■■■ ■■■ regiments, and poured ■ from these ■ ourselves. ■■■ place almost every night, reviews almost every morning; in fact, between the two the officers and their ladies ■■■ have been almost exhausted. At ■■■ the réveillé aroused us; ■■■ then dressed, paraded, and were detained till eight; inspections, private parades, guard mountings, etc., kept ■ occupied during a good portion of the day, ■ six the officers dined, and ■ eight ■ nine they had generally to attend ■ dance, which kept them on their legs till two ■ three the succeeding day.

While Ferozepore ■■■ thus the scene of ■ continued round of gaiety, our armies beyond the Sutlej were every day drawing nearer and nearer our territories. Every preparation ■■■ therefore now made for giving them such ■ reception as was due to their distinguished achievements. THE ILLUSTRIOUS GARRISON commanded by Sale was the nearest in advance to us, and as the Governor-General wished particularly to distinguish it, he directed that the elephants should be taught to salute with their trunks at the word of command, and that their heads should be dressed, or decorated with paint, in order that they might be fit to receive, and do homage to, Lady Sale. A triumphal arch was erected, and ■■■ of the bridges ■■■ across the river was adorned here and there with posts covered with red, yellow, and blue cloth, from the tops of which little flags were hung. On our side the bridge stood ■ pavilion supported by eight poles, covered with tricoloured cloth. Inside the pavilion a recess was formed in which the Governor-General intended ■ await the arrival of the gallant Sale. The Jellalabad medals, which had been already ■■■ and brought to Ferozepore, ■■■ considerably sent across ■■■ Sutlej, ■ order that they might be worn by the ILLUSTRIOUS ■■■ on the occasion of their arrival in ■■■ dominions.

On the morning of December 15th the troops under ■■■ command of General Sir Robert Sale, reached and encamped

* See a description of the *swastika* of the *Sakhs* (who derive their name from the commandment of their founder, "*Learn thou*"), in the ■■■ of our Voyage down the Ganges, p. 479.

on the bank of ■■■ Sattlej, opposite ■■■ Army of Reserve. There they remained and rested ■■■ the 17th. The whole of ■■■ troops in Ferozepore assembled at dawn on that day to hail the return of, ■■■ welcome home, the gallant ■■■ who by ■■■ taining their position ■■■ the fortress of Jellalabad against the host of ■■■ that surrounded them, and bravely holding ■■■ amidst every privation, ■■■ ■■■ for themselves such distinguished honours.

The Army of Reserve being drawn up in line (extending about three miles stretching from the left of the artillery camp towards the river, in order of precedence, the Governor-General and Commander in Chief attended by their staff, army and personal proceeded to the bridge. Arrived there, the former with his secretaries took up their position in the pavilion and the latter sat in his saddle, watching the advance of the column now to be seen approaching headed by Sales heretofore and some other ladies on elephants. Every eye indeed, which could command this view was fixed upon it and watched every advancing step with thrilling interest. At length the fore leader of the gallant train was seen crossing the bridge. She passed the pavilion, receiving the salutation of the Governor-General and proceeding

"It will be for me to read that I am a slave afterwards published in a Journal of the Disasters in West India. I have been a slave eight centuries. On this I have been told that I must be a slave to them, I expect that I will be a slave to them as it is the fate of all who live in the world of men. Sir Robert Peel who is a very young man is to appoint the war minister. I never shall be able to do anything, the same I will be a slave. I will be a slave to the character of a woman. I will be a slave to the character of a woman."

The following epitaph appeared in the morning paper on August 1893:
A link with the past is severed by the death of Frederick at the aged
seventy four years of Mrs C who has suffered since still more of the late
General Sir Robert Sale GCB whose gallant defence of Jellalabad
against the Afghans nearly half a century ago was the ever redeeming
feature in the tale of our terrible disaster in the passes of Ghil and
whence ■■■ Lady Sale's Mrs ■■■ another captive the last is of the
Afghans wrote a striking narrative of the sufferings of herself and her
fellow-captives during their remarkable advent see Mrs Hill's husband
was Captain Rowley John Hill an officer in the Royal irregular Cavalry
marriage was celebrated on Jan ■■■ 1832 and she became a
■■■ November 1860 The second of her three sons is Lieutenant
General Rowley ■■■ Hill CB ■■■ captain, retired officer of the Indian army,
who is engaged in the ■■■ in detaching the military population ■■■
grandfather ■■■ hero of Jellalabad THE LATTER IS ■■■ REMINISCE
NRY ■■■ ■■■ ■■■ ■■■ GREAT ■■■ ■■■ SURVIV

CAMPBELL " (Moodjee)

forward through the ~~armies~~ formed by the Army of Reserve, brought ~~the~~ Robert into view. As ~~the~~ the Governor-General ~~and~~ Commander-in-Chief joined him, giving ~~a~~ hearty reception. The General was attended, in ~~his~~ his staff, by several Afghan horsemen, whose stalwart forms, strange dress, and peculiar features, ~~the~~ excited observation ~~the~~ interest. As these and the troops in rear of them passed on each division headed by ~~a~~ famous leader, Scaton, Broadfont, Mayne, Abbott, and each cheering ~~the~~ ~~the~~ foot upon Indian soil—salutes ~~the~~ poured forth ~~the~~ batteries, the bands struck up a joyous welcome, ~~the~~ elephants salaamed ~~the~~ bended knees, and every regiment presented ~~the~~. The Europeans marched steadily ~~the~~ gravely, ~~the~~ the native soldiers gave vent ~~the~~ their joy ~~the~~ their return to Hindostan by shouting aloud. The Jellalabad medal glittered proudly on the bosom of each member of the HINDUSTANI GARIBAND, while the unique attire of the Sappers and Mountain Train who ~~the~~ arrayed ~~the~~ Afghan sheepskins, and the diminutive guns and long-eared cattle of the latter, attracted particular attention by their novelty. Nor were the banners carried by the victorious troops without great interest. They told of bloody but glorious scenes, in which all the power of patriotism, and all the pride of chivalry, and ~~the~~ the force of British discipline and courage, had been manifested to our eyes. They were witnesses of our martial superiority and the integrity of our soldiers.

~~It~~ was a most romantic and brilliant spectacle. The little band of heroes, who, though of different countries and ~~tribes~~ and tribes, had united in sustaining our honour, who had withstood the raging heat and the biting and gnawing cold, who, few, unaided and alone, ~~the~~ maintained for months ~~the~~ position ~~the~~ the midst of an enemy whose numbers ~~the~~ less—were here, surrounded once more by their countrymen ~~the~~ comrades, restored to ~~the~~ of their friends, ~~the~~ peace, and to safety. The ex-prisoners, with whom ~~the~~ had sympathised, ~~the~~ here in ~~the~~ enjoyment of that liberty which ~~the~~ time they despaired of ~~the~~ again obtaining, and ~~the~~ only a very peculiar combination of circumstances had, ~~the~~ Providence, after a long confinement, procured ~~for~~ them, some of these were seated on elephants, others on camels, richly

caparisoned; their different varieties of colour displayed in their apparel; glittering of arms, armour, the sounds of music, the roaring of cannon, and gesticulations, sounds of welcome to sides, rendered the scene a delightful, perhaps altogether an unparalleled, and certainly historic.

We have alluded to the Afghan horsemen accompanying our troops, whose stately forms, proud, bold, and daring character, and association with our campaigns in their country gave them a special interest. The brilliant conquests of their renowned princes Hindustan, and the remains of Afghan edifices scattered over the land, attest the martial and architectural genius of the nation. An intimate acquaintance with them would doubtless reveal much more in this people that would interest us,* but it

* We have since learned that while the Afghans repudiate their alleged descent from the ten lost tribes of Israel there seem to be some grounds for believing that they are descendants of the tribe of the sons of Apher. On the basis of the Afghan from the Jews appeared in the second volume of *Dissertation on the Literature of Asia* (published 1772) which Vol II appears to be from this and to which Sir William Jones adds a note which he concludes by saying "I strongly recommend an inquiry into the history and descent of the Afghans." Very interesting information on this and other points regarding them may be obtained from the

Travels of the sons of Sir William Jones which adds a knowledge may be gained by any who desire to look for it to the matter from a pamphlet entitled *The Afghans* (London 1841) by the Afghans themselves and *Who are the Afghans?* In the text of two lectures delivered in the United Service Hotel at 10, St. James's Place by Surgeon Major Henry Hadow (1841) (London 1841). He tells us that the Afghans say that they are Israelites, and have moreover preserved a detailed traditional account such as it is of their Jewish descent. They claim to be Israelites but as Jews, though they admit that the Jews are Israelites also. In other words they fully recognize the distinction between the House of Judah and the House of Jacob or Israel.

A mission to the Afghans was commenced in Peshawar in 1855 by the Church Missionary Society and received much encouragement and support from Sir Herbert Edwards at that time Commissioner of the district and that distinguished officer had been and in the Mutiny of 1857 when he held the distinguished Mahomedan of the Tanzeem-i-Millat with him and made loyal soldiers of Afghan levies. No mission in India has more than of Peshawar however from the sickness and of its members. Yet considerable success has been achieved. A church has been formed, over which Imam Shah a convert from Mahomedanism, has been called to preside. Schools and a (first) building have been erected, and hundreds of children placed under instruction. And among our converts, several have been employed by our Government on important, confidential, and dangerous service. Zakhama, the National Air of the Afghans, was composed in 1859, and became a favourite tune in the Indian army (The music will be found in the *Laurie Hour* for 1879, p. 310.)

must be confessed that there seems to be no great desire at present ■■■ part ■■■ cultivate that acquaintance.

■■■ LITERATURE of the Afghans, it would appear, is—as might indeed be supposed—somewhat circumscribed. They ■■■ a fierce but poetic people; and the only writings in ■■■ language—the Pushtoo*—are songs ■■■ ballads; ■■■ addition ■■■ which, however, they have much popular, unwritten, illiterate poetry, often simple and natural, sometimes impassioned and beautiful,† giving lifelike representations of their habits and ways, and the daily and special events of their social and national history.‡ The principal features of Afghan life and character are ■■■ high ■■■ of honour (which binds every man, * at the sacrifice of his own ■■■ and property, if necessary, to shelter and protect any ■■■ who in extremity may flee to his threshold, and seek ■■■ asylum under ■■■ roof"), revenge, hospitality, and (so-called) love; and these are fully expressed ■■■ their songs. Such songs ■■■ sung

* "It ■■■ remarkable," says the Rev N. P. Hughes, of Peshawar, "that whilst so much can be said in favour of their Jewish descent, there are ■■■ traces of ■■■ in their language, for it contains no Hebrew or Chaldaic roots ■■■ words, except those which have been brought from the Arabs."

† See Major Raverty's "Selections from the Poetry of the Afghans from the sixteenth to the nineteenth century with notices of the different Authors, and remarks ■■■ the myths, doctrine and poetry of the Suhs." "Captain Raverty, author of a 'Grammar of the Pukhto, Pushto, or Language of the Afghans, and other excellent Pushtoo works, ■■■ ■■■ believe,' says ■■■ *Athenæum*, "the first person who has translated Afghan poetry ■■■ language." To him also is due the translation of the New Testament ■■■ ■■■ has inspired us with great interest in his Afghan poets." "Alphinstone had, however, previously given ■■■ specimens of Afghan poetry ■■■ "CANN."

See ■■■ 'Persian Poetry' in *Chambers Repository* vol. ii. ■■■ Wilson's "Able ■■■ Snow," p. 360.

[Professor James Darmesteter, author of "*Chants Populaires des Afghans*" (1888-90), contributed to the *Contemporary Review* for October 1887 a paper on "Afghan Life in Afghan Song," to which ■■■ much ■■■

"Song," says this writer, "is a passion with the Afghan, in fact, one of the few noble passions with which he is endowed. Whenever three Afghans meet together there is a song between them. In the *kajra*, during the evening conversation, a man ■■■ up, seizes a rebab, and sings, sings on. Perhaps he ■■■ under prosecution for a capital crime, perhaps to-morrow he will be hunted to the mountain, sent to the gallows, what matters? Every event of public ■■■ private life enters song at once." "The Pathans," says Mr Meyer, a missionary (1877) at Bunoon, on the Afghan frontier, "are beautiful players on the guitar, and their execution on their three main strings, out of which they get fifteen notes, is magnificent. Generally their music is a trifle more ■■■ than ours. But they use our scale as well. If once we can get them to exchange the words of David in place of their love songs and war ballads, I am sure it would be

by their strolling minstrels — hereditary bards, who are as popular in Afghanistan — the bards of — Scotland, — each of these, attaching himself in his youth to — master-minstrel, learns of him the songs of past generations — his own, and accompanies him till he feels — to set up for himself. In addition to their written lyrics and ballads (in Pushtoo, they have also some prose writings in Persian (of which the Pushtoo is largely composed), and educated Afghans are familiar with Persian literature. These prose writings are, however generally of the simplest character. On the whole it appears that Afghan literature consists mainly of imitations and translations from the Persian, Arabic and Hindostanee*.

December 15th. A damp morning. The forces under the command of General Sir George Pollock, consisting of two troops of artillery, Her Majesty's 3rd Dragoons and 9th Foot, 1st and 10th Light Cavalry, 3rd Irregular Cavalry, two companies of Sappers and Miners, and 1st and 60th Regiments of Native Infantry arrived. The Governor General with his usual promptitude was at the bridge to receive them and shook hands with the General as he came up. When the left flank of the infantry column had cleared the bridge, his Excellency Sir Jasper Nicholls directed the 26th Native Infantry to be halted and formed into a hollow square which he entered with all his staff and after having applauded the corps for its conduct throughout the campaign which had just closed, made it a Light Infantry Regiment, as the greatest distinction he had it in his power to bestow.

December 15th. A very wet day. General McCaskill, a divi-

productive of very much good. I deeply regret not having known this before. — Had I done so I should have taken lessons and brought — a good instrument with me. As it is I make shift with one — my — facture, and a — or two of ban o strings I got from England. The — is very fine being a piece of hollowed out osberry, with a quistkin stretched over it tightly. I have ten strings — it lacks — power of — up that an English or Italian — would have. The Cabul — are very good — making like a civilised — England by first-class hands. When we get further on with the — and have fun to get together all the poets and bards — different parts, I must get you — try and persuade some good — to give me a — or two on the guitar and stringed instruments, and send me a good instrument for one's own work.

* Mr Thornburn, of Bonna, — published a — — — —
Proverbs — Riddles —

sion (consisting of the 3rd and 4th Brigades under Brigadiers Wild and Monteth) in The concourse of spectators to witness its arrival reception by the public authorities very great, completely lined the road between the camp and the ghaut, notwithstanding that the weather was unfavourable.

December 23rd—The last division of the Army beyond India, under General Sir William Nott, arrives, bearing in front of it a triumphal the famous GATES OF SOMNAUTH,* and is received with the honours paid those which preceded it. Scarcely had the division crossed the Sutlej, when THE RIVER SWIFT BOTH THE BRIDGES AWAY! The united now encamped at Perozepore number nearly forty thousand men, and, if camp followers be included, perhaps to seventy thousand.

And a merry Christmas indeed! such life, and bustle, and excitement, such balls and parties, — such glad meetings of old friends, such congratulations,—such recitals of the events of the late campaign and war, of exploits and adventures, and hairbreadth escapes, and, must be added, of sorrows and sufferings,—and such an amount of letter-writing to friends at home, as was before, perhaps, equalled.

December 31st The Embassy from Lahore visited the Governor-General this morning, and accompanied his lordship to THE REVIEW OF THE UNITED ARMIES. Our troops were all out, and formed contiguous quarter-distance columns of batteries, squadrons, and companies. After a evolutions, one or two charges of cavalry, a great deal of furious galloping on the part of the creaked hats, and a vast expenditure of breath and powder, the several arms of the combined forces marched in by quick time at quarter-distance column of regiments. This was a magnificent sight, and calculated to strike terror to the hearts of our foes. Forty thousand fighting men, a hundred two guns on the spot. An immense crowd collected round and the spot occupied by the Governor-General, a dense assemblage of elephants, camels, horses, bearing the members of

* Many people in England afterwards expressed their regret that Hindoo idolatry should thus have virtually been countenanced by our Government. But it is said that there were thousands of idol temples in British India which are still our direct

Embassy, and their numerous acknowledged pseudo-followers. A band of well-mounted horsemen in steel, some in brass, and in chain-mail—formed the escort of the Embassy, and witnessed the Review. Many of the officers and ladies repaired to the ground at the close of the military *tamasha*, to see the sport going on there, while the soldiers in camp were left to luxuriate in grog and lollipops. (A double allowance of arrack to the Europeans, and sixty thousand pounds of sweetmeats to the natives, were served out by special command.)

The day had been favourable, but the evening did not off quietly. About five a severe thunderstorm came on, the rain fell in torrents, and continued to pour down with great violence during the night. The Old Year seemed to be trying to compensate in his last hours, for the deficiencies of his reign. The whole camp was one dirty puddle, and every thing in it not well secured was afloat.

January 2nd '11. The Governor General this day visited the Sikh Camp, to receive the presents for Her Majesty, and to see a review of the troops who had escorted the infant son of Shere Singh to Lerozepore. After a Conference with the tents of the distinguished Punjauhees, all mounted their elephants the Governor General taking the young Prince into his howdah, and proceeded to the Review. The Sikh troops were drawn out in line, the cavalry on the flanks, and the guns in couples at interval along the infantry line. The artillery were capably horsed, and moved regularly, over very rough and heavy ground, but they were rather slow in loading. The infantry were three deep. They looked well, and went through their evolutions in a creditable manner. They wore red jackets, white trousers, and black cross-belts, their cap was a yellow cloth wound round the head in the usual manner. They moved sharply and well together, and the whole rather surprised such of the spectators as were there for the first time.

January 3rd '11.—Two or three days pass on in comparative quiet. Preparations are evidently in progress for departure. The elephants, camels, and draught-cattle are being packed up, commissariat, etc., arranged, and acquaintances are taking leave of each other. I was

myself honoured by ■■■ interview with ■■■ Commander-in-Chief, Sir Jasper Nicholls, and obtained his patronage for a volume of patriotic War, Sea, and Love Songs* which I ■■■ proposed to publish by subscription. Among other subscribers to the work ■■■ Major-General Sir Hugh Gough, Sir Robert Sale, Sir G. Pollock, General Archibald Watson who himself obtained subscriptions for ten other copies, and many other eminent and distinguished members of the Military and Civil Service.

January 6/7. The following Order is published: "ALL THE REGIMENTS FOR WHICH THE ARMY OF RESERVE WAS ASENTED HAVING BEEN ACCOMPLISHED THE RIGHT HONOURABLE THE GOVERNOR GENERAL HAS BEEN PLEASED TO DIRECT THAT THE REGIMENTS COMPOSING IT AND THE FORCES UNDER THE COMMAND OF MAJORS GENERAL G. POLLOCK C.B. AND W. NORT MAY BE ORDERED TO PROCEED TO THE DESTINATIONS WHICH HAVE BEEN ASSIGNED TO THEM."

And so the ARMIES OF RESERVE 1 AND 2 OF AFGHANISTAN break up. The Governor General himself proceeds to Delhi where his tidings is to hold a grand *Durbar*. Several Regiments are ordered to that city and we to take part in that *reception*, there and we are among the number. We were then by leave to depart and commence our

MARCH BACK TO DELHI

January 11/70. Arrive at Pussahwadd. The road hither has been extremely bad and very unkind to the soldiers feet. Yet my one who has spent his life travelling and a taste for pedestrianism enter the Army of India and march up and

* Some of them had been previously published in *the Indian Gazetteer*, *the Indian Review*, etc.

† We had reason to congratulate ourselves that we were not ordered to remain. The outbreak of the 1857-58 Revolt had given it a very bad character. We had not been here long before a cholera epidemic began and we lost a large number of men. They died very suddenly, mostly of fever and dysentery, the climate being so very hot and the ground very low and swampy. I never saw well at a time was so hot. It was a very dreadful place for storms. The clouds were so close that we had darkness all day. We lay at this site in the middle of July, scarcely a day passed but we put some poor man in the grave and we looked more like moving ghosts than men about the place. Men were fairly driven to destruction through torture. And then follows the old tale. Many of the survivors to the last day, and there drank until they could

down the country under the genial influence of autumnal suns and rains, and I can not only promise him a radical cure for his disorder, but also certify that "one trial will be found sufficient."

*Jan. art. 14th. Samari.** Here is a large city of apparent antiquity, and an extensive fortification in ruins. *Jan. chine 7th. 1880. in the morning.* *Ch. 4.* It is not at "In the city is little relation and the city is smitten with destruction."

January 1896 To Goshute, eleven miles. Here is another large fort with a half-inch wall at a distance discovered traces that we took to be those of men moving rapidly about. Some appeared to think that this was one of the strongholds of the Snake Indians who were about to attack us, and that we might even now come to blows with them. But we found on closer approach that the supposed "Indians" were a pack of mules, dogs, the "lives" upon the backs of the mules, and by the way, a good many deer with

/ u u k k' d m ' t r : n k . I b r e n d

I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the proposed amendment to the Constitution of the State of New York, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Yours, very truly,
 J. B. ALLEN, Secretary of the State.

* He was not satisfied with the job satisfied every place he passed, is not from him it is that was checked, and consequently there was no great [redacted] (all [redacted] reached the capital)

still very rough. The ruins of Calantherbus in the vicinity of our camp present a singularly wild and dreary aspect.

January 22nd—We are again at Kurnaul. This station is now almost deserted.* An air of dulness and melancholy hangs over and surrounds it. Yet it is not without interest to those who remember that it was within the field of the memorable battle fought upwards of a century ago between the Persian troops under Nadir Shah and the Indian army, which by Nadir obtaining the victory opened the way for that proud and mighty invader to the city of Delhi.

January 24th—During the whole of last night rain fell almost incessantly. A little before 4 a.m., however, it ceased; and as *relève* was ordered to be beaten at that hour if the weather proved fine, we were accordingly roused up. But scarcely had we been an hour on our way when the rain again came on with tremendous violence, and continued during the remainder of the march, saturating every one, and flooding the road, which became like one great pond, through which we had to wade. And even when we arrived at our encampment our disasters did not end. But it is useless to record them.

January 25th—We are obliged to stay where we are to-day, as the rain still continues. Every one is afloat, and our poor camels are lying on the ground with their heads but just above water.

January 26th. Morning. "It never rains but it pours." This we indeed realise. The waters are still descending, the roads are so flooded that large boats might float down them, and we are almost knocked up. *Evening*—the weather is beginning to clear up at last, the sun once more shines forth, and the earth begins to dry.

January 28th—We are again on our legs! March to Pancepur.

And so—retracing, day after day, the route we took to Ferozepore—on February 2nd, we re-enter DELHI.

* "This was a thriving place at one time" writes the author of "Four Years Service in India," "but any person would think, if he saw it now, that it had been left in ruins for at least fifty years, instead of four only. It is now melancholy and lonely. I visited two graveyards, they were full of dead, left there and forgotten. I could not help sighing, and feeling for those who lay sleeping in their graves, with no other trace left but a solitary stone with their names upon it, to tell who lay there, far away from their native shores."

February 4th—The cantonments and environs of [redacted] present a very animated appearance, consequent on the arrival of the regiments composing the Governor-General's escort, [redacted] of the number of great men—among whom are the rajahs and chiefs of Rajpootana and Central India [redacted] moned hither to meet his lordship. Delhi, indeed, is all commotion. The people are agitated by a report that the King has been discovered intriguing with the chiefs of Rohilkund, and that he is about to be deposed by the Governor-General. Others imagine that our troops are going to sack the city; others say [redacted] but there are a hundred [redacted] parts, none of which, perhaps, have the least foundation.

February 5th—Almost every [redacted] is up and abroad [redacted] day, break to witness the *entrée* of the Governor-General into Delhi. Shortly before sunrise the whole of the troops of the garrison, having been relieved from their respective guards and posts, were drawn up in one continued line on the right side of the high road to Kurnaul. Several parties of European ladies and gentlemen went out to see the spectacle, but many who would have been there on any other day abstained from going, as it was the Sabbath. The morning was most beautiful.

As the appointed hour drew near, the sound of music in the distance announced the approach of "THE ULSTER'S GARIBOLD" and a little after seven the head of the 35th Light Infantry, preceded by its band, and the standards that had been captured in the various engagements at Jellalabad and elsewhere, reached the right of the line, and was received by the troops in succession with the honours decreed by the Governor-General. Colonel Monteath rode at the head of this distinguished regiment, which was followed by No. 1 Light Field Battery, each gun drawn by eight of the stout *jahazs*,* which had done such good service in Afghanistan. Major Broadhead and his small band of *Choorika* sappers succeeded, looking not a little proud at forming a portion of so distinguished a *cortège*. The troops had scarcely time to "carry arms" before they were called upon to pay the honours due to the Governor-General himself, who [redacted] preceded by the bodyguard, and mounted on a handsomely caparisoned elephant. His lordship was accompanied by a

* The Persian name for *jahez*.

train of secretaries, aides-de-camp, native nobility, among whom the Rajah of Shahpore, of whose three hundred cavalry had a decent miserable steed. Most conspicuous, and immediately in front of the Governor-General, rode the Maharajah Hindoo Rao, mounted on an enormous elephant, which by far overtopped his huge brethren; while in the line on the right of his lordship the howdah, dress, and trappings of Nawab Ahmed Ali Khan, *awaz* (for the time) to his majesty of Delhi, commanded attention by their unusual splendour. The number of elephants in the procession, all more or less handsomely decked out, could not have been less than seventy, and as they advanced in line, with the Governor-General a little in front, and the rest diverging slightly from that point, they presented a most gorgeous *caravan*. On reaching the vicinity of the Governor-General's camp, the *sardar* turned to the left, and the Agent intimated to the native grandees that his lordship dismissed them. They then retired. The scene was altogether a very imposing one.

The gates of the Temple of Samnauth, which have been escorted to Delhi by five hundred cavalry of the protected Sikh States, will be in like manner escorted from Delhi to Agra by the same force of cavalry, furnished by the Rajahs of Bhurtpore and Alwar.

There will remain at Delhi, in attendance on the Governor-General, seven thousand men, in the midst of whom his Lordship will receive several of the chiefs of Rajpootana and the Mussulman feudatories who reside near the ancient seat of Imperial Government. There has been no such assemblage of feudatory chiefs of Delhi since the days of Aurungzebe.

CHAPTER XI.

THE CITY OF THE GREAT MOUNT.

THE Governor-General and the force assembled at Delhi remained here a fortnight, during which durbars were held and views of ceremony paid the camps of the various Native Princes, and their families, feudatories, and followers, almost encompassed the walls, and we had opportunities of seeing the city and its neighbourhood at leisure. And now once more our dream of Eastern romance and the Arabian Nights was revived. We sat again and again at

A Persian story is told respecting Lady Hamilton, viz., how that illustrious lady passed her time, before her death. A companion of that illustrious lady, *the Countess of Albany*, died not to day an old respectable, frugal, sober Scotch Widow, and she told me that her late husband, *Adrian*, who was an common woman. Her name was once known as *the girl of the Shikar*. *Adrian* is the sixth husband of *Lady Hamilton*, though she lived with the first two about thirty years ago at Mount *St. Catherine*, and died at *St. Catherine* from the effects of the first husband. She then went to Italy, where, as he told me himself, she got married six times in succession. All the six husbands concluded after a short duration. In 1741 I met her at Athens, where she concluded an eighth marriage with the Greek Colonel *the Countess of Albany*. However, also only for a short time. Her attachments were now bestowed on an old Pale of *the Countess of Albany*, but a short time after he died. At Athens. When her latest marriage was again dissolved she went to the Levant. During her journey from Beyrouth to Damascus she got pleased with the camel driver *the Shikar*. *Adrian* and selected him for her next husband. She was married to him after the Arab fashion, and so impressed him for a whole year. His journey between Beyrouth and Babylon faithfully fulfilling her duties. She even married the camel. When she had grown tired of the married life she built herself a charming palace at Damascus, where her latest husband whenever he came to Damascus, found hospitality for some days. I had heard nothing of her since 1755, when I met her here dressed as an Arab woman, and notwithstanding the wrinkles in her face, still beautiful. Since she was the last time against her first husband, and with a colonial which will probably be her relatives in England, for she has no children, as far as I know.

here*); and its ■■■■ rich and beautiful Gardens,† with marble pavilion, exquisitely luxurious marble baths, and pearly mosque, ■■■■ described to us by ■■■■ writers, from Heber downwards. "What a falling off" is *here*! For now only ■■■■ shadow of power remains to the occupant of the world-famed, the imperial, Musnud,‡ and the palace has been stripped of its principal treasures, the marvellous Peacock Throne § is gone, having been carried off by Nadir Shah,

* Here thought I as I entered the apartment of Aurungzebe when he ordered the assassination of his brother Ibrood and Mowad ■■■■ imprisonment ■■■■ and destruction by slaves of his son Mahomed who had so often fought bravely by his son in battle. Here also but a few months before sat the great Shah Jahan to receive the insolent compliments of this same ■■■■ son Mahomed when crowned with victory and ■■■■ offer him the throne merely to deign to sit upon it. The youth's father Aurungzebe here stood up to curse the great Southerner to receive his sentence of death by slaves, yet his poor young brother Superior Shikoh who had slain all his father's chief officers and witnesses in brutal murder. Here at Mehemmed's ■■■■ complete with his former conqueror Shah Jahan who destroyed his armies, plundered his treasury, stepped upon his father's throne, the murder of a hundred thousand of the offspring of his great mother and children of the palace. A veritable hell like a paradise that this place was a truly terrible scene.

It is interesting to note how this Aurungzebe really tried to tell himself to study the world he knew the hard way, for his memory was a storehouse of all that he saw and felt. He had himself a faculty for remembering everything that came into his mind and did not run away with the night like a ghost. He was a very patient man. His Persian letters to his son were written in the camp or on the march or from his kitchen and claimed to be a letter of a few lines, but at last he would find that he had written a whole volume. His power of memory was so great that he could remember every word that he said or wrote under his name of *g'ham* and his *l'empereur* *l'indien*.

* His husband, the late Shahin, at Combermere, had it appear to be a real old west of London, taken over from a real old house in London.

* The King of Delhi receives a great allowance of the revenues for the support of himself and the royal family and the royal household. ■■■■ said to be other several the same. If it were to be continued to the neighbourhood of Delhi it would be better to confer titles on any chiefs or princes of the country than to let the British Government or any British officer. We have done so of His Majesty's property for the first time. The same is the case with the revenues, and the present state of affairs in His Majesty's property is a certain very special case, while the revenues are not. The same is the case with His Majesty's property and several members of the royal family enjoy certain (or two) lands in addition to their domains and a revenue of £500,000 under it from the same. A great part of the same is spent in the ■■■■ by the King.

† This chair of ■■■■ supported on six large feet of massive gold set with rubies, emeralds, and diamonds. ■■■■ its principal ornaments to which gave it its name ■■■■ two peacocks of gold with spread tails, all ■■■■

beautiful marble — dirty, neglected, occupied with rubbish. It has been reserved, however, — seems, for our own day, and for — present Governor-General, Lord Ellenborough, to give — but the *coup de grace* even to the Imperial Shadow. Till now it was usual, on the coming of the Governor-General to Delhi, for a deputation to proceed to the palace on his lordship's behalf, to inquire after the health of the Emperor, and to present to His Majesty a nuzzur, or ceremonial gift, of gold mohurs, which in reality amounted to an expression of submission and fealty — the part of the British Government to "the GREAT MOKUL," and an acknowledgment that we held our Indian possessions as his fudatory. It would seem that this was done, as a matter of course, on the arrival of Lord Ellenborough, and without his lordship being personally aware of it, but that on the return of the deputation the Governor-General was acquainted with the proceeding, — that he was both surprised and indignant, and that he immediately issued instructions forbidding any future presentation to the King of any offering by British subjects.* This must have been a blow, indeed, to the descendant of TIMUR, who now refuses to see any more of our people. IT WILL BE A MONUMENTAL EVENT IN THE HISTORY OF INDIA.

It appears that an introduction to His Majesty has hitherto been readily obtained by Anglo-Indians on presentation of certain fees. They might also be gratified with a *khurvat*,

to be lit with sapphires, emeralds, rubies, and diamonds, between them hovering a pair of the natural size carved out of a solid emerald and overhead a canopy of beaten gold, supported by twelve gilded columns. The Peacock Throne is said to have cost six millions sterling. — *See 1 run Ahmad.*

Legend describes another Peacock Throne, placed under a palm tree of gold, which for — was preserved in — in the Godan Kutlar Palace, the walls of which were adorned with crystal, while a lustre — black crystal hung from the ceiling which, when lit, had a splendid effect.

A view of the Peacock Throne and of the Hall in which it stood, is given in the "Life of Bishop Wilson, vol. ii, p. 127.

The largest crystal in — works — also, it is said, — be found in — palace. It is about two — in length, two and a — in breadth, and one — high, and — very transparent.

* It was — the same time ordered — the average value of gifts received by His Majesty during the ten years immediately preceding should be — and an equivalent amount added to the royal allowance from —

or robe of honour (a kind of harlequin array, made up ■ ■ ■ extent, it has been thought, of the cast-off finery of the ladies of the harem), accompanied by various other gifts in proportion to the rank of the visitor, who, however, was expected to make ■ present in return to the full value of all ■ Bishop Heber's amusing account of his reception and decoration will be remembered by many who have read it ■ Bishop Wilson has only recently been received, and similarly *h & ur, d.*^o

Bernier gives us an account of the recreations of the Palace in his day. "A whimsical kind of fair is sometimes held in the *Mahel*, or Royal Bazaar. It is conducted by the handsomest and most engaging of the wives of the *Chiniks* and principal *Manchikars*. The articles exhibited are beautiful brocades, rich embroideries of the newest fashion, turbans elegantly worked on cloth of gold, fine muslins worn by women of quality, and other articles of high price. These bewitching females are the part of traders, while the purchasers are the King, the *Bezums* or princes, and other distinguished lords of the empire. If any *Chinik* wife happen to have a handsome daughter, he never fails to accompany her mother that he may be seen by the King, and become known to the *Bezums*. The character of this fair is the most ludicrous manner in which the King, princes, bazar-gangs, frequently dispute for the value of a penny. He pretends that the good only cost fifty, possibly he means six, that the article is much too dear, that it is not equal to that he can find elsewhere, and that positively he will give no more than such a

[illegible]

Reminiscences of Seventy Years'

price. The woman, on the other hand, sells on the best advantage; and, when the King perseveres in offering her too little money, high words frequently follow, and she fearlessly tells him that he is a worthless trader, a person ignorant of the value of merchandise; that her articles are too good for him and that he had better go where he can suit himself better, and similar jocular expressions. The *Begums* betray, if possible, a still greater anxiety to be served cheaply; high words are heard on every side, and the loud and scurrilous quarrels of the sellers and buyers create a complete farce. But sooner or later they agree upon the price, the princesses, as well as the King, buy right and left, pay in ready money, and often slip out of their hands, as if by accident, a few gold instead of silver rupees, intended as a compliment to the fair merchant or her pretty daughter. The present is received in the same unconscious manner, and the whole ends amidst witty jests and good humour."

A Newspaper often quoted in England, the *Delhi Gazette*,* is published here. A Newspaper, or Court Circular, is also published in the Palace, which, however, contains no intelligence more interesting than the visits of the members of the royal family to each other, the topics of their conversation, and the demands of creditors (for, like some other royal personages, of Europe, the Emperor seems afflicted by *duns* †), with other domestic details very like those communicated in the familiar lines —

"Old Mother Hubbard
Went to the cupboard
To get her poor dog a bone,
When she came there
The cupboard was bare,
And so the poor dog had none."

* "On the outbreak of the Mutiny of 1857 many of the people employed in the offices of the *Delhi Gazette* were slain. The building itself was gutted, and the types which had just been used to print the news of the impending danger were carried off for conversion into hostile weapons." — *Trotter*

† This will scarcely be believed, but we cite an example from a well-known writer. "The Sultan's wife A owed a laundress B 100 rupees, and the laundress came yesterday to collect her money. The lady sent her imperial husband to pay for her sum. The Emperor referred her to the treasurer, who assured her that, as it was near the end of the month, he could not command a penny. The laundress was therefore put off until the next month." — *Pfeiffer*.

Worse than this, however, are the *akbars*, ■ *manuscript* Newspapers in the vernacular, which circulate only among the natives. These appear to deal wholly in scandal, especially noticing and criticising the habits of the Europeans, of whom ■ hear that they speak with the utmost freedom, severity, contempt, and even in some cases (as might be expected from a Mahomedan community) with disgust.

The broad and noble thoroughfare into which the Palace opens—the CHANDNI CHOK, or *Street of Silver*, reaching from the Palace to the Delhi Gate, a distance of nearly three-quarters of a mile—though of stately length and breadth, and shaded with beautiful avenues of trees, is occupied by ■ shops as well as by lofty mansions (with balconies, Grecian piazzas, porticoes, and pediments, formerly the abodes of nobles; the aqueduct is narrow, almost dry, and decaying. Here, at the entrance to the street, are the money changers, sitting, as we have seen them elsewhere, with piles of coin and cowry shells before them, while many around have none. Among the multitudes with whom we mix are the gay, the warlike, and the studious, the prince, the priest, the merchant, and the beggar. The people, as a rule, have a fine, well-developed appearance, superior to that of the inhabitants of the Lower Provinces, and many have a proud and defiant aspect. But there are numerous strangers in the city. Ethnography may here be studied to advantage. Here is a tall and brawny Afghan, here a fierce Sikh, here a little hardy Puharee, and here a little Bengalee. Here, too, are swarms from the various districts of the Doab, some arrayed in robes and turbans of ■ bright hues, the latter stuck jauntily on ■ side of the head, with embroidery of gold and silver, while others, carelessly attired, are armed with huge swords, and shields studded with brass. With these intermingle strolling parties of ■ soldiers off duty, dragons, whose bright helmets, waving plumes, and bordered coats, and infantry, whose red jackets and breastplates (and additional brilliancy and colour to the scene. Here and there vendors ■ wild animal-, birds, foreign dogs, and Persian cats are ■. The British Resident—the master, be ■ remembered, ■ ■ ■ GREAT MOWUL—passes ■ ■ elephant, seated ■ an umbrella, with his forerunners ■ attendants

priceless jewels, and gold work with after a style peculiar Delhi. Here are ivory-carvers painters on ivory. The Delhi painters the best in India,† are all Mahommedans, and said to be descendants of those formerly attached to the court of the Great Mogul. Of the of painting in general in India much cannot be said in commendation. Yet, as Mukharji says, "it was an advanced state two thousand years ago, and portraits then executed with care and minuteness. It was even

of inch in length by two-eighths in breadth on which beautifully cut, when rendered English from the Hindostani —

"Sovereign of the sea and land. The just, by the favour of God, Governor of the world for the several climates. Queen Victoria."

The other, Prince Albert, is of the size, but has simply the Christian

A native is very fond of wearing a plain silver ring on the little finger, with a stone on the top, on which is engraved his own and sometimes that of the god he particularly worships if the man be a Hindu. They usually stamp any petition they may have to send to any gentleman with it by putting Hindustani ink on the seal wetting the paper, and pressing the seal down upon it. *Lanny Parks*.

"The principal stones used are diamonds rubies onyxes cornelians, emeralds turquoise, jack stone serpentine agates, jaspers, marbles etc. After the goldsmith has finished his work the article goes to the enameller to be enamelled on the back, and then it comes to the setter of jewels. Delhi is the headquarters of this industry and Mr. Kipling makes the following remarks on the subject. "Another specialty of Delhi is the incrustation of table with patterns of which the stem work is in gold, and the leaves and flowers in garnets rubies diamonds, etc. The mouthpieces of hukkas, hilts of swords and daggers the heads of walking canes and the curious catch-like handle of the *tasbees* (Barrages religious ascetic) also called a Baragi an with bakets and brushes for English wear, the usual application of this costly and beautiful work. Each individual splinter of ruby diamond not to intrinsically worth very much, the effect of such work as a whole is often very fine. The jeweller formerly often called upon to set stones so that they could be set jewelled cloths. For this purpose as when the stone was to be entrusted upon another with minute diamonds or pearls on large garnets—a common Delhi form of on pale, he works with gold tool and series of chisel-like tools and his agate hair-shers. The open work settings, which leave the underside of a stone clear, have been copied European work. There is no dodge of the European jeweller, such as tinted tool backing for inferior stones or fitting two splinters of one, is not known to the Delhi workmen. —*Mukharji*.

A strange tale is told by Sherman about the Emperor of Delhi. Raja Jeevan Ram an excellent portrait painter and a very honest agreeable person, who had been engaged to take the Emperor's portrait. After the first sittings the picture was taken the seraglio to the ladies. The then the painter came the Emperor requested the great black from under the nose. "May I please your Majesty, is impossible to draw any person without a shadow, and I hope millions will long continue to repose under that of your Majesty." —

There is a capmaker, who sells those light and gay coverings for the head, of coloured muslins, silk, and tinsel, which the fops all around are wearing. Here is a tailor's; and in this street, now we think of it, must have lived the very *durrur* whose presumption and punishment are recorded in illustration of the sagacity of the elephant; for being, he will be remembered, in the habit of treating one of that species that passed his shop daily to some little indulgence, he one day in a fit of ill-humour thrust his needle into its trunk, and bade it be gone, in compliance with which the creature went its way; but on returning some time after filled its trunk from a pool of dirty water, and discharged the whole over the offender and his surroundings. Here is a shoemaker's, where slippers of gay colours, turned up at the toes, and some for ladies, with gay and embroidered toe-pieces, may be purchased. Here are corn-dealers, sitting among their grain, which is heaped all around them. Here, under a tree, is a waterer, who is inditing a letter for a passer-by. Fruit and sweetmeat shops abound. Now and then we may see a *hacshi* passing us, carrying his goat skin full of water, which he conveys to the neighbouring houses, or allows those who ask him to drink from with their joined hands. And here is the shop of a native doctor, who may be seen amid his shelves, drawers, and bottles, serving out medicines to his customers. Here are dyers dipping cloths in pots of clay or brass containing the wished for colouring, and calico printers stamping their

* Delhi is celebrated for its trade in embroidered shoes. 'The variety of patterns and shapes,' says Mr Kipling, 'is remarkable even in a country where fantasy runs riot. Nothing could be prettier or more dainty than some of the slippers made for native ladies wear embroidered with seed pearls, usually false, with squiggles and every variety of gold and silver thread, and lined with red, black or emerald-green leather in decorative patterns. Gilded and silvered leather are also used. Sometimes gold and silver embroidery is worked in cloth over a base of leather. Men's shoes are often no less elaborate. In 1904, according to Mr H. Haden-Powell, Delhi exported shoes to the value of some lakhs of rupees yearly. It is probable that the trade has greatly increased since that time, the railway has opened new markets and shapes unknown in the Punjab are made e.g. the Mahratta shoe, with a heavy cleft-wood toe, much turned up. English forms are creeping in. No sumptuary regulation to restrain extravagance in gilded shoes, and enforce the use of plain black leather, could be half so potent as the unwritten ordinance which permits an Oriental to retain a pair of patent leather on a six-toed foot, and requires him to doff shoes of native make when in the presence of a superior.' 2

goods with little cloth patterns. Some shops have English signs and sell English beer, cheese, and confectionery. English broadcloths and linens are sold. These are chiefly for the use of Europeans, but most of the shops are entirely for the natives. It is thus that the wealthy among the people appear to desire but more than to deck themselves in luxurious apparels and revel in the indulgence of the senses. The establishments are places for recreation and providing for the requirements of the body in the city of Lucrecia.

[illegible]

"I was very surprised to find that the
 majority of the people who had been
 told that the Government was going to
 take action against the communists
 were actually in favor of the
 Government's action. Every
 day I hear that the Government
 is taking action against the
 communists. I am sure that the
 Government is doing the right thing."

all the way to the top of the hill. The hill was very steep and the wind was very strong. The wind was blowing from the north and the sun was shining from the south. The wind was blowing so hard that the trees were bending over and the leaves were falling. The sun was shining so bright that the ground was very hot. The wind was blowing so hard that the people were having trouble walking. The sun was shining so bright that the people were having trouble seeing. The wind was blowing so hard that the people were having trouble breathing. The sun was shining so bright that the people were having trouble hearing. The wind was blowing so hard that the people were having trouble thinking. The sun was shining so bright that the people were having trouble feeling. The wind was blowing so hard that the people were having trouble moving. The sun was shining so bright that the people were having trouble staying. The wind was blowing so hard that the people were having trouble living. The sun was shining so bright that the people were having trouble dying. The wind was blowing so hard that the people were having trouble everything. The sun was shining so bright that the people were having trouble nothing. The wind was blowing so hard that the people were having trouble everything and the sun was shining so bright that the people were having trouble nothing.

far from a blind alley but a dead end and covered a
contaminated with but less a part an open grave of the

■ reached Delhi ■ early as the sixteenth century. Yet it was but as the sighing of the distant breeze, faintly heard and forgotten. After a while more distinct and frequent intelligence of their achievements arrived in the Imperial City, and some of them were said to have crossed the mighty waters and to have been seen in the Archipelago. Years, however, rolled on, but none approached the capital, and they were again almost forgotten, when it was reported that certain foreign merchants from Aleppo and Basra had passed down the Tigris to Ormus, and thence on to Goa, whence they had made their way to Agra and Lahore. Still they came not to Delhi. After the close of another half century—during which they were several times heard of as trading in the Indian seas and engaged in contest with other foreigners—it was known in the city that the Emperor had issued a decree permitting them to establish a colony in his dominions. In a few years more an ambassador was announced to be on his way to the metropolis. The Emperor himself, who was at Agra, and thither the envoy turned to meet him, and led a most favourable reception. His errand was to obtain redress for some ancient wrongs committed by the English traders at Surat and Moleda, and he was presented full of satisfaction. Time, however, had not yet altered a century's little was known, save by rumour, in Delhi of the English. It was understood, however, that they were employed in perpetual struggles with other Europeans, and even with the people of the Provinces, and a decree was issued that they should be expelled from Hindostan. But they were soon allowed to come back, and a commercial mission from Calcutta by land by reached the capital, it would have returned with its purpose unaccomplished, however had not the Emperor, as it was on the point of leaving, been seized with a dangerous illness, which baffled the skill of the native physicians. The advice of a surgeon attached to the embassy was solicited and given, the Emperor recovered and conceded in gratitude the object of the mission. From this time, we may presume, the people of Delhi became better acquainted with our countrymen, of whom, nevertheless, they saw but little till within the last fifty or sixty years. They ■ know them somewhat more intimately, and have ■ obliged to resign themselves into their hands.

The commerce of this city is considerable. Its situation, indeed, qualifies it to become a great inland mart for the interchange of the various productions of peninsular India, and the countries to the north and west. A regular trade is carried on between Delhi and Cashmere, whence immense quantities of shawls are brought to Delhi. A shawl factory with weavers from Cashmere was a few years ago established here. There has also been a considerable traffic with Cabul, whence horses, ponies, furs, shawls, chintzes, tobacco, fruit, madder, and assafœtida have been imported. Precious stones, too, form a considerable branch of trade.

But we have passed through the Chaudni Chouk, and have now before us the JUMMA MOSQUE, "the largest and handsomest place of Mahommedan worship," says Bishop Heber, "in all India, and far exceeding anything of the kind in Moscow." A perfect specimen of the Byzantine-Arabic style, it occupied Shah Jehan six years in building, is said to have cost £100,000, and will accommodate at once 12,000 worshippers. Standing on a rocky eminence forming a square terrace of 1400 yards, paved with red stone inlaid with marble, it has a large marble tank or reservoir with fountains, in the centre, filled with clear water, in which the people bathe their heads, feet, and hands before prayer, the whole is enclosed on three sides by an open-arched colonnade of fine red stone, with octagonal pavilions at convenient distances. It is entered by three lofty arched gateways, ascent to which is gained by three magnificent pyramidal stone staircases of many broad and easy steps—the finest of these gateways looks towards Mecca. The quadrangle is grand in the extreme, and when filled with its thousands of worshippers—as it is every Friday—listening, as they sit, each on his separate slab of the pavement, to the Moulvie who addresses them from his marble pulpit, or silently following his guidance in their devotions, as he directs or signals to them to rise, bow, kneel, or fall prostrate,—must afford an impressive spectacle.*

* M. E. Grant says:—It brought to my memory the sad lines of Alfred de Musset—

"O Christ ! je ne suis pas de ceux qui prient
 Dans tes temples muets adieu à pas tremblants
 Je ne suis pas de ceux qui vont à ton calvaire,
 Les doigts frappant le corail, baiser tes pieds sanglants !

as indeed do the thousands hurrying to and from the mosque, and the elephants, camels, horses, and carriages gathered in the street below. Sometimes the dead, wrapped in white linen, and laid upon their biers—waiting their funeral service and interment—form a part of the congregation. Women, however, are not permitted to be present: they have to perform their devotions at home; or, if they enter the mosque, it must be when the men are not there. ("F'rally women, according to the *Al-Muslimes*, have no souls: they are the shadows of men.") The Moslem, itself—which enjoys the civic privilege of preserving a hair of the head of the Prophet, and several articles of his apparel, together with some valuable manuscripts, and presents on the western side a front of fine red sandstone relieved by a pure transparent white marble embossed with arabesques, with corners extending along the whole building inscribed with passages from the Koran in black marble (including altogether, it is said, the whole book—three magnificent tomes of white marble interwoven by black stripes, and crowned with richly-gilt ornaments), while at each end of the mosque rises a lofty minaret of alternate red stone and black marble, with projecting galleries of white

1. The first part of the book is a preface, which is written in a very elegant and flowing style. It contains a great deal of information about the author's life and the circumstances under which the book was written.

[illegible]

"The printed art is very observable" "I find the materials," says Mr. Ferguson, "the valuable 'Handbook of Architecture,' the 'Sarcophagi' were the first to make known the painted art to the architects of Europe, and the builders of the thirteenth and fourteenth centuries benefited, like their predecessors, by the hints derived from them. It was, however, without drawing, that the excellence of the new style, and without their builders' thinking them women degraded by adopting it, was denoted and suited to their wants."

marble, ■ light octagonal pavilions of ■ same; ■ ■ paved within with slabs of white marble; the roof, walls, ■ pulpit ■ also of white marble. We have here, indeed, a dream in marble and stone, ■ triumphant achievement of splendid genius! Altogether the Jumma Musjid at Delhi is the proudest edifice of Indo-Mahommedanism: solemn, grand, and beautiful, a perfect contrast to the pagodas of Hindooism at Benares. Majestically soaring above all the other great edifices in this peerless city, it testifies that GOD IS ONE, and that MAHOMMED IS HIS PROPHET. It will be remembered that this is the faith 'initiated by Mahommed) which ■ the seventh century of our era, rejecting Judaism ■ the one hand and Christianity on the other, declared its ■ supremacy and its authority to compel universal submission to its standard, that, associating prayer, fasting, almsgiving, and a pilgrimage to Mecca the birthplace of the Prophet) with polygamy, legalised slavery, and the promise of a sensuous paradise, it easily won the hearts of the impressionable and valorous sons of Ishmael, who, springing up sword in hand, and giving only the alternative of acquiescence or extermination, swept through Arabia, and led out thence its thousands of enthusiastic proselytes to the conquest of the world; that in the course of a century ■ extended its victories over Syria, Asia Minor, Persia, and Egypt, and subsequently from the highlands of Thibet and from the Ganges to the Atlantic, and that this self-appointed avenger of Heaven ■ idolatry at the same time exercised by the genius of its earliest disciples the most favourable influence on human culture, and exhibited its powers ■ mathematics and astronomy, ■ chemistry and the arts, in medicine, in music, in a wondrous literature, and in a splendid and unique architecture. Nevertheless, ■ is ■ stereotyped and non-elastic religion, the same from age to age, without the power ■ possibility of adaptation or expansion, standing ever, ■ ■ were, with unsheathed sword ready to cut down every worshipper of images, and to impose its creed ■ every unbeliever ■ its doctrines; and only restrained from violence ■ India by the presence of ■ stronger arm than its own. Here, in Delhi, it has crushed Hindooism beneath its heel. "It is by shedding their own blood," said the Emperor

Akbar, himself a Mahomedan, "that the Christians have propagated their truths all over the world, and it is by shedding the blood of others that Mahommedanism has prevailed in the East." It is a proud and cruel and remorseless religion. The Mahomedans hate the Christians, and few of them become converted to our faith. Yet we have some converts and there is every reason to believe that we shall have many more.

We are told that the BUCKYI ADI or DAY OF SACRIFICE, in commemoration of Abraham offering up his son is observed annually at Delhi on the tenth day of the last month of the Mahommedan year with great solemnity. A fine camel is provided, and conducted to the Juck Gate. Further the King in his royal robe accompanied by his Court and guards, repairs in grand procession on elephants and horses magnificently decorated going through the city. On arriving at their destination a dismount prayer is offered and the King then proceeds to the spot where the camel has been placed and causes to be taken a breeding picture, with it being also fastened to the neck of a certain distance. A sharp point is handed to the King with which he advances to the camel and pierces it to the heart. His Majesty then retires to his royal tent, the Court assemble around him and a piece of the flesh of the camel which has meanwhile been dressed—is presented by the King to each member of the Court in solemn silence in memory of the offering referred to.

Our camp is visited by great numbers of natives who come out to see it. Many take notes, too, favored with their presence, bring a fair abnnon the officer and their ladies bracelets, earrings, necklaces, brooches, and every model is set in gold with portraits of the great Moguls, paintings of buildings, etc. — Delhi, Agra and other Mahommedan cities, together with coats, hats, etc., to the value of thousands of rupees — and beads, horse-shoes, and stuffs in great variety.

[illegible]

Again and again we stroll through the city and its suburbs. It is to Shah Jehan (son of Jehanghire and grandson of Akbar) that modern Delhi owes its origin and its splendour. Founded in 1631, ■ rose rapidly into magnificence. The history of its predecessor, however, had been deeply stained with blood; its own speedily became so. The ambition of Aurungzebe, son of Shah Jehan, led him to imprison his father, and to secure the empire of the Moguls for himself ■ *the usual way* by the murder of his brothers. The assassination of his brother Dara was attended with circumstances of the most brutal atrocity. He had matched his power with that of Aurungzebe in a struggle for the crown, and treachery had made him a prisoner. He was brought to the gates of Delhi, secured on a miserable, worn-out elephant, in a state of abominable filth, divested of his ornaments, arrayed in coarse and dirty apparel, and thus, with his son placed beside him, led through the bazaars and every quarter of the city, amid the tears and shrieks of the people, by whom he was loved, and who were filled with compassion for the sufferer and indignation and disgust at the barbarity of his enemies. The poor prisoner was then shut up in one of his own gardens to await the decision of his fate, which was accelerated by the enmity of his sister Rochinara, who prompted and excited Aurungzebe to his murder. This a slave named Naoir, who had been educated by Shah Jehan, but owed Dara a grudge, was commissioned to execute. Accompanied by four other ruffians he repaired to the place where the prince and his son were then staying, and, while one secured the latter, the rest fell upon Dara and threw him down. He was then *dispatched* by Naoir. The head was carried and placed on a dish before Aurungzebe, who commanded that it should be buried in the sepulchre of Humayoon. By Aurungzebe the Mogul Empire was elevated to its proudest magnificence; with his death, in 1707, began its fall. Shah Allum, his successor, reigned but five years: ■ struggle for the throne took place ■ his decease between the sons of that prince: one emperor succeeded another, rebellious underlings ruled the country, patriotism, if it ever existed, became extinct, the industry of the people was devoured by oppression; ■ and ■ ravaged the

provinces; the empire was wasted to a shadow, and then, in 1739, appeared Nadir, the Terrible.

An insatiable appetite for plunder and a ferocious and unsparing cruelty characterised the Persian invader. He levied a tribute on the city the immensity of which made the people — their complaints were followed by their slaughter. They made little or no attempt to defend themselves; by hundreds and by thousands they fell, their wives and daughters were shut up in their apartments, and, these being set on fire, were left to perish in the flames, into which, and into the wells of the city, the men also threw themselves, while Nadir sat on the red mosque in the Chahin Chouk and witnessed the havoc. At the intercession of the Emperor Muhammed, the slaughter was at last stayed, and "this destructive comet," says a Persian writer, "retraced back from the meridian of Delhi, burnt all the towns and villages, and marked his route with devastation and death." He carried with him, as we have already seen, the celebrated Peacock Throne, and other plunder to the value of 22,500,000 sterling. He seems described in the peroration of *Warr* by Sackville —

"With visant grim sweep look'd he down
In his right hand took the sword to cut
That to the hill was crown'd with conquest
And in his left (that hugs as 'twere, the world to
Famine and fire) he held the sword of
He raz'd towns and threw down towers of all
Cities he sack'd, and rears (if it will) from flowers
In honour glory and red above the rest;
He overwelm'd and all their towers down
Consum'd destroy'd with fire; he overwelm'd
Till he their wealth, their arms, and all their

In 1700 the Shah was murdered by his son, and in 1704 Delhi again became the scene of great violence and terror. The horrors perpetrated on the poor exceeded all possible, those inflicted by Nadir, and remind us of the calamities of Jerusalem and Tyre. A contribution was again laid upon the city, which was so heavy in amount, so cruelly and cruelly enforced, that the people were led to resist. The command was given for a general massacre of the inhabitants, which, without any interruption, continued a whole week, and

then only terminated by the stench of the ■■■■ driving the soldiers of the conqueror from the city. Fire and famine ■ the ■■■■ time desolated the streets, and thousands who had escaped the fury of the sword died by starvation ■ the smoking ruins of their dwellings. Yet this was only the beginning of sorrows. The Mahrattas with an army of 200,000 cavalry now advanced, while the perpetrators of these first atrocities fled, and left their successors to complete the work of butchery, shame, and rapine. The miserable survivors were robbed of whatever remained to them, and all, women and men alike, flogged through the streets. The famine, too, increased in severity. People fled from each other as from cannibals, women devoured their own children, and the voice of wailing and despair was only hushed ■ death.

But the city again rose like the phoenix from its ashes. Not so the Mogul power. In 1763 the Emperor became a prisoner to Scindiah, by whom His Majesty was committed to the custody of the once poor and lowly Perton, a French adventurer in his service. In 1796 the capital was menaced by the Afghans, but circumstances occurred which interrupted the design of the invader, and it escaped the calamity. The King was still, however, as it seems, a prisoner in the hands of the Mahrattas, whose power had become truly formidable, and whose ambition soon threatened to convulse the empire. But the British authority had by this time become established in Bengal, and in 1802 our countrymen, whose protection had long before been invited by the Royal captive, determined on advancing. On September 11th, 1803, the forces of Lake encamped about six miles from Delhi. The Mahrattas, under the command of a Frenchman named Bourquien immediately attacked them. Lake had less than five thousand men, Bourquien some thirteen thousand. The main body of the latter were posted on an eminence, defended ■ front by a line of entrenchments and a great number of guns, and flanked on either side by swamps. The strength of this position prevented Lake with ■ small ■ force from attacking it, he therefore by some ingenious movements tempted the body so posted into the plain, and when fairly there stopped his supposed retreat, and, ■■■■

giving them a volley, charged with the bayonet. They flew back to their guns, which they had brought down with them, and opened on our columns a tremendous fire. It was, however, vain, a second volley was returned, and the British again advanced to the charge. The Mahrattas resumed their flight, the cavalry and artillery of Lake completed their defeat, and the English presently found themselves possessors of the field, with three or four thousand of the enemy dead, wounded, and prisoners, then up their camp, and their treasure.* On the following day the fort of Delhi was evacuated by the Mahrattas. Lake occupied opposite the city (which was then virtually under his power) and two days after paid a visit to the Emperor, who rewarded him for delivering His Majesty from the captivity to which he had so long been subject by a valuable *phar*.

Once more, however, the capital was "sacked" by a Holkar with a brigade of infantry and a battery of artillery besieged it in the hope of obtaining possession of the Emperor's person. It was bravely defended by Chatterbox, Burn, and the few officers and troops they had with them, and when Lake returned his approach to the Mahrattas fled. Since then it has remained under British protection and appears to have enjoyed a tranquil reign. But we know not even now what is before it. A beautiful and wealthy city, and the capital of Mahratta dominions, it must always be a critical and important position for the deposed Rajahs and Prince live in Delhi as it is an honour, which may almost be called a necessity.

The more retired streets of the town are similar to those of other native cities. Numerous old palaces are to be seen, but they no longer retain their ancient grandeur. About them

* The Marquis Wellesley has given an account of the battle on this occasion. "The decisive victory was gained by the British in the battle of Delhi, and the Emperor was taken prisoner. The bravery, perseverance, and discipline of the British troops, and the judgment, and military policy of the Commander-in-Chief, were the chief causes of that day. It is not to be forgotten that the British arms in India were assisted by the brave and gallant character of British officers and soldiers, and the bravery of the British Empire in the East."

■ ■■ of the Begum Sumroo, who married ■ European adventurer of that name, and afterwards became a Roman Catholic, and built a church at Sardanaah, near Meerut. The city has seven gates, the Ajmeri, Cabul, Cashmere, Delhi, Lahore, Mohur, and Turkoman. We see here and there ■■ of those glories of Indo-Saracenic architecture which remind the visitor of the works of the Moors in Spain. It has been said that the Moguls "designed like giants, and finished like jewellers"*. We observe, however, that there ■■ no monuments to statesmen, patriots, warriors, and philanthropists to awaken emulation, no great fountains to refresh the weary traveller, no public clock† to tell us how time is going on, no city bells, no libraries, picture galleries, ‡ club houses, etc., such as are familiar to us in Europe in cities, though some of these ■■ represented in forms other than those to which we are accustomed. Associated, as elsewhere, with the grand and the noble is a great deal that is commonplace. Here is another letter-writer sitting on the ground, penning an epistle for a man who sits behind him. Here is a school in which the boys are reading aloud in a kind of discordant chorus, swaying themselves at the same time to and fro, the master presiding over them nod in hand, like a king with his sceptre. Here are ■■ Irish soldier and his wife, who have found their way into the "back settlements" of the city, and are haggling in a rich brogue with a native dealer who speaks broken English, but cannot *quite* understand them. Here again are sweetmeat shops, grain shops and all sorts of small stores. Hard by is another old palace, and here and there, as we pass on, we see a serai in which the native wayfarer and his beasts may rest. As we approach the English quarter we see the beautiful

* Heber.

† We do not remember to have seen a clock-shop for the sale of clocks or watches ■■ of art, scarcely a street is familiar to Europeans.

‡ We are happy to ■■ that since the British at first opened a Museum, ■■ highly ■■ character with Public Library, Lecture Room, Theatre, and Picture Gallery containing portraits of Indian celebrities by eminent artists, together with a baroque clock tower with four-faced dial, have been placed in the Chandni Chouk, and a Queen's Garden laid out, with which a menagerie has been associated in the ■■ neighbourhood. More important still, modern Delhi has now two railways, "the East India, and the "Sindhi, Peshawar, and Delhi" with a large serai (built in ■■ of Commissioner Hamilton, and ■■ after him, for ■■ accommodation of poor ■■ of ■■ creeds ■■ classes.

■ murder of Mr William Fraser, Commissioner of Delhi,* by Shumshoodeen, Prince of Ferozepore, afterwards executed for the crime † On ■ side the pillar is ■ inscription which tells ■ that beneath it

**A kinder spirit to our out
Sleep ■ death ■ profound ■ new**

which seems to us a somewhat **more** than poetic licence.

We now pass the Government College, a noble institution, which we should have liked to visit ‡ Moving on and leaving the city by the Calahmore Gate we reach a high ridge about a mile from the walls, where we have a fine view of Delhi and its surroundings § Hard by is the house of Haidoo Rao the Cawdron Chattram which was formerly inhabited by Mr Fraser It is related of this gentleman by a lady who met him at the house of one of our officers that he called to pay a visit After some conversation he rose to depart shook hands with the lady and said How do you do? thinking he was bidding her good night His being all the English he has acquired he is very fond of displaying it

Here we believe is the British Kissinger.⁶ From this

"We went into travels and adventures of Mr. Wood and being
satisfied both with his Mr. Plummer, extra-ordinary excellent
man and his son and his father both Miss Smith and Mr. Jones
these natives were sent upon the poor horses to look upon
him as it is called.

4 441 1 22 10 11

It was further stipulated that the sum of 1 million was bequeathed to the committee of the League to be used in the interest of this sum with plans for the future and to be used in the interest of the League. There is a separate department for the League for Africa, India and Asia.

[illegible]

See a separate page numbered 11 in RA. *Heard and Heard* 113

¶ The son of Sir Charles Metcalfe formerly Resident of Delhi (of whom we have already spoken as the author of the Ind. Press and of whom we may be fully justified in expecting the appearance of a tryptic) will always be associated with the history of this Imperial City. His most remarkable career is worth our notice. He was born in his life on January 1st 1801; he occupied first of all a temporary post early a year in the College of Fort William; the [redacted] of Assistant to the Resident at Scindia's Court, was afterwards [redacted] the training to the Chief

■ most perfect ■ of Hindee in ■ the country, ■ the author, ■ believe, of two valuable Hindostanee dictionaries—a large royal 8vo, said to be equal, if not superior, ■ Shakespeare's—and ■ small but very useful school book. He has also translated the New Testament into one of the simplest and most idiomatic (and therefore most serviceable) versions in use, and given to the world many other publications which have had an extensive circulation.

The announcement of our name at the door of the Mission House was followed by an immediate invitation to enter. We were ushered into a large room looking out upon the river, where, amid piles of books, and in front of one larger than the rest, sat the venerable Baptist. Apologising for our call, we acquaint him with our desire to learn what progress has been made in Delhi towards the conversion of the natives to Christianity. He tells us that there have been but few actual conversions, but that the necessity of a long, preparatory work might have been fairly anticipated from the beginning, especially in Delhi, where the means to be employed were so small—being limited to one European Missionary and two native assistants, and the opposition to be encountered was so great, that at the present there are twenty-one communicants and twenty-one scholars, that the Missionary and his assistants go out daily among the people preaching, and have many attentive hearers—that of those whose attention has been arrested, numbers are in the habit of reading the Gospels, the Pentateuch, or the entire Bible in Oordoo, Persian, Hindee, and Sanscrit, that applications are made for the Scriptures and for particular tracts, that there is reason to believe that the Gospel has penetrated even to the Court of the Emperor, while, on the other hand, the Nawab Hamid Ali Khan has laid out several thousand rupees in lithographing the Koran, and distributing it gratuitously among the followers of his faith, accompanying the Arabic text with an Oordoo interlineary translation, and a copious commentary in the margin, and the same nobleman has also incurred a monthly expense of thirty rupees for ■ Moulvce, and fifteen rupees for ■ transcriber for three whole years ■ ■ the accuracy and neatness of the work. He adds that they have much besides to dishearten them, ■ ■ on the whole there is great promise in ■

future. The Gospel has been preached to multitudes ■ Hurd- ■ and other places of great popular resort, discussions have been held and inquiries answered, thousands of copies of the Scriptures and of tracts have been circulated, the evangelists have learned how to work most successfully, they have broken down, ■ they hope the outworks of superstition, and have to some extent surmounted the prejudices and conciliated the goodwill of the people. ■ Formulas, vocabularies, and dictionaries have been compiled, printing presses have been established, schools and other auxiliary institutions have been organised, slavery has been abolished, native teachers have been sent forth and others are in training. Christian churches and communities have been formed, many even of the priests have thrown off paganism and idolatry, many native converts who we did have left the testimony behind them, and *For he is not here, except thou leave it.* Above all the Scriptures are circulating, by thousands and tens of thousands, and the noblest of the people themselves admit that the value of the Scriptures is equal to that of all the books of the world. Mr. Thompson concluded by observing that in India his country had but about forty European missionaries, a number less than that of its number in London, and that they occupied a territory the extreme limit of which were a distance from each other as Gibraltar and the Strait of G. ■ London and Perth. When the missionaries' operations are often unaccountably suspended, when about four his station on tour, duty, or matters of necessity for people suffer and his opponents exist, and when he happens to die his post remains ■ occupied for a year or more before a successor can be sent out, and in the meantime the community is broken up, and a long period of labour is required to repair what has been lost.

No further conversation followed, and we took ■ leave.

* Dr. H. & Miss Mary Seaton, ■ of the Wesleyan Society, Delhi with the aid of Mr. Thompson, ■ of the Wesleyan Society have translated the Scriptures into a dialect commonly spoken in the Upper Provinces of the North India. ■ They believe that ■ the Gospel is ■ better than ■ the ■

* We have just stated Mr. Thompson's death, which occurred ■ years after my return from India. I heard of the veteran missionary's death, which took place ■ the city of Delhi where he had so long lived

The example of a Christian home in this Mahommedan and Hindoo city presents a striking contrast to native life, and win the notice, and perhaps the admiration, of many; and it is one of the benefits resulting from the employment of married missionaries.

We know not what time Delhi was originally founded, for North India has no authentic history prior to the Mahommedan conquest. It is the Indrapasthra of the Mahābhārata, which gives it at least a venerable antiquity. Tradition carries

and laboured. "Thirty-eight years of his life," observes — "Report of the Baptist Missionary Society," "were spent in missionary work. Next to that fine example of an evangelist Chamberlain, he was pre-eminently the pioneer of missions in the north-west provinces of India, and laboured zealously for thirty years in Delhi and the surrounding district. From his hands many copies of God's Word have found their way into the Punjab, and large numbers of its inhabitants have heard the Gospel from his lips in the fairs of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing missionaries in his dominions. His vocabulary was so rich, accurate, and tasteful that he was always able to command an attentive audience. Some five hundred natives of Delhi attended, others, his funeral."

The widow and two daughters of Thompson were murdered in Delhi in the revolt of 1857. The bungalow in which the deceased missionary had lived, and his very valuable library were also destroyed. The mission, however, was reopened in 1859 by the Rev James Smith, and appears to have been exceedingly successful. The late Rev Dr Norman Macleod spoke very highly of Mr Smith who conducted him over the city on his visit to Delhi (see *Grand Records*, 1870 p. 429). We have subsequently read of the baptism in 1862, of Muzzafer Shah "a nephew of the ex-king of Delhi and the only remaining member of the great house of Timour in Delhi who can lay claim to pure royal blood. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He used to sit for hours together with the Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation at the Court of Delhi. He had formerly an allowance of 300 rupees a month from the King."

Mr later says: "It was refreshing on the Sunday to attend the Christian services and to note the progress of our work. The Cambridge Mission is accomplishing much. The Rev E. H. Bickerneth, with his coadjutors, has made several converts among different classes of people. There are now 150 houses in the north-east of the city occupied almost entirely by Christians, and several weekly Bible-classes are being held among the Hindoos. The high schools, too, have Christian teachers. Mr Winter's name, also, is well known in connection with the Society for the Propagation of the Gospel. Neither the Wesleyan nor the London Society has any agency in Delhi, but the Baptists have an extensive system of operations. Their *Ragged Schools* which receive, like the poorest classes in India, Government aid, are doing a very good work in the poorest classes, teaching the pupils to read the Gospels. There are meetings in the open air, amid the dwellings of the poor, after the day's

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■ back to 1500 years before Christ. Buddhism probably had ■ footing here, but later on, and up ■ A.D. 1011, ■ appears to have been governed by Hindu Rajahs. Mahmood of Ghuzni ■ the earliest Moslem invader of Hindostan whose conquests were of any considerable importance

"He comes, and India's dæmons
 Lie scattered in his ruinous path
 His bloodhounds he adorns with gems,
 Torn from the violated rocks
 Of many a young and lovely Sultana,
 Murders with their purest blood,
 Priests in the very lane he slaughters,
 And chokes up with the glittering ore ■
 Of golden ornaments the sacred waters."

To him Delhi fell, but in less than two hundred years the dynasty he founded was subverted by the conquerors of Khorassan, and the Patan ■ Afghan dynasty founded by Kuttub, who, having completed the subjugation of the rajahs that endeavoured to re-form the independence and ancient religion of their race made this city his capital. Kuttub was assassinated but his successors held here in splendour their court. Then came the Moguls who enriched themselves with the spoils the Afghans had torn from the Hindus. Time passed on. Moguls and Afghans contested hotly, the latter became weak and degenerate and Timur approached the gates of Delhi. These were thrown open to him, and his soldiers here satiated themselves with plunder and blood.

The smell of death
 Came rolling in those open tumens ■
 A drenching storm of rain
 Murders his lot with every breath
 Uprolled in the nearest flowers ■

Hundreds of the people were led away captive and the fall

was sad, as attended by many a death-bed scene. At these times men who preached the true faith were persecuted, but my place, these those meetings are held there for respect as a rule. I attended the central chapel in the morning, and a grand service there. After the early school there is first a native service, and then a service by one of the

"Paradise and the Pen"

■ In the time of its glory groves and gardens spread their foliage over the area which is now paved a ■ ■ ■

■ Moor

have here devoured and ■ waste. Panthers, cheetahs, wolves, and other wild beasts have their lairs in the palaces, tombs, and temples, reptiles abound, birds of prey hover ■ the air or sit aloft among the buildings. Great monkeys, too, which *appear* to be the satyrs of Scripture, ■ and then startle the visitor, and the present state of old Delhi might have been well predicted ■ the language of the prophet, "The wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there."* And the very river, which it might have been thought would enwrap the ruins in a mantle of ■, has increased the desolation, for, unlike the Ganges, which deposits, like the Nile, a fertilising mud, the Jumna add but an unproductive sand to a soil already impregnated with the elements of barrenness, and the once fruitful and flowery plains have become a generally treeless and bloomless waste, in which however, pools and swamps are to be found upon the surface foundation of the prostrate edifices. Yet few touched, as the Court of King Vikramā, the "Sine Gem of Vikramas Crown, Poets and Philosophers," the most brilliant years of genius produced by any nation at one and the same time, † including the Indian Shakspeare and father of the Sanscrit drama, Kālidāsa, author of *Sakuntala*, to Varaha Mihira, the astronomer, Amar Sēha author of *Uttar Kosa*, and their companions.

We can only gaze at a few of the innumerable objects scattered over the plain which merit our notice. No repairs seem ever to have been made, when a building, left into decay another was built upon its ruin.

The little city and fortress of Lodghakabad present to us singularly. Their remains of palaces, baths, &c., built of enormous square blocks of red granite, as the long deserted cities of Bishan are of similar huge blocks of black basalt, in excellent preservation, which appear to have been generally put together without any cement, and to have been thrown down, and in some cases burned, by an earthquake. The very roofs of the edifices ■ formed of immense stones, which still support ■ another in place. On the brow of a

* Isa. lvi. 21

† Gervill

precipice, formed by the hills ■■■■ north and south ■ Delhi, ■■■ rise ■ the height of some ■■■ hundred feet, stands a fort erected by the Emperor Togluck, the founder of the city (one of the Afghan invaders, who was assassinated in 1324); and, on the opposite side, a similar fort called Mahommeelabad, ■■■ by the Emperor's son, Mahommed; while a third fort (constructed, it is averred, by the imperial barber in honour of his master) stands ■■■ distance off. Of this Mahommed ■ is said that he was, perhaps, "the most detestable tyrant that ever sited a throne. He would take his armies ■■■ over the most populous and peaceful districts, hunt down the innocent and unoffending people like wild beasts, and bring home their heads by thousands to hang them on the city gates for his mere amusement. He twice made the whole people of the city of Delhi emigrate with him to Dowlutabad, in Southern India, which he wished to make the capital, from some foolish fancy; and during the whole of his reign gave evident signs of being in an unsound state of mind."^{*} The tomb of Togluck, his wife and son, which is of red sandstone adorned by a dome of white marble, stands on an isolated rock on the plain (once a lake) beneath †

Another Titanic structure is the great stone Observatory, ‡ which we have already alluded to as one of five erected by Jey Singh at Delhi and other places, mentioned in our notice of a similar one at Benares. This Observatory (which is now very dilapidated, but should be of much interest to scientific travellers) is stated to have been formerly supplied with magnificent instruments of pure gold, but these, if they ■■■ existed, have been "removed." The almanacs of Delhi, and all astronomical calculations, are still, it would seem, made up from the tables constructed by Jey Singh, and presented by him to the emperor of his day, who stamped them with his approbation §

* Sherma

† "The ■■■ passionate admirer of Gustavus ■■ Cromwell would never ■■■ wished ■■■ a nobler resting-place — *Grant's Inf.*

‡ A ■■■ ■■■ Observatory appeared ■ the *Penny Magazine* ■ June (4th, 1840.

§ "Rajah Jey Singh ■■■ us, as a monument of his skill, lists of ■■■ collated by himself, known ■ the Ty Muhammad Shah, ■ ■■■ Muhammad Shah, the Emperor of Delhi, by whose command he ■■■ the reformation of the Indian ■■■ His huge astronomical structures

Very remarkable, too, for ■■ gigantic size of its ruins, is the old Patan palace (at first a fortress) of Feroze Shah, the site originally of ■ Hindoo temple, in front of which was reared an ancient, lofty, and mysterious pillar, similar to that ■■ noticed at Allahabad; to which was attached a tradition that while it stood the children of Brahma should rule in Indraput. The audacious and irrepressible Afghan came, and in 1220 threw down the temple, erected a mosque (which still stands) on its site,* placed the pillar in front of it as a trophy of his victory and that of his faith, and strewed the broken idols of Hindoo idolatry all around it. The pillar itself has been thought an emblem of Siva; it bears inscriptions in ancient and remarkable characters, to which other inscriptions were subsequently added† in remote times, and is now known as "Feroze's Walking-stick." Feroze Shah was the great architect of his time;‡ for while the Hindoo's great object has been to plant groves and make reservoirs, that of the Mahomedans has been to erect splendid edifices.

Five miles from the Agra Gate stands pre-eminent in massy grandeur—the magnificent tomb of Humayun,§ the

testify by their ruins to the ambitious character of his observations. Nevertheless, Hindoo astronomy steadily declined. From Vedic times it had linked omens and portents with the study of the heavens. Under the Mahomedan dynasty, it degenerated into a tool of trade in the hands of almanac-makers, genealogists, astrologers, and charlatans. It is doubtful how far even Rājā Singh's observations were conducted by native astronomy. It is certain that the Catholic missionaries contributed greatly to his reputation, and that since the sixteenth century the astronomy of the Hindoos is deeply indebted to the science of the Jesuits." *Hunter*

We have here, ■■ elsewhere, reason to lament the neglect of science by our countrymen in India. We have not heard of a single telescope in private use, nor come across a single public observatory.

* From one of the windows of this mosque the body of the Emperor Allaugeer was thrown after his assassination, by command of his widow. The body lay two days ■■ the sands of the Jumna, and was then buried in the tomb of Humayun.

† These characters have, after many years of labor, been deciphered, but afford no clue to the date at which they were written, nor to anything known of Samudragupta, or Visuvaraman, two personages whose ■■ are inscribed thereon. So futile are the efforts of ■■ to obtain ■■ earthly immortality!

‡ He is recorded to have built thirty dams across rivers for irrigation, ■■ thirty reservoirs, forty mosques, thirty colleges, one hundred caravanserais, one hundred hospitals, ■■ hundred public baths, and one hundred ■■ fifty bridges.

§ It will be remembered that it ■■ in this tomb ■■ the late King ■■ the ■■ Princes of Delhi took refuge on the fall of the city to our forces

heroic emperor, astronomer, geographer, and poet (and, as Ferguson remarks, the first of the Moguls who ■■■ buried in India), who, after being driven from his throne, succeeded ■■■ re-establishing himself thereon. In accordance with the practice of his people, he, after his restoration, began this mausoleum leaving it, when he died in 1556, to be completed

after the Mutiny of 1857. The transactions affecting them which ■■■ directly followed are ■■■ dramatic to be here omitted. And first of ■■■ King. The Prince's retreat was soon known to the English Intelligence Department, and Rajah Ali (an ignoble member of the royal family in the pay of the English police) caused overtures to be made to the Sultana Zinat Mahal in order to induce the unfortunate couple to constitute themselves prisoners. After some hesitation the fugitives consented ■■■ do so, ■■■ condition that their lives — and that of a son who was with them — should be spared. Major Hodson, the ■■■ and commander of ■■■ band of Irregular Horse who had managed the negotiations was commissioned by the Commander-in-Chief to be present at the signing of the treaty. Accompanied by Rajah Ali and two hundred native troops, this bold officer ■■■ ■■■ camp ■■■ the morning of September 22nd passed through the ruins where the population of Delhi had sought refuge, and arrived at the tomb of the Emperor Humayun in the recesses of which were concealed the royal fugitive and his suite. It was a vast building, which might easily have been defended. A numerous escort of armed attendants still surrounded the fallen sovereign. Shah Ali got off his horse and entered the mosque, to try and induce the Prince to submit his engagements. He was obliged to have recourse to both civility and threats before he could convince his listeners, but at last he carried the day, and two palanquins appeared, borne down the steps of the ruined structure. In the first were old Mohammed Shah Bahadour and Juma Baksh his son, in the other the Begum Zinat Mahal. Four mounted deserters placed their sabres in the hands of the English officer and the march began. A strange and sad procession it was worthy of the chronicles of former days. Two palanquins were led by dark-robed horsemen, with bright-coloured turbans and drawn robes. Behind them a pale-faced ■■■ with ■■■ perfectly impossible countenance and a few steps further ■■■ ■■■ ■■■ crowd convulsed with passion and expressing its grief by the wild cries and frenzied gestures peculiar to Orientals. The palanquin which advanced next also ■■■ the dusty road borne by its bearers — measured tread, contained within its walled ■■■ the legitimate heir of the highest earthly dignities. His glorious ancestors had ■■■ over and deserved the titles of King of Kings and Sun of the Universe. The most renowned poets had sung their glory and the ■■■ precious jewels had stoned in their tombs, their palaces ■■■ tombs where now they rest to day are the wonders of the earth and travel ■■■ stop before these marvels of art filled with admiration and respect. For Mohammed Shah ■■■ wracked captain overvalued by age and misfortunes — the present, frightful ■■■ it ■■■ paled before the ■■■ inspiration of the future. What could await him ■■■ the anguish and agony of a shameful death or worse still ■■■ process of slow dissolution within the damp walls ■■■ some remote citadel? Then only would fortune cease to persecute the dethroned ■■■ descendant ■■■ the great ■■■ ■■■. A ■■■ of foreign race, a simple cavalry major, was presiding over this species of entombment, but ■■■ represented all the living forces of modern civilisation — Christian faith, military discipline, political intelligence ■■■ ■■■ and industry. Hodson, as the instrument of destiny, was merely executing the decrees of that

arcades (each of which ■■■■ as ■ receptacle for one ■ more other tombs), with a wide flight of steps on each side, the central building is also square, and contains ■■■ large circular hall, highly decorated with mosaic work of gold and enamel, with smaller apartments at the angles. In the centre of the hall is ■ white and perfectly simple marble sarcophagus, which marks the position of the emperor ■■■■, while in the smaller apartments similar sarcophagi denote the resting-places of members of the imperial family. The whole is

chance of doing even this successfully. Well then ■■ stood for two hours collecting their ■■■ and I assure you I thought every ■■■■ they would rush upon ■■ I said nothing but smoked all the ■■■ to show I was unconcerned, but at last when it was all done and all the ■■■ collected, put in a cart and started. Hodson turned to me and said 'Well go now.' Very slowly we moved forward up the troop and cautiously departed followed by the crowd. We rode along quietly. 'You will say why did we not charge them?' I merely say we were ■■ hundred men and they were fully six thousand. I am not exaggerating, the official reports will show you it is all true. As we got about a mile off Hodson turned to me and said 'Well man we've got them at last and we both gave a spl of relief. Never in my life under the heaviest fire have I been in so imminent danger.' Everybody says it is the ■■■■ clanking and clanging that has been done for years (and on my part for I merely obeyed orders, but as Hodson & who planned and carried it out). Well I must hush my story. We came up to the prizes now about five miles from where we had taken them and close to Delhi. The increasing crowd pressed close in the houses of the sowars and assumed every moment a more forbidding appearance. 'What shall we do with them?' said Hodson to me. 'I think we had better shoot them here, we shall never get them in.' We had identified them by means of a capture of the king whom we had with us and who turned Queen's evidence. Besides, they acknowledged themselves to be the men. Their names were Mirza Magul the King's nephew and dead letter which business Mirza Kishard Sultanet who was also one of the principal rebels and had made himself notorious by murdering women and children and by being the nominal commander in chief and the apparent the prince. This was the young friend who had stripped our women of their street and cutting off ■■■ children's ■■■■ and legs poured their blood into their mothers' mouths. This is literally the case. (Thus however ■■ up) at first reported was ■■ on the trial of the emperor (time). There was ■■■■ to be lost. We halted the troop put our troopers across the road behind and ■■ front. Hodson ordered the prizes to stop and get again into the cart. He then shot them with his own hand. So ended the ■■■■ of the chiefs of the revolt and of the greatest villains that ever stained humanity. Before they were shot Hodson addressed our men explaining who they were and why they were to suffer death. The effect was marvellous. The Mussulmans seemed struck with a wholesome idea of retribution and the Sikhs ■■■■ with delight while the brass moved ■■ slowly and silently. The deed, however cannot be justified. The prizes should have been formally tried, condemned and executed. Yet who can help admiring Hodson's 'daring' daring? The people were afterwards excluded for awhile from the city. (See note on p. 275.) The king was tried and banished.

crowned with a noble dome, and the pediments of four handsome gateways. The terrace affords a fine view of the surrounding country, showing what it might have been had it been protected and cultivated.

Under a marble slab in the tomb of Humayoon lies the head of Dara, ■ brave and accomplished prince, eldest son of the Emperor Shah Jehan, and brother of Aurungzebe, whom the latter, having him in his power, put to death, as already stated,* in 1659 (as he afterwards did his remaining brothers, Murad and Shuja), so securing to himself the throne. Alas! by what miserable crimes has the sceptre of Delhi again and again been won!

Near the tomb of Humayoon is that of Nizam-ud-Deen, ■ saint whose name is greatly venerated, and whose mausoleum is an object of pilgrimage from all parts of India. Though a *small* tomb, it is yet a perfect gem, a most beautiful miniature of ■, built entirely of white marble, standing in a circular court of white marble. Within, it presents a cluster of shrines, the principal of which the saint's is surrounded by a screen of lattice work like lace in its fitted delicacy. It has nevertheless remained for centuries un injured, with four small doors admitting to the sarcophagus, which doors with the pilasters and arches, are adorned with the most delicate representation of birds, flowers, &c., while the covering of the canopy which is of large slabs of white marble, is richly and elaborately enamelled and gilded. A desk for the Koran stands at the head, and a staff of reader, put by the Imperial family is maintained to educate the young in the knowledge of that book†. There are several square little wall enclosures, containing tombs of members of the Imperial

* Vide p. 27.

† Every handsome mosque in Arabia, the Mosques in Mecca were provided with ■ mosque and entered by the reader with the money of ■ taining one of learning, to read the Koran over the grave of the deceased, and ■ his chapel, and as long ■ the edowment lasts, the tomb continued to be at the same time a college. They read the Koran morning and evening over the grave, and prayers in the chapel at stated periods, ■ the rest of that time is commonly devoted to the instruction ■ the youths of their neighbourhood at the grave or for a small ■ sideration. Apartments ■ the tomb were usually set aside for the purpose, and these tombs did ■ more for education in Hindostan ■ all ■ colleges ■ especially ■ the purpose. Sleeman

Family, ■ which, however, ■ respect ■ paid, though ■ of the saint is so much revered. Close ■ hand is the well of Nizam-ood-Deen, ■ immense, deep, shadowy reservoir, into which ■ number of ■ and boys ■ seen leaping from the dome—a height of fifty feet—whence it is said they sometimes do not emerge till the waters have resumed their stillness, when they rise, ■ it were, from the abyss. By the side of the tomb of Nizam-ood-Deen is that of the poet Khusrû, favourite of the Emperor Togluck, "whom Togluck himself visited for the sake of his 'Majerum and Laila,'"* and whose songs, composed five hundred years ago, are still loved and sung by the millions. It is ■ singular structure of sixty-four pillars of white marble in groups of four each, supporting a flat roof of the same material, the whole surmounted by a delicate polished fretwork. We might well envy Khusrû his fame, and the tomb in which he reposes. "Let who will make the laws of a people, if I may but make their songs." Near this also is the tomb of the Princess Jehanhira, the amiable daughter of Shah Jehan who shared the captivity of her father when imprisoned by his son Aurungzeb, and remained with him till his death, and the favourite sister of poor Dara. It stands within a high and beautiful marble railing, but is itself ■ simple oblong slab of white marble, hollow at the top, *filled with earth covered with green grass*, and *open to the sky*: at the head is a marble screen bearing the inscription (the first two sentences of which are understood to have been written by herself)

"Let no rich canopy cover my grave. This grass ■ the best covering for the tombs of the poor in *paradise*. The humble, the transitory Jehanhira, the disciple of the holy ■ of Christ,† the daughter of the Emperor ■ Jehan :

(How simple! how beautiful! how surprising! The epitaph is like ■ star, shining out suddenly from the midnight heavens, while all around is darkness.) And yet ■ understand that Jehanhira ■ the unhappy relation of Prince Mirza

* Sir Edwin Arnold.

■ Probably ■ for Christ, as it ■ unlikely ■ Jehanhira was acquainted with Christianity through the Mission ■ Agra (see p. 332).

† Hunter ■ that she died, unmarried, at the ■ ■ sixty-seven. He adds, the magnificent mosque of Agra is the public ■ of the lady ■ in ■ ■ grass-covered ■

Jehangere, who was banished ■ Allahabad,* *drank himself to death with Cherry Brandy*, and lies in a beautiful tomb hard by.

On each side in the same enclosure is the tomb of another member of the Imperial Family. Another enclosure contains the princely tomb of Muhammed Shah, who reigned when Nadir entered Delhi. The tomb of the Emperor Altamsh—the oldest tomb known, and one of the richest examples of Hindoo art applied to Mahomedan purposes†—that of Mouzzin, the most learned, most pious, and most amiable of the crowned descendants of Akbar, and some others, were built like that of Jehangere, without cupolas, directions having, it is stated, been left by the occupants that *nothing should interfere between reason and devotion, and not left them fight in the day of resurrection*. The tomb of Koodub ood-deen, a Moslem saint, of Imam Mu hudee of Soondja Daulat, of Munsour Ake Khan—and to be built after the model of the Taj at Agra—and of Zuteh lung, the founder of the Lucknow dynasty, which alone ever more ground than St. Paul's Cathedral in London, and of which any country might be proud, may also be mentioned as well worthy attention, together with the very beautiful Mosque Zecmut. Ah Musool and the Arab Serai.

Around all these remains of more or less tomb, palace, fort, and serai, there rises a conspicuous decoration and beauty, at twelve miles by direct road from New Delhi, the Kootak MINAR, that London structure erected more than two years since,‡ which, if not the type, it is certainly THE MOST BEAUTIFUL TOWER IN THE WORLD§ and at once strikes it off on the mind and memory as an object never to be forgotten.

* See page 152.

† A yet more beautiful example of that of Altamsh is dated 1330. This marks the culminating point of the Fatimid style in Delhi. Nothing so complete had been done before, nothing so noble attempted by them afterwards." *Archæologia* =

‡ The exact date seems to be unknown, indeed it would appear that the lower part is of very ancient and possibly of remote date.

§ "The single majesty of this Minar," says Colonel Sleeman, "so grandly conceived—so beautifully projected, so exquisitely embellished, and so exquisitely modelled fills the mind with the spectacle with emotions of wonder and delight. It feels as if it is among the towers of the earth what the Taj is among the tombs, something unique of its kind. It stands alone in his recollection. There is no other Hindoo building in India like, or of the same kind, as this."

■ is ■ tower of five stories, ■■ lower ■■■ of red granite, the upper two of snow-white marble, is 242 feet high, ■■ feet in circumference, and 60 feet in diameter ■ the base; ■ fluted to the third story inclusive, ■ circular and angular divisions (the fluting varying in each compartment), and ■ carved in the most exquisite manner, and richly embellished with bands of Arabic inscriptions from the Koran, ■ foot broad in relief. ■■■ balconies surrounded with battlements of finely cut stonework are seen from without, and access ■ them is obtained by ■ spiral staircase within while the ■■ afforded to those who climb the galleries is impressive in the extreme standing, as the pillar does on the gentle slope of a hill overlooking the surrounding plain and the Jumna. There is one little objection to going up tigers hyenas, and other such creatures are said sometimes to hide there, while innumerable bats ■ the upper stories. Still, we venture. And the rivages of the sword and of time are here indeed plainly seen cities which once were filled with multitudes of inhabitants converted into a silent waste, palaces ruined and deserted temples without a single worshipper and around which the broken images of their idol deities lie buried in the dust tombs erected to perpetuate the memories of their founders which are themselves falling to decay serais which are no longer capable of affording shelter to the wayward traveller.

Here again we have romance. The 'Gallant' founder of the Kootub Kootub-ud Dken whom we have already met with at Pinareput was originally a slave—rose to be a general* became the first of the Pathans in Alghur sovereign subdued Delhi and it is said erected this part of ■ memorate his victories†. The Sultan Alamsah—also originally a slave—became in like manner a great general married a daughter

* It is said that Kootub killed the King of heretics ■ battle and ■■ the body of that prince was only recovered among the multitude of ■■ lam ■ the false both he had worn with ■ left in place and gold ■■■ and ■■■.

† There is however a Hindoo legend that a Rajpoot chief erected ■ temple his daughter who was accustomed to go daily ■ the Jumna to worship ■■■ in ■■■ danger of being carried off while ■ doing ■ see ■■■ by ascending the ■■■ and so to pay ■ her devotions. There may possibly be ■■ foundation for this as it is thought ■■■ part was probably ■ Hindoo architecture. Later inquiries assign to it an Assyrian origin. ■

of Kootub-ud-Deen, succeeded ■ the throne of Delhi, and, as we have seen, lies buried near the Tower of Victory, which proudly asserts the supremacy of Mahommedanism over Hindooism, some of whose very ancient temples lie immediately beneath it. There, too, is seen part of an unfinished but superb mosque,* founded by Altmush, consisting of three magnificent arches, and other remains, some of which ■ most richly and elaborately carved. Here also is a noble dome—that of ■ college established by Akbar.

In the forecourt of the mosque stands another of those remarkable columns, one of which we met with ■ Allahabad, ■ pillar of pure wrought iron, twenty-two feet in height, very notable in itself as the production of an age so remote,† and continuing after so many centuries *unruined* and uninjured,

* The history of this mosque as told in its construction, ■ as curious as anything about it. It seems that the Afghan conquerors had a tolerably distinct idea that pointed arches were the true form for architectural openings, but, being without sufficient skill to construct them they left the Hindoo architects and builders whom they employed to follow their own devices as to the mode of carrying out that form. The Hindoos, up to this ■ had never built arches. For indeed, did they ■ centuries after. Accordingly they proceeded to make the pointed openings on the same principle upon which they built their domes. They carried them up in horizontal courses as far as they could, and then closed them by long slabs meeting at the top. The same architects were employed by their masters to ornament the faces of these arches, and thus they did by copy ■ and repeating the ornaments on the pillars and friezes on the opposite sides of the court, covering the whole with a lace-work of intricate and delicate carving, such ■ no other mosque except that at Ajmeer ever received before or since, and which though perhaps in a great measure throve away when used on such a scale ■, without exception, the ■ exquisite specimen of its class known to exist anywhere. The stone being particularly hard and good the carving retains its freshness to the present day and is only destroyed along ■ arches, where the faulty Hindoo ■ structure has suffered premature decay.

"These two mosques of Altmush at Delhi and Ajmeer are probably unrivalled. Nothing in Cairo or in Persia is ■ exquisite ■ detail, and nothing in Syria or Syria can approach them for beauty of surface decoration. Besides this they are unique. Nowhere else would it be possible to find Mahommedan largeness of conception with Hindoo delicacy of ■ station carried out to the same extent, and in the same manner. If ■ this ■ add their historical value as the first mosques erected in India, ■ their ethnographic importance as bringing out the leading characteristics of the two races so distinct and marked a ■, there are certainly no ■ buildings in India that better deserve the protecting care of Government. — *Legation*

† It has ■ yet been correctly ascertained ■ its age really is. Taking A.D. 400 as a mean date and it certainly is ■ far from the ■ —it opens our eyes ■ an unsuspected state of affairs to ■ ■ ■

by violence. It bears a Sanscrit inscription recording the history of Rajah Dhara, who erected it A.D. 317, and "who obtained by his own arm undivided sovereignty on earth for a long period"; and it also bears other inscriptions.

It is said that the aspect of the Kootub on a clear starlit night is exceedingly beautiful. It has then a weird, unearthly appearance, its white top shining out as it seems, in the sky, while the shadows in the mass of buildings around it, and especially the court of the great arches add to its impressiveness.

But we have here in this vast waste, extending over forty-five square miles a monument of oft-repeated spoliation and reckless cruelty which makes us ashamed of human nature, and which is especially calculated to give us a horror of aggressive warfare. These ruins show that it has no respect for the highest productions of genius for the tenderest associations of inheritance and home for the rights of industry, or for the common brotherhood of mankind—that all must perish before an insatiable ambition which after all when a few generations have passed leave but the empty shadow of a name.

But we return to Camp.

WE ARE ORDERED TO MARCH TO MIEET.

At that epoch of barbarism that it is hardly any that have been forged even in Europe up to every late date, and frequently even in the present day. As we find them however a few centuries afterwards using bars of iron long as this but in making the part of the temple of K. we must believe that they were much more familiar with the use of this metal than they afterwards became. It is almost equally startling to find that the exposure to wind and rain for centuries it is unruined and the capital and inscription as clear and as legible now as when put up fourteen centuries.

As the inscription informs us the pillar is dedicated to Vishnu there is little doubt that it originally supported a figure of Gauda on the summit, which the Mohammedans of course removed—but the real object of its erection was as a pillar of victory to record the defeat of the Bactrians near the mouth of the Sindhu. It is the least of a curious coincidence that eight centuries afterwards from that same Bactrian country should have erected a Jais Stambha as one of the court-yard to celebrate their victory over the descendants of those Hindus who so long before expelled them from the country. To my mind says Mr V. the right is the great iron pillar. —Fergusson

CHAPTER XII

MATHURA

TO MATHURA The country between Delhi and Meerut is rich and well cultivated but the people appear to be generally poor owing to the prevailing system of land tenure whereby it would seem the proprietors take about a third of the gross produce for themselves and the Government two ninths, leaving only four ninths for the cultivator. Of old it appears to have abounded with trees now not a grove or an avenue is to be seen anywhere and but a few fine isolated trees. I asked the people of the country says Sleeman and was told by the old men of the village that they remembered well when the Sikh chief who now hark under the sun him of our protection used to come over in bodies of ten or twelve thousand horse each and plunder and lay waste with fire and sword at every return harvest the fine country which I now saw covered with rich crops of cultivation and which they had rendered a desolate waste.

As it was but thirty miles from Delhi to Meerut we soon reached it.

MATHURA which is situated in the centre of the Doab between the Ganges and the Jumna, is a very ancient place dating as far back as the time of the Buddhist Emperor Asoka* 250 years B.C. In A.D. 1193 it was taken by Kootub-ud Deen the builder of the Kootub Minar at Delhi. It was a fortified town when Timurlane invaded India and after he had subdued Delhi came hither 1399 A.D. That cruel tyrant was told that the people had determined to

* Here formerly stood one of those metal pillars erected by King Asoka which it is now found by the Emperor Petera

defend themselves, saying ■■■ Turmachurn Khan, who invaded India ■ the ■■■ of a similar body of Tartars ■ century before, ■■■ been unable to take the place; which so incensed him that he resolved himself to do so, and, having succeeded, skinned alive the Hindoo men found in it, and distributed their wives and children ■ slaves among his soldiers. Meerut was regarded as ■ depopulated and ruined ■■■ in 1805, about which time it ■■■ selected ■ a site for a great military station required ■■■ Delhi (the centre of Mahomedan power in India), yet not in its immediate neighbourhood, ■■■ under treaty not to have European troops *there*. The military establishment consists of a major-general commanding the division, a brigadier commanding the station, one or two regiments of European cavalry, and one or ■■■ of European infantry, ■■■ artillery (horse and foot), and a large body of native soldiers.* The Station is the largest, healthiest, and most social, and by consequence is considered the most agreeable Station on the Bengal side of India † The

* It will be remembered that it was at Meerut that after various symptoms of disaffection at Barrackpore, Umballa, Lucknow, and elsewhere, the spirit of rebellion broke into a devastating flame on May 10th, 1857. The troopers of the 3rd Native Cavalry, some men of which corps had the previous day been sentenced to imprisonment for insubordination, ■■■ mutiny, burst open the goal, set free their comrades, shot down their officers when they came forth to see the cause of the uproar, and, joined by the Sepoys and all the rabble and scum of the populace, murdered every European they could lay hands on set fire to the barracks ■■■ lungalows, and after spreading destruction far and wide, were allowed, by lamentable incompetence on the part of the aged and feeble-minded officer in command ■ the Station, ■■■ proceed to Delhi, ■■■ up there ■■ smouldering fires of Mahomedan hatred and rebellion, and aid the conspiracy already hatched there under the disrowned Mogul emperor. To this ■■■ incompetence, and *our general want of preparedness*, ■■■ subsequent calamities may be traced. The news of the ■■■ telegraphed to Delhi, and nothing more was done that night. The Sepoys reached Delhi. The ■■■ morning the Mahomedans of ■■■ rose, and ■■■ Great Rebellion was in full swing.

† "The author of "Four Years Service in India" who followed our ■■■ 1846, found even Meerut, however, hard to bear *for the ■■■ of ■■■*. "When ■■■ season set in we were tormented ■■■ (as ■■■ were) with bugs they were in our ■■■ by thousands. Very ■■■ we sleep upon ■■■ at night. We would take our bed, and lay ■ upon the ground in the open air. This was ■■■ only way ■■■ could get a ■■■. He adds, with apparently great exasperation

"When the day approached, the ■■■ would be so ■■■ ■■■ no ■■■ venture out for fear of being struck by the sun. We had several killed by it, and ■ the barracks we were so hot that it was complete torture to be there. The sweat would come through everything we had

barracks which are a series of long thatched buildings, with verandahs and the white bungalows of the officers, stand on a wide plain, four or five miles in extent, one of the principal features of which is a noble Church, with a lofty and handsome spire. The cemetery—for, alas! everywhere in India the graveyard is close at hand—is a large one. Here lie the remains of General Gillespie,* distinguished by a lofty pillar, which bears a brief record of his deeds. It was Gillespie who suppressed the Mutiny at Vellore, which, originating in the rashness of certain martinets who interfered unnecessarily with the habits of the sepoy, threatened to shake to its very basis Indian dominion. It was he who battled with the Dutch in Java (when died the memorable JOHN LAYTON,

"A distant and a deadly foe
Has Layton's cold remains";

and, after fighting his way into the heart of Nepaul, fell in the assault of Kalunga†

Let us pause to drop a tear on this tomb. What thousands

upon us, in fact, we could have nothing on but a thin pair of drawers, with no shirt, and the millions of fleas that would be continually tormenting us would be sufficient to drive men mad. When getting our vituals our plates were black all over with the fleas. We were obliged to eat with one hand and buffet them away with the other. I have often heard our men curse their God, and they would get as much money as they could, and then go and get so drunk they could not speak. They would often say that was the only way they could have peace, but I could not see any pleasure in such a way. I have seen men do so, this state, and others drown themselves, shoot themselves, whilst a number lose their senses and die raving mad.

This is a very dreadful and far beyond our own experience or observation, which, after all, has shown life in India to be tolerable, though trying, to the *super man*. DISEASE IS THE SOUTHERN CHIEF.

"I do not know that a greater compliment has ever been paid to the British character," says Mr. Knight, "than was paid by the Chetarkan of Nepaul when we were fighting against them at Kalunga. They showed their perfect respect to British honour by volunteering and obtaining medical aid for their wounded, even when the barriers were playing on our sides. One poor fellow whose jaw had been shattered by a shell came in; the British lieut. waving his sword as a signal that he had nothing to do, was received kindly, and it was apparent he gave himself up to his enemies, knowing that they would give him medical assistance in his great need, and he was not deceived. It was by moral virtues of this kind that the Indian Refugee was rather than by force of arms."

* A famous regimental pet in days gone by—Black Bob, a horse which belonged to the 8th King's Royal Irish Light Dragoons—now Black Bob was faded to the Cape, and to become the favourite charger of General Gillespie, Colonel of the Royal Irish. The heroic Gillespie fell at Kalunga (1814), and after his fall Black Bob was put up at auction,

storm ■■■ minutes before it reached ■ was that of a dense wall rising from the plain ■ the mid-heavens, advancing steadily forward, whilst the light of day fled before it, and the breath of every living thing was affected with a sense of suffocation. Its march was silent, and every one experienced ■ solemn awe as he felt its approach. Presently the whole air became like to one immense cloud of dust, but without wind of any consequence. Whilst I still held the door, it suddenly became dark. I never saw a night so dark, it was so deep a darkness that even the situations of the windows could not be seen. When the door was closed we could not tell its position. In about a minute the light again appeared, but its appearance through the floating ■ and was like that of an intense flame, a lurid and fearful fire. One would have thought that the whole surrounding country was in flames. After this awful scene we can well understand the stories of whole armies being buried in clouds of sand in the desert. For the sand storm which came over us had come from a great distance, and had of course lost much of its denseness in every ■ of cultivated country which it had passed over, where it could gather nothing but only lost in matter. and if it could occasion such total darkness when we saw it what must it have been in its fulness? There was not a particle of the heat which was not covered with some inches. I said when the storm was past.

It is said that on bright weather the Indian range of the Himalayas may be seen from Meenut.

A weekly newspaper, the *Herald Observer*, the first new paper published in the Upper Province, was established here in 1832,* and more recently the *Herald Colonial Magazine*, commonly called M. H. M. from its initials, though not at

A very significant feature of the state of a English newspaper at Meera was that it be not aware of Meera's presence - given in House- hold Words and days. The terms experienced in getting papers and type at Meera - these to be distributed together with that given by the native - an editor, is still possible. It is stated that in 1871, p. 114, that several members of each branch of the service were - - - - - staff of the paper. A account of a give of a newspaper in the (Kurdoo language) the - of surreptitious, by the Brahmin - of a man, - - - - - has access to the - of intelligence in the - and took advantage of them for - - - - - and the degradation of - - - - - countrymen and government. For a whole year and a half this newspaper - the *Jam-sunsherd* - - - - - carried - - - - - until at length a discovery - - - - - about - - - - -

all *man* in its character. The publication of these periodicals, together with that of the *Delhi Gazette* (which ■■■ have already mentioned,) and the *Mofussil Akbar* (of which ■■■ may have something to say hereafter), is considered by Dr. Spry, the author of "Modern India," to be "a circumstance of no trivial import. It forms," says he, "the commencement of ■■■ but proud ■■■ in the annals of British literature ■■■ the East, and is the germ whence will spring ■■■ mighty plant, either of good ■■■ evil, according to the hand that shall cultivate and train its early shoots." We rejoice that in the North-Western Provinces of India, the Fourth Estate of the Realm is at all events not unrepresented.

There is a theatre in Meerut,* erected a few years ago by subscription. The performances are fortnightly, and the actors (all amateur) chiefly officers of the army, the scene painters, scene shifters, and other subordinates being soldiers of the various European corps at the station who have ■■■ something to do with theatricals at home (as was the case at Hazarebaugh). Some odd incidents, as may be expected, ■■■ occasionally, especially when female characters have to be taken by individuals of the sterner sex, a Juliet, for instance, by some tall scion of the cavalry. There are also other strange occurrences. Some short time since one of the sons of the Emperor of Delhi came to Meerut on a visit to ■■■ rajah who lives here. "His tents," says Colonel Sleeman, who relates the story, "were pitched upon the plain, not far from the theatre. He arrived in the evening, and there happened to be a play that night. Several times during the night he got a message from the prince to say that the ground near his tents was haunted by all manner of devils. The rajah ■■■ ■■■ assure him that this could not possibly be the ■■■ At last a ■■■ came about midnight to say that the prince could stand it ■■■ longer, and had given orders ■■■ prepare for his immediate return to Delhi, for the devils were increasing so rapidly that they ■■■ all be inevitably devoured before daybreak if they remained. The rajah ■■■ went to the prince's camp, where he found him and his followers in ■■■

* Alas! ■■■ was in ■■■ theatre that on May ■■■ 1857, "the bodies of ■■■ murdered men, women, ■■■ children were gathered up and ■■■ burial," "Aerr," where a ■■■ tragedy would have been presented that very evening, "but for the real tragedies of the past night

of ■■■■ consternation, looking towards the theatre. The last carriages were leaving the theatre, and these silly people had taken them all for devils."

The native town consists chiefly of little shops, like those of many other Indian towns. Near the gate is the ruined tomb of a saint, the dome of which has been raised only two feet and then left, so that the sun-shine and dews of heaven may fall ■ the marble sarcophagus (as in the case of the Prince's Jehanpura, at Delhi). Several graves of the saint's disciples (as we may suppose them) surround the tomb. There is another fine tomb near the prison.

About a mile from the city is a large, deep, oblong reservoir—the Suraj-Kand, erected by the Jat chief of Jagg, in obedience to the mandate of a Hindoo saint, who more than three hundred years since buried himself—is those that believe themselves incurably diseased frequently do, and whose spirit is said to have appeared to that chieftain. The "tank" (as it is called) is regularly visited by a large number of native amateur vocalists, who assemble on its bank every Sunday afternoon in honour of the saint, and sing to the people Hindoo and Moslem* who gather to hear them. In the same neighbourhood is the tomb of a Mahomedan saint, the friend of the former, and it is said that the pair used to ride out together on two enormous tigers that came to them every morning at an appointed hour from the distant jungle. At the tomb a party of professional singers and dancers assemble in like manner every Thursday afternoon, and sing, play, and dance to the people who come to seek the prayers of the saint on their behalf. Yet another tomb is to be found there, ■ which professional singers and dancers assemble every Friday for the ■■■■ purpose. Any sum given by the multitude on these occasions are distributed among the poor. *Groups of monks frequent such localities, and submit ■ the offerings of the devout.* The ground around these tombs of the saints is becoming crowded with the graves of the Mahomedan poor who desire to ■ buried near them.

* I was surprised at beholding ■ ■■■■ the tomb of a Mussulman saint. *Messina* ■ ■■■■ to him, he said 'Oh, Sahib, it is good to keep friends with him, for he was a terrible rascal when alive, and ■■■■ know what ■■■■ may do yet.' — *■■■■ Indian Recollections*

Missions commenced at Meerut about 1814 by the Rev. Mr. Bowley, of the Church Missionary Society, who, however, was afterwards removed to Agra. In the absence, ■ ■ would seem, of any clergyman, Captain and Mrs. Sherwood, whom we have already had occasion to mention, did "what they could" (Mark xiv. 8). They had ■ school and chapel in their own garden, ■ Church had then been erected. "At home or abroad—amongst the native population, their own poor soldiers, or the magnates of the land,* they never lost sight of that great object which lay so near their heart—the extension of the Redeemer's kingdom." The Sherwoods left India for England in 1815, this was their last station in the East. They were succeeded by a native teacher, in whose charge the little Christian community remained till the Rev. H. Fisher, being appointed Chaplain of Meerut, took it under his superintendence, or rather, assisted in its oversight.

By-and-by an event occurred which we must not pass over ■ silence.

Many Hindoo and Mahomedan inquirers habitually visited Mr. Fisher. Among these came ■ Brahmin spy, Prabhu Din, who had been stationed in the Mauritius, had long been weary of idolatry, and desired instruction in the Christian religion, but had had no opportunity of obtaining it until the return of his regiment to Bengal. Soon after, the corps was ordered to Meerut. Immediately on his arrival here he inquired for the chaplain, requested and underwent a course of instruction, and eventually announced his intention to become a Christian, and notwithstanding the remonstrances and dissuasions of his fellow-soldiers, who, moreover, assured him that he would be dismissed from the Army, and thus lose all his living if he did so, maintained his resolution. His comrades then tried to bribe him with ■ promise of a regular money allowance for life, but he refused, saying that Jesus Christ would provide much better for him, and that for ever. And now they raised scandalous charges,

* "Mrs. Sherwood finding on one occasion that she with a few other English ladies, would be permitted an interview with ■ native princess, the Begum Sumoor (Sumroo), had a Persian Gospel, splendidly ■ and decorated, to present, taking care to place it herself ■ ■ ■ royal lady, who received the gift most graciously." ■ ■ 319).

which necessitated a Regimental Court of Inquiry, but he ■■■ fully and honourably acquitted. At length he requested to be baptised, and was baptised accordingly by the chaplain (October 10th, 1819). Hereon his fellow-soldiers ceased to trouble him; but their *raje* was assumed, ■■ had been foretold, by the Government. A Special Court of Inquiry was ordered to investigate the circumstances attending his conversion.

The commanding officer, on being questioned, stated that he did not know of any unproprieties in Prabhu Din's conduct since his baptism, which, however, his comrades regretted, ■■ he was a man of very high caste and much respected in the corps. The issue of all was that Prabhu Din, though ■■ particularly smart, active, and intelligent soldier, and shown to be a man of exemplary conduct was placed on the Pension List for such pension, it may be assumed, as he was entitled to by length of service, and was not afterward allowed to rejoin his regiment, though he repeatedly expressed his wish to do so. Sir Edward Poyet, indeed, the Comptroller in Chief, authorised an offer to be made him of a higher appointment in some other corps, but Prabhu Din respectfully declined it, saying, "I have done nothing that should involve dismissal from my own corp in which I am now a degraded man. Send me back to my regiment, and I shall have the disgrace washed out, and I will thankfully go back." But this was not allowed. Thus not only was a man punished for embracing our faith, but a check was placed on what might have become a great movement towards Christianity, and a barrier raised against any further advance. The regiment, which in course of time left this station, some year after passed through Meerut, when the non-commissioned officers and some men of his company came to see their old comrade, and treated him with kindness and cordiality, and several expressly told him they were heartily disposed to embrace his Religion, but could not encounter the punishment he had suffered.

In 1825, however, Bishop Heber, coming to Meerut to consecrate the church, confirmed therein 254 persons, between forty and fifty of whom were natives converted "from Hindoo idolatries and Mahommedan infidelity." In 1832 Mr Fisher ■■ appointed Presidency Chaplain at Calcutta, and ■■ native church ■■ again left under native charge, in which ■■

■ remains.* In 1836 Bishop Wilson visited the station, and on ■ occasion "seventy natives were baptised and confirmed."

My Poem—"THE SOLDIER"—had now been some time published, and ■ brought ■ a not inconsiderable profit. I determined to leave the Army, and ■ seek employment ■ the staff of ■ of the Newspapers (to which I had ■ several contributions), ■ in some other suitable and available sphere. I accordingly ■ in an application for the purchase of my discharge.

On March 5th (1843) the great COMET of that year †—one of the largest and ■ brilliant ever observed, ■ ■ portion of the tail, which extended many degrees ■ the heavens (as well ■ the nucleus, ■ was visible in full day—made its ■ Meerut. It excited no little commotion among some folks, who thought that the world was about to be turned upside down, or that a new empire was about to be established in Hindostan, and ■ own, as ■ matter of course, demolished; or that ■ fresh war was about to break out; or that a famine was about to desolate the land; ■ that something or other was going to happen of which they could form ■ conception at all. However, the stranger had so pleasant ■ countenance, and kept himself so quiet, that after ■ few days the fears of the most superstitious were dissipated; and saying to themselves, "A cat may look at a king," they stared him out of countenance, so that, after a short stay of ten days, the illustrious visitor took himself off.

It is surprising, by the way, that the appearance of ■ comet, which Sir G. F. W. Herschell calls "one of the most imposing of all natural phenomena," should have ■ seldom awakened ■ enthusiasm, or even attracted the notice of ■ poets.

* We learn that ■ 1847 the Rev. R. M. Lamb arrived ■ Meerut, and took charge ■ the Mission, ■ the first European missionary appointed ■ We hear nothing more of the ■ Church (but may ■ it went ■ quietly growing) until after the Mutiny, during which ■ of ■ disorganised. When order and quiet were restored the ■ Hoerle, ■ Agra, took charge of the Mission, and ■ since ■ to have been doing exceedingly well. It ■ become important as ■ great missionary centre ■ of the district, which contains a population of ■ (the city itself boasting of some eighty thousand inhabitants), besides being in the immediate neighbourhood ■ Hurdwar ■ Gurumaktesur, places which ■ each attended by half ■ pilgrims annually ■ all ■ of India.

■ ■ seems ■ have been not unlike the Great Comet of 1811.

Even Shakespeare but very occasionally refers ■ these bodies, and has not more, indeed, than about half a dozen allusions ■

■ He reminds us (in Julius Cæsar) that,

“When beggars die there are ■ comets seen ,

adding,

“The heavens themselves blaze forth the death ■ princes

In Henry VI Bedford cries

“Hung be the heavens with black yield day ■ night!

Comets, importing change of times and states,

Brandish your crystal tresses in the sky ,

■ with them scourge the bad revolting stars

That have conspired unto Henry's death !

while Charles of Orleans exclaims,

“Now shine it like a *comet* of revenge

A prophet to the fall of all our tens !

King Henry IV observes,

“—— being wisdom seen I could not see

But like a *comet* I was wonder'd ■

Marina says (in Pericles ,

I am a mist

My lord that is ere before meeted eyes

But have been i' trial on *comet* like

And in the *I am i' the Street*, Petruccio asks,

— wherefore gaze th' *company*

As it th' *eyes* me wondrous moment, ■

some comet or unusual *prodigy* ?

Young, in his “Night Thoughts,” cries,

“Hast thou not seen the *comet's* flaming flight ?

Th' illustrious stranger passing terror sheds

On gazing nations, from his fiery train

Of length enormous takes his ample round

Through depths of ether, visits unnumber'd worlds,

Of more than solar glory double wade

Heaven's mighty eye, and then revisits earth,

From the long travel of a thousand years.

Hogg, in ■ address to the *Comet* of 1811 exclaims,

“’ on thy rapid *fire* ■ guide !

To sail the boundless sky with thee

And plough the twinkling firmament,

Like team-bells on a tranquil sea !

To lash the embers from the sun

To scathe from off th' globe

Then far to other systems run

Where other moons and planets roll !”

1843. The Holmes a humorous poem "The Comet," beginning,

"THE COMET! He is on his way,
And singing as he flies,
The whizzing planets shrink
The spectre of the skies.
Ah! well may regal orbs turn blue,
And satellites turn pale,
Ten million cuber miles of head,
Ten billion leagues of tail!"

And Beranger has a pathetic song, also addressed to "THE COMET," ending,

"Now I am grey with years, and beauties brown,
My songs are mute, my heart is dull and cold,
Comet implacable, then speed thee down,
And end the matter - for the world is old."

And there ends my capability of citation.

Stop! I am mistaken. The *Calcutta Literary Gleaner* gives us a poetical composition of three octavo pages, beginning,

"Majestic wand'rer of the pathless sky!
Thou glorious banner of the Almighty's war!
Whence is thy mighty march? Is thy lone track
That all immutable ocean tar,
The shoreless sea of Time and Ether back,
When dawn'd creation, and the kingly star
Round which thou rollest as a flaming guard,
Keeping with thy compeers wide watch and ward -
Angel of Light or Death? what is thy
Avenger or Ambassador?"

And on.

Towards the end of March the star *Eta*, of Argo (an ordinary star of the second magnitude) appeared a brilliant star of the first order, and might be seen blazing with a lustre equal to that of Canopus, or rather of Arcturus,

"Since to England I have seen the *Illustrated London News*, of March 25th, 1843, in which the Comet is figured and described, in which appears also a Hymn to that visitor wherein these -

"Art thou some watch-angel on his rounds
To see if I drop my guard,
Neglect the of Heaven,
And leave an outpost for the Fiend to pass

which ■ resembled in colour and brightness. An observer writes: "It is ■ marked as ■ variable star, and I cannot discover any trace of its being double. It is, at all events, a strange and interesting sight. To those who have telescopes I may add that, not far from it, to the east, appearing to the naked eye as a nebula, is one of the most glorious clusters in the heavens."

While at Meerut I had the curiosity to visit the neighbouring state of Sardinah, formerly governed by the Begum Sombre pronounced *Somro*, whose palace ■ Delhi we have already noticed,* and who had risen from a nautch girl to be a princess. It has been said of the Begum that "no ■ has attained so much celebrity in the modern history of Hindostan," and Shah Alum gave her the flattering title of "THE OASIS IN THE DESERT."

The Begum, who, after a long and romantic career† not

* P. 285

† The history of this life is indeed a most extraordinary one. She was by birth a Squadrone, a hereditary descendant of the prophet Mahomed. When very young, he had married Wether Khan, a cousin of Sulaiman who had married a noble daughter of Mahomed, and so she became a Princess.

command successively under six, including seven, have been the famous George Thomas and ■ last a French gentleman named Le Vassault took that office whom he and he also secretly married still using the ■ of Sombre. Eventually in consequence ■ the ■ and at the ■ subordinate European officers, the Begum determined to resign, her half-brother the Emperor ■ undertook to pay Zulfar Yab Khan two thousand rupees a

1 The daughter of Zulfar Yab Khan married a Colonel Dyer for some ■ manager of the Begum's affairs. His son was the ■ of Dyer Sombre, ■ the Begum's heir, and afterwards went to England, entered Parliament for the borough of Salisbury, married ■ daughter of Lord ■ Vincent, and ■ in Paris ■ 1855

unmarked, ■■■■ ■■■■ reigned, by Oriental cruelty—had embraced Christianity, ■■■■ indeed ■ very generous and liberal-minded member of ■■■■ Roman Catholic Church. She built ■ Roman Catholic church ■ Sardanaah, after the ■■■■ of St Peter's ■ Rome; and on her decease, which occurred January 27th, 1835, she left three thousand pounds to the Propaganda Chapel at Agra for the purpose of forming ■ college for young ■■■■ ■■■■ serve on the Apostolic Mission of Thibet. *She also erected a Protestant Missionary Chapel for the Church of England in Meerut at a cost of ten thousand rupees*, and it is said built, in addition, at her own expense, both a Hindoo temple and a Mahomedan mosque!

Having arrived at Sardanaah, I examined the church with some interest. It is a small but elegant building, having an altar beautifully adorned with mosaic work, and decked with month for life), and ■ seek ■ asylum with her husband elsewhere, and ■■■■ arranged with the consent of our Government that they should reside at the French settlement of Chandernagore. Meanwhile, however, the forces at Sardanaah had compelled Zulfer Vab Khan to declare himself their legitimate chief, and demanded that he should at once seize the Begum ■■■■ Le Vassoult (whom they did not know to be her husband), these, when they heard of his approach, fled towards Anoopshahur, agreeing with each other that they would both die rather than be taken. On their way they found that the revolted forces were near them. Both attempted to do ■■■■ they agreed, and Le Vassoult seeing his wife bleeding and as he thought dying killed himself, but the dagger the Begum ■■■■ employed struck against one of the bones of her chest, and she had ■■■■ the courage to repeat ■■■■ blow. She was taken prisoner, and carried back ■ Sardanaah. After a few days, however, she was released, restored to power, and an oath of allegiance to her throne given by her officers. The arrangement with the Emperor ■■■■ cancelled ■ her request, and the command of the little army of Sardanaah given to ■■■■ officer named Saleur, who had taken no part ■ the mutiny. The Begum after ■ time entered into alliance with the ■■■■ Government, and seems to have spent the remainder of her days in peace. "She ■■■■ a good animal well stored, and a foundry for cannon both within ■■■■ walls of ■ small fortress, built near her dwelling at Sardanaah. The whole cost her about four lacs of rupees a year, her civil establishments eighty thousand, her pensioners sixty, and her household establishments and expenses about the ■■■■. The revenues of Sardanaah and the ■■■■ lands assigned ■ different times for the payment of ■■■■ force, ■■■■ been at ■■■■ than sufficient to cover these expenses, but, under ■■■■ pro- ■■■■ of ■■■■ government, they improved with the ■■■■ of tillage, ■■■■ improvements of ■■■■ surrounding markets for produce, ■■■■ was enabled ■■■■ largely ■ the support of religious and charitable ■■■■ and ■ provide handsomely for the support of her family ■■■■ pensioners after her death."

The Begum ■■■■ always, however, bear the ■■■■ character ■■■■ Major Sleeman has ■■■■ her. Bishop Heber, writing from Meerut in 1824, says, "She is ■ very little, queer-looking old ■■■■ with ■■■■

six magnificent silver candlesticks, which, the of visit, had just arrived from France, where they had been order. The Begum herself lies under a splendid tomb of marble, standing in one of the aisles, and enclosed by an iron palisading. An Italian priest attached to the church, and a clerk, who acts as Latin master to a school in connection with it. Priest, clerk, and school are alike supported by a fund left by the Begum for that purpose.

Dyce Nombre's estate lies near the church. It is a large A little "oil of palm" induced the old man in charge to admit me to an inspection of the dwelling-house. This is very spacious, handsomely though scantily furnished, and decorated with a number of excellent paintings, among which are several of Dyce himself, which he has sent out from Italy, where he had them executed. The museum of the late general of the Begum's troops was also shown me a pretty collection.

After having walked through several suites of apartments, I left the estate, and strolled through the town of Sardannah. Here, how ever, I saw nothing particularly noticeable, except one or two old natives* with rosaries and crosses round their necks, indicating their profession of the Roman Catholic faith. There were also some native boys, to whom I heard

wicked eyes, and the remnant of beauty in her features. She possessed of considerable talent and address in conversation, but only speaks Hindostanee. Her servants and people and the generosity of the inhabitants of this neighbourhood pay her much respect on account both of her supposed wisdom and ferocity. She having during the Mahatta wars led after her husband's death by her own very gallantly into action herself riding at first and into a lucky fire of the enemy. She is, however, a sad fantasist, and having the power of life and death within her own little territory, several stories are told of her cruelty and the terror and care which she orders to be put off. One relation of this kind according to native reports, which, however, can rarely be placed, is very horrid. One of her darling girls had offended her, how I have not heard. The Begum ordered the poor creature to be immured alive in a small vault prepared for the purpose, under the pavement of the subura where the match was then celebrating and being aware that her fate excited much sympathy and fear in the of the servants and visitors of her palace and apprehensive that they would open the tomb and rescue the victim soon her back was turned, she saw the vault bricked before her own eyes. It is ordered her bed to be placed directly over it, and lay there for several nights till the last loud moans had ceased to be heard, and she was convinced that hunger and drag air had done their work.

* Sleeman mentions the remarkable fact that a good many of Europeans he buried in the Sardannah cemetery lived a hundred years.

the schoolmaster teaching Latin. I remember nothing ■■■■ Sardanah, ■■■■ that I ■■■■ it an awkward matter ■■■■ get back thence to Meerut, as ■■■■ was about twenty miles distant, and evening had set in before I set out, and there ■■■■ not ■■■■ glimpse of light in the heavens, and the road ■■■■ dirty and rough. However, I arrived safely ■■■■ my quarters.

A visitor to Meerut, going with ■■■■ companion to call ■■■■ family in an outlying district, tells us of ■■■■ strange encounter with monkeys. He says: "We overtook a tribe of large monkeys. I should say there were as many as four hundred, and each carried ■■■■ stick of uniform length and shape. They moved along in ranks or companies, just, in short, as though they were imitating a wing of a regiment of infantry. At the head of this tribe ■■■■ an old and very powerful monkey, who was, no doubt, the chief. It was a very odd sight, and I became greatly interested in the movements of the creatures. There could be no question that they had either some business or some pleasure on hand, and the fact of each carrying a stick led us to conclude that it was the former upon which they were bent. Their destination was, like ours, evidently Deobund, where there are some hundreds of monkeys fed by ■■■■ number of Brahmins, who live near a Hindoo temple there, and perform religious ceremonies. This monkey regiment would not get out of the road on our account, nor disturb themselves in any way, and my friend was afraid ■■■■ drive through their ranks or over any of them, for when assailed they are most ferocious brutes, and armed as they were, and in such numbers, they could have annihilated us with the greatest ease. There was no help for us, therefore, but to let the ■■■■ proceed at ■■■■ walk in the ■■■■ of the tribe, the members of which, now that we were nearing Deobund, began to chatter frightfully. Just before we ■■■■ to the bungalow, they left the road, and took the direction of the temple." The travellers learned from one of the servants of their host that "about every five years that tribe ■■■■ up the country ■■■■ pay a visit to this place; and another tribe ■■■■ about the ■■■■ time from the up-country—the hills. They ■■■■ ■■■■ a jungle ■■■■ the old Hindoo temple, and there embrace each other as though they were ■■■■ beings

■ friends who ■ been parted for ■ length of time. I have ■ in that jungle ■ many as four ■ five thousand. The Brahmins say that one large tribe ■ the way from Ajmere, and another from the southern side of the country, and from Nepal and Tirhoot. There ■ hundreds of monkeys here this morning, but now I do not ■ one. I suppose they have gone to welcome their friends." And ■ proved, for the travellers went to see them. "There could ■ have been fewer than eight thousand, and some of them of enormous size. I could scarcely have believed that there were ■ many monkeys in the world, if I had not visited Benares, and heard of the tribes at Gibraltar. Their sticks, which were thrown together in a heap, formed a very large stack of wood. 'What is this?' my friend said to one of the Brahmins. 'It is a festival of theirs, sahib,' was the reply. 'Just as Hindoos, at stated times, go to Hurdwar, Hagipore, and other places, so do these monkeys come to this holy place.' 'And how long do they stay?' 'Two or three days, then they go away to their homes in different parts of the country, then, attend to their business for four ■ five years, then, come again, and do festival, and so on, sir, to the end of all time. You see that very tall monkey there, with the smaller ones on either side of him?' 'Yes.' 'Well, sir, that is a very old monkey. His age is more than twenty years, I think. I first saw him fifteen years ago. He was then full grown. His native place is Meerut. He lives with the Brahmins at the Sooj Khan, near Meerut. The smaller ones are his sons, sir. They have never been here before, and you see he is showing them all about the place, like a very good father.' "

CHAPTER XIII.

THE RIDE TO AGRA.

THE CITY OF AKBAR AND THE TAJ.

AND now, having received an offer of an appointment in the clerical staff of the Lieutenant-Governor of the North-Western Provinces at Agra, I immediately allowed me to anticipate the arrival of my discharge from the Army, and to proceed to that city. Resolving to make it an equestrian journey, I bought myself a horse, and, taking leave of all my old comrades, and bidding farewell to all other friends, on May 14th set out on the road. My heart was filled with joy and with pleasurable anticipation.

I rode that day to Haupper, a distance of twenty-five miles. Soon after my arrival I found my horse lame, and was obliged to seek a veterinary surgeon. Happily one of the Government Studs was at Haupper, and on my consulting the Officer in charge he kindly undertook the care of my steed, invited me to his house, and insisted on my remaining with him until the animal had recovered. I was glad under the circumstances to accept his generous hospitality.

My friend introduced me to his brother Officers, and I was for some days, I suppose, quite the lion of that little community. And now, as I had nothing else to do, *I fell in love!* Yes, strange to say, Cupid, who had hitherto spared me, levelled his arrows at my heart. A young lady, the daughter of a gentleman of Haupper, was my captor. Within a few days I addressed her in

SONG

Maiden, I love thee
For ever,
Never thee,
Never, never!

Not e'en though misfortune and sorrow be mine ;
For how, blest with thee, can I ever repine ?
Not yet though soft pleasures should tempt me away,
For what, without thee and thy smile were they ?

Never, oh, never
Will I resign thee,
If thou, sweet maiden,
Only wilt mine be !

Come let me teach thee
While I am rowing,
We'll, I beseech thee,
Him I am loving !

Not with an infant and feeble affection
Nor with a love that age fills with dejection,
But with a spirit whose vigour doth cherish
In hope an affection which never can perish !

No light under his even
I steer as I draw thee,
Thus pretty maiden,
Thus do I love thee !

So softly request the
Fondlest and dearest
His love with language,
I say, which thou hearest !

To me give that heart which is ever revealing
A nobleness vain to seek longer concealing,
Let thy love no longer continue a force
But come and be I rest in the arms of thy love !

Thus, lovely maiden,
My captivation
Thy shall tell thee
In language as bold as mine !

I was presently told, however, that the consideration of my suit must be, for a while at least, deferred. And so, my horse was now well, I sorrowfully took my leave.

On May 20th I bade adieu to Haupper. Intending to make up for lost time, I had resolved on riding that day to Allyghur (sixty miles), and to accomplish this had borrowed two horses of my host, hired a couple of native ponies, and sent on my horse to the station nearest Allyghur, directing that the others, one, should be also taken in advance, and placed at regular distances along the road, so that on my arrival at each stage I might find a relief awaiting me. My first thirty miles I accomplished in my

horses in about three hours, though I had ■■■■ adventures with these; for the first, being ■ fine stallion ■■■■ from ■■ stud, rushed away with me, notwithstanding all my efforts ■ keep him in rein, ■ coming suddenly ■ ■ ■■■■ very mouth of ■ *well*, he almost threw ■■ over his head by suddenly checking himself ■ he viewed it, and, ■ little cowed with surprise, became ■■■■ manageable, and fulfilled his task; the second, rearing violently immediately I touched him with the spur, dashed me ■ the road, *falling himself backward*; and, after my remounting, *shied* at everything we ■■■■ on the way. However, I completed the second stage. At Boolundshuhur I took breakfast. Here the first "tat" ■■■■ posted, and ■ miserable exchange I found it from the back of F.'s Arab, *though* he shied, to that of this wretched animal, and from ■ miles an hour to five. There was some excuse indeed for the pony, as the road was exceedingly bad. The end of this stage, however, brought me out on the Grand Trunk Road, and now I thought to get on. But vain, alas! were my hopes and anticipations. I was worse off than ever. Yet the "chief" carried me on to the next stage. The second "tat" was even inferior to the first, a most incurrigibly lazy fellow, and ■ argument would for some time prevail ■ him to move ■ a reasonable pace. Most unfortunately I had left my whip ■ Haupper, and I tried in vain to urge the creature on. At last I discovered a method of increasing his speed, which the reader will admit ■■■■ least original. Native travellers always carry ■ long bamboo ■ their shoulders, as a weapon of defence in case of attack on the road. I passed numbers armed in this style, to each of whom I addressed a request that he would "touch up" my Rosinante. Thus I managed to get on gallantly for several miles, but when two-thirds of the stage ■■■■ accomplished, the powers of my "tat" seemed exhausted; for he suddenly ■■■■ ■■ dead halt, and refused ■■ move any farther. My "persuasives" and the bamboo were applied more liberally than ever, but in vain; not ■ step would he budge. At last, weary of my efforts ■ induce him to proceed, ■■■■ vowing ■■■■ again ■ ■■■■ one of his sort, I left him ■ a hut, ■■■■ walked on to ■■■■ town, where I found my ■■■■. On his back I was soon seated, and, speeding along at

my regular of ten miles an hour, shortly reached Allyghur (for the third time); thus completing a journey of sixty miles horseback in one day of the hottest month of the year.

It will be observed that during this journey I a lonely and unarmed traveller met with no hindrance or interruption the way. When Colonel Sleeman commenced his operations against Thuggee in 1830, assassins haunted every road in India in gangs of hundreds (frequently broken up into smaller companies), without fear of punishment from any law, human or divine.*

* We remind the reader that Thackeray noticed the existence Thuggee so long ago as 1835, on the very route we have travelled between Delhi and Agra. He says: "One may meet with tigers, panthers, and lions upon , and one had best also have a care of robbers, and, above all things, not suffer anybody to come near one upon the road. The cunningest robbers in the world in that country. They a certain rope with a ring noose, which they cast with so much sleight about a man's neck when they within reach of him that they never fail, so that they strangle him in a trice."

Colonel Sleeman relates many of these exploits. Take one. "A stout Mogul officer of able bearing and singularly bar-borne to sterner his way from the Peshawar to the cross of the troops at Fort Muckteer (that, near Meerut, to pass through Meerutabad and Bareilly. He was mounted on a fine bucked horse and attended by his butler and groom. Soon after crossing the river, he felt it with a small party of well-dressed and modest-looking men going the same road. They accosted him in a respectful manner and attempted to enter into conversation with him. He had said This, and told them to be off. They ended at his rude suspicions and tried to remove them but all in vain, the Mogul was determined, they saw his nostrils swelling with indignation, took their leave and followed slowly. The next morning he overtook the same number of men, but of a different appearance all Mussulmans. They accosted him in the same respectful manner, talked of the danger of the road and the necessity for their keeping together, and taking advantage of the protection of my mounted gentlemen. It happened to be going the same way. The Mogul officer said not a word in reply, resolved to have no companions on the road. They persisted, his nostrils began again to swell and putting his hand to his sword he bade them all be off or he would take their heads from their shoulders. He had a low and quiver full of arrows over his shoulder, a brace of loaded pistols in his waist belt, and a sword by his side, and was altogether a very formidable-looking cavalier. In the evening a third party that lodged at the same inn became very intimate with the butler and groom. They were going same road as I as the Mogul overtook them in the morning, they their bows respectfully, and began to enter into conversation with their two friends, the groom and the butler who were coming up behind. The Mogul's nostrils began again to swell as he bade the strangers be off. The groom and butler interceded, but their master was a grave, ardent man, and they wasted companions. All would not do, and strangers fell in the rear. The next day, when they had to the middle of an extensive and marshy cleared plain, the Mogul in advance, and his two a few hundred yards behind he came up to a party of six poor Mussulmans,

May 11th—Awoke about [] in the morning, and, feeling cold, attempted [] get up and shut the window of my room (which, [] the night [] very hot, I had [] open when I [] [] bed), but found myself unable without great exertion, and then only with intense pain, to do [] I, however, [] off again to sleep, but on waking at my usual hour of rising [] so ill that I was obliged to keep my bed. My face and hands appeared as if [] fire from my exposure to the sun the day before, my neck seemed to have been almost dislocated, my back as if split [] two, and every bone [] my body ached. I could [] even [] in my bed without acute suffering.

May 22nd—Quite recovered! Rode to-day from Allyghur to Agra, [] distance of fifty-four miles, leaving the former station at 5 a.m., stopping to breakfast at Hattarass,* twenty-five miles from Allyghur, and [] arriving at Agra [] in time for dinner. Thoroughly wearied with my journey, I went early [] bed.

sitting weeping by the side of [] companion. They [] soldiers [] Lahore on their way [] I know [] down by fatigue [] their anxiety [] see their wives and children [] more after a long and painful []. Their companion the hope and prop [] his family, had sunk under [] fatigue [] and they had made a grave for him, but they [] poor unlettered men, and unable [] at the funeral [] from the holy Koran—would his highness but perform this last [] for them, he would no doubt find [] reward in [] world and the next. The Mogul dismounted—the body [] been placed in [] proper position with [] head towards Mecca. A carpet [] spread the Mogul took [] his bow and quiver then his pistols and sword [] placed them on [] ground [] the body called for [] washed his feet hands and face that he might [] pronounce the [] words [] an unclean state. He then knelt down and began to repeat [] funeral service in a clear loud []. Two of the poor soldiers knelt by him, one [] each side in silence. The other four [] off a few paces, [] beg that the butler and groom would not come so [] [] to [] interrupt the good Sumantan in his devotion. All being ready [] of the four in a [] undertone, gave the signal the handkerchiefs [] thrown over their necks, and in a few [] [] three—the Mogul and his servants—were dead, and lying in the grave in the usual manner the head of one at the feet of the other below him. All the parties [] had [] on the road belonged [] a gang [] Jumaldar Thugs of the kingdom [] Oude. In despair of being able to win the Mogul's confidence [] the usual way, and determined to have the [] and jewels which they knew he carried with him, they [] adopted this plan of drawing him, dug the grave by [] [] the road in the open plain, and [] a handsome young Mussulman of [] party [] dead soldier. The Mogul, being a [] [] died [] without a struggle, as is usually [] with such, and [] servants [] []

* A place remarkable [] fortifications and [] impregnable [] taken by [] forces on February 27th, 1817. The famous [] [] who had won his commission by leading three out of the four desperate [] [] assaults on Bhurtpore in January–February 1805, was one of those who were engaged in its capture.

May 23rd.—The bustle of a great city reminded me when I awoke this morning that I was in Agra. I immediately rose, dressed, and went forth to view the famous capital of Akbar, the most illustrious of the Mogul dynasty; of the splendour of which I had heard so much, and which I was now eager to see.

The DISTRICT of Agra—the name signifies a *salt-pan*, and is probably given it on account of the brackishness of the soil—comprises an area of 1,802 square miles, and contains nearly thirteen hundred villages and hamlets. I was in its capital, the proper name of which, though it is called Agra, is Akbarabad, from the name of the monarch who in 1560 made it the seat of his empire. Before the time of Akbar, Biana, a town forty-four miles from the modern metropolis, was the chief city. Agra is called by the natives, 'The Key to Hindostan.'

The capital is situated on the right or south-west bank of the Jumna, 130 miles south-east from Delhi, and 781 north-west from Calcutta, and is held in great veneration by the Hindoos, as the scene of the incarnation of Vishnu, under the title of Parasu Rama. Originally early in our era the metropolis of a Pali kingdom, it had sunk into insignificance when the Emperor Secunder, of the Pathan dynasty of the Lodis, established himself here in 1458, and in 1527 Sher Shah of Sisserain constructed a citadel round the palace of the Lodis, it rose to further importance in the beginning of the sixteenth century, and was the capital of the Mogul sovereigns from 1526 when Babur, the founder of that dynasty, first occupied it to 1658, when Aurungzebe made Delhi the metropolis. During the period of its prosperity, when it is said to have had 700 mosques, 8000 baths, and 600 caravanerais, those edifices were raised which are still the wonder and admiration of the world, and which greet every eye on every side we look around,* and especially that which is renowned of all edifices,

* It is reported that among the ruins so level to mark along the banks of the Jumna, not did it assure to be preserved by the natives to be guarded by garrisons, and that about those places travellers see Moslem graveyards, prowl rightly in their narrow lanes called. It is noted towers with crumbling foundations, and towers in solid corners with wall down, and fragments of arched halls, and glistening tile-clad domes of gaudy colours and pearly and state in mirrors, can realize such monstrous, there are likely to be them. Army Surgeon.

TAJ MAHAL! After [redacted] of Paneeput, [redacted] 1761, Agra [redacted] sacked by the Jats, [redacted] fifteen years later by the Mahrattas, from the latter of whom it [redacted] taken by Lord Lake in 1803.

What shadows of the past have we lingering here—what splendid memorials of unequalled greatness! We may picture to ourselves something of the grandeur of Akbar,*—the conqueror, the statesman, the father, the educator, the protector of his people, the wise, the just, the tolerant,† the shield of the oppressed, the patron of literature‡ and art,§ “the guardian of mankind,”—in whose reign India was united

* “I doubt if the annals of any family that [redacted] reigned can furnish six successive monarchs comparable, in the greatness of their endowments and splendour of their rule, to Baber, Humayun, Uklur, Juhangeer, Shah Jehan, and Aurungeer.” *American Writer*

† He consolidated the Hindoos by giving them the freedom of worship, while at the same time he strictly prohibited certain barbarous Brahminical practices, such as trial by ordeal and the burning of widows against their will. He also abolished all taxes on pilgrims, as an interference with liberty of worship, and the capitation tax upon Hindoos, probably upon similar grounds.

‡ The most interesting series of old-world books that has been seen in London recently are Colonel H. B. Hamann's manuscripts, now on view in Messrs. Hoddinott's gallery. The most important is a copy in Persian of ‘Ramayana’ (or ‘The Story of Rama’). It was translated for the Emperor Akbar about A.D. 1582, and is embellished with 120 full-page illuminations by the leading artist of those days. It is said to have cost the Emperor between £2,000 and £3,000. Another volume is the ‘Hamian Hydri’ (or ‘Wars of Mahomed’), that once belonged to the Nawabs of Oudh, and was carried away from Lucknow in 1857 by the mutineers. It is illuminated with forty-two exquisite pictures in the best Indo-Persian style. Then there is the ‘Shah Nama’ (or ‘History of the Kings’) by the poet Ferdousi, from the royal library of Bahadur Shah, the last-crowned descendant of the Mogul emperors, taken at the storming of Delhi in 1857, the Koran [redacted] bequeathed to the Emperor Jehangir, the ‘Ajaib-ul-Makhlukat’ (or ‘Wonders of Creation’) with upwards of three hundred curious illustrations of men and monsters, beasts, birds, fishes, and vegetables, and the ‘Surwar-Kawakib’ with fifty-six maps of the constellations and a description of the fixed stars—a fifteenth-century volume of great [redacted]. Besides these there is a ‘Treatise on Hindoo mythology, with forty quaint miniatures. All the manuscripts exhibit beautiful work, done in a style that will interest others besides those who admire the pre-Raphaelite school. — *London Paper, May 1890*

§ Although the art of painting is against [redacted] rules of the Mahomedan religion, and [redacted] not therefore, always encouraged by [redacted] rulers of India, still pictorial [redacted] was not without [redacted] patron [redacted] a [redacted] when every nobleman had in his [redacted] a retinue of experts in other art-industries. The Mogul Emperor Akbar was one of its [redacted] patrons. In [redacted] [redacted] Persian work called the ‘Ain-i-Akbari, which [redacted] [redacted] account of his administration, and which was [redacted] by [redacted] and under his [redacted] supervision, Akbar speaks pretty plainly [redacted] [redacted] unreasonable prejudice entertained [redacted] [redacted] co-religionists against [redacted]

under a single empire, and who was contemporary with our own Elizabeth, having succeeded to the throne in 1556. His court was the most splendid ever seen in India, and in many respects resembled that of our famous Queen; his equipage, when he marched at the head of his armies, enabled him to surround himself, even in a desert, with all the pomp and luxuries of his imperial palaces; * and his hunting establishment consisted of five thousand elephant † and double that number of horses. His munificence was remarkable, especially on his birthdays: these were celebrated by the court on an extensive plain near the capital which was covered with superb tents, the Emperors of course surpassing all the rest in the splendour of its decorations the carpets being of silk

[illegible][illegible][illegible]

At any place visited, there is always an elephant fight, which is always among the favorite sports of Indian princes.

■■■ gold tissue, and the hangings of velvet, embroidered with pearls. Not only were gifts of dresses, jewels, horses, elephants,* etc., bestowed by the Emperor on such ■■■ on his nobles, and showers of gold and silver nuts and other fruits scrambled for among his courtiers, but he caused himself to be thrice weighed in golden scales, when the first balance used ■■ of gold pieces,† the second of silver, and the third of costly perfumes, ■■ of which he distributed among the spectators. It is recorded of him, moreover, that he was accustomed to ring a bell, the rope of which was suspended in his chamber, to announce to his people that he was prepared to receive their petitions and complaints.

* "One hundred and ■■ elephants were kept by Akbar for his ■■ riding, ■■ we are told he gave presents of elephants daily. ■■ customary with the Moguls to have these animals daily paraded ■■ their presence, and some ■■ being bred elephants had their ■■ by his, and furniture of gold and silver, were attended with gilt banners and flags, and had eight or ten other elephants waiting on each of them clothed in gold, silk, and silver. *Purshas*.

Hunter says, "Akbar kept 5000 of these huge animals for ■■ in strength like a mountain in courage and ferocity lions. They cost from £10,000 each downwards £500 to £1000 being a ■■ price. Experienced generals reckoned one good elephant equal to a regiment of 500 cavalry, or if properly supported by matchlock men, at double that number.

† A most interesting and full account of Akbar's mintage is given by the historian Abul Fazi. In the beginning of his reign gold coins were struck in many parts of his kingdom but later on only ■■ Agra Bengal Almedabad, and Calcutt. Silver and copper were coined at these and ten other cities, and copper only at twenty-eight other places. Amongst the ■■ interesting ■■ are the heavy gold ones which were elaborated with inscriptions, and of which the following is chosen as affording a good example. It is a circular coin, equal in value to ■■ hundred round mohurs (probably about £50), and on ■■ border of ■■ side is the following tetra-stich

"The sun from whom the seven seas claim pearls
The black stone from his rays obtains a jewel
The ■■ from the reflecting influence of his beams obtains gold,
And that gold is ennobled by the impression of Shah Akbar

On the field is—

"God is greatest—mighty is His glory"

On the border of the reverse is another tetra-stich —

"This ■■ which is the garment of hope,
Carries ■■ everlasting impression ■■ immortal name
His fortunate fount bears this, sufficient for ages,
That the sun has cast a glimpse upon it."

And on the ■■ is ■■ the date of the month and year

There was another coin, named *schersch*, similarly inscribed, and equal ■■ value to ■■ hundred square ■■ ■■ of a value one-third higher ■■ the round variety, the *schersch* must have ■■ ■■

To this day ■ name ■ more frequently ■ the lips of ■
Musulmans of India than ■ of the great AKBAR,* who
■ in 1605. He it was, it will be remembered, who erected
the fine citadel of Allahabad, and completed the magnificent
tomb of his father Humayoon ■ Delhi; he, too, built the
stately FORTRESS OF AGRA.

"His Majesty," says the renowned historian Faizi, "has erected a fort of red stone, the like of which no traveller has ever beheld"†. It stands on a rocky eminence, eighty feet above the level of the river; and is an imposing structure, built of enormous blocks of red stone obtained in abundance from the neighbouring hills to the south, with great circular bastions and lofty castellated walls rising in triple grandeur, "frowning one above the other"‡. Crossing by a double bridge

L115 The town were also composed of a market on a Thursday, fifth, eighth, tenth, twentieth, twenty-fifth, and a bazaar, but a very little trade was supposed to be done on the two important the former ones, which were markets, and used probably more for commercial purposes. The smaller golden market was supposed to be for the purpose of the same importance as the side with a wide range, and it would be somewhat equal to a small bazaar.

"The largest silver coin possessed the figure and the smallest in size which is the two fold part of its value. These coins were round, but there was also a series of square ones, the first 9 weight and value to the rupee and its obverse, which was first prepared done 2 Akbar's reign. The small copper coins used to equal to about one or a penny of a little less than one third of a farthing." But Minto historians is THE SIXTEENTH CENTURY at least as the date of the coin, before the Sixty 1600, founded on a translation of some calendar, at the time 1600.

- I ■ is commemorated by Tenneyson in his *Stream of Achan*

* Sir Charles Dillal, 4th, born 14th May 1869 (1870?) is shown without the sword that a ball tarantula wears before he strikes the spider, within the serene parabola of the believing emperor of the world.

A gigantic gun, weight 27 tons, 16, 23 in. caliber, 14 1/2 in. metal at the muzzle, 14 ft 2 in long and turning east from shot of 3,000 lb each, captured by Lord Lake at the siege of that fortress whose walls bear scars and mutilations from the British batteries. His Lordship desired to preserve it as a trophy, and had a tilt made for its conveyance by water to Calcutta, but it broke through the planks and sank in the water where it remained embedded and forgotten until 1875, it was experimented on by our artillery officers, who, without reducing it to fragments by blasting. With reference to the said other huge pieces ancient Indians discovered in the parts of India, Dr Spence (Modern India's) remarks (after reminding us of the expedition to India of Hercules, who was beaten back from the assault of the people living between the Indus and Ganges with thunder and lightning") that "there is every reason to believe that cannon was known in Asia long before it was invented in Europe, for the rude construction of the ancient Hindoo guns at Calcutta and Agra shew two sorts of Bhundrikund, Gwalior, formed of bars compressed with iron hoops, and the large unwieldy mass

The deep moat which surrounds the fort, the visitor proceeds through a colossal two-domed gateway to the interior; and, just catching sight of three pearly domes with golden spires, which, "like silvery bubbles," arrest the eye, follows till he views the richly-chiselled red-stone palace of Akbar and the magnificent buildings of white marble* attached thereto, built by Shah Jehan, the architect, who has been seen, of modern Delhi, and the most truly royal builder of all the sovereigns of India.† (*Shah Jehan was imprisoned by his son Aurang-zebe in this fort, where he died, after seven years' captivity, shared by his daughter Jehanhira.*) He enters the Dewan-i-Khas, or Hall of Nobles, a stately and splendid edifice, richly adorned with precious stones, carvings, and mosaics; and innumerable other halls and chambers, jewelled and adorned in the most sumptuous manner; and the ZENANA, also of white marble (with a most beautiful balcony, commanding, like the terraced roof of the palace—ascended by marble staircases—extensive and lovely views of the city, river, and neighbourhood), in whose central room is a fountain which fell into a snowy basin inlaid with jewelled flowers in exquisite designs; the ZENANA MUSJID, a gem of white marble, sacred to the ladies of the harem; the SHISHA-MAHAL, or Palace of Glass, a ladies' bath-house, whose interior walls were covered with thousands of tiny convex mirrors, arranged in geometrical patterns, and all embossed with flowers in gold, silver, and colours; where, too, the

of metal termed the great gun at Agra, convey an idea of the antiquity. They afford a strong supposition that they were made at the zenith of the sovereignty of the Hindoos. He thinks, from the date which he gives, that "it is 2,168 years since these guns were made, and that, consequently, the period of their formation is in antiquity." "Why," he adds, "should we be disposed, in the face of our ignorance, to suppose that Asia was not before us in the invention of gunpowder and artillery?"

* The white marble used by Shah Jehan in these buildings and the Taj appears to have been brought from Kandahar, a distance of 1,000 miles.

† "The reign of Shah Jehan," says Elphinstone, "was perhaps the most brilliant in India. Though sometimes engaged in foreign wars, his own dominions enjoyed uninterrupted tranquillity, together with a larger share of good government than often falls to the lot of Asiatic monarchs. Khan Khanan, the best historian of those times, gives his opinion that though Akbar was pre-eminent as a conqueror and a lawgiver, yet, for the order and arrangement of his territory and finances, and the good administration of every department of the state, no prince ever reigned in India that could be compared to Shah Jehan."

formerly a beautiful cascade, behind which, in niches, lights
to be placed, and whose waters fell into a bath be-
neath, thence by a second cascade, similarly illumined, into
another bath below; and thence flowed on, forming a third
cascade, which poured its stream over a marble causeway into
another marble basin, from whose centre yet another fountain
rose, and was perhaps followed by yet another and another
the Empire. Beneath this are vaulted apartments, which occupied
tomb the court during the hot winds, and near to these
now inhabited only by bats, but formerly appropriated to
ladies of the harem who had incurred the imperial dis-
pleasure, and where they were *hanged* as a black beam
across the ceiling with a hole and great hook therein has
for a long time borne witness, and dropped through a well
beneath, still open into the furnace. The DHAN TANI, a
Hall of Justice, one hundred and eighty feet long, the roof
supported by three ranges of arcades of exquisite beauty, is
now the Armoury, and the place of deposit of the Throne of
Akbar an immense block of black marble inlaid with precious
stones, and surmounted by a graceful mottled canopy and
the famous Gates of Samanuth, brought by our armies from
Ghuznee. But the most beautiful of all the buildings in the
fort is the MOUNT MISHIN, or Pearl Mosque, erected by
Aurangzeb, an exquisite temple a domed, golden-spired, and
many-kiosk'd gem of white marble, surrounded by colonnades
with deeply scalloped and extremely elegant arches, enriched
by flowers elaborately cut in bas-relief, and standing

‘ Quiet as a tomb, breathless with devotion. ’

in an immense quadrangle clustered on three sides with a

* Three skeletons those of a young man and a young and an old
woman were found in the above mentioned place many years ago and,
together with one or more discovered in the well built and evincing a
possession.

† The so-called Gates of Samanuth have, after all, turned out not to be
the original wicker wood gates, for being microscopically examined, they
were found to be of Hindoo pine a pair of fastidious gates indeed, which
at Samanuth other had been substituted for them. Very curious.
There is nothing in this style of ornamentation that at all resembles
anything found in the Hindu temple, either of this age or any
other. There is indeed no reason for doubting that these were
for the place where they were found.

1. The elegant mosque is, perhaps, indeed, of a period
of Mosaic — Ferguson

§ Wordsworth (aptly quoted by Keene)

fine arcade, and having a noble basin, with a fountain, in centre : this mosque the Mahomedan priest expound the Koran while the Emperor and his on the floor, and the ladies of the harem listened unseen behind the marble lattices either end. It is simply perfection ; "a fairy structure got up by Aladdin's breath ; a temple of enchantment" ; a building "to which an angel architect add a stone, nor snatch one from it without spoiling^g seen, Amid all these edifices, and the numerous quadrangles, the with its parterre, marble basins, or fountains, flocks of many-coloured pigeons fly to and fro, and give added interest and beauty to the scene, which a cloudless sky fills with light, shaded by umbrageous and fruitful trees, and reflected in the sparkling waters of the river and garden fountains. From the river, the other hand, not only must the general structure be seen to fine advantage, but the marble pavilions—all lustrous with mosaic work which overhang the stream (70 feet below) must appear like precious caskets glittering with gems, while the marble balustrades, which extend along the edge of the battlements, resemble fringes of lace †

And now we leave the fort, little imagining the tragic scenes which within a few years would witness ‡ None,

* Dilke "This spotless sanctuary was Bishop Heber, 'showing such a pure spirit of adoration, made me, a Christian feel humbled when I compared that no architect or religion had ever been able to produce anything equal to this temple of Allah.' Harvard Taylor experiences a similar thought.

† *Ide* Harvard Taylor

‡ The chief importance of Agra lay in its proximity to the great independent states, to the dominions of Holkar and Scindia and Rajpootana. Being also the seat of government in the North-West, with its fort and strategical position affording the nucleus of a strong military centre it is difficult to imagine any position at the involving higher responsibility or requiring more commanding powers action that in which the Lieutenant-Governor was placed.—LAT RIT.

§ the outbreak of the Mutiny at Meerut (May 10th, 1857) the of Agra consisted of the 3rd European Fusiliers, a detachment of artillery, and two regiments of native infantry. Much anxiety felt Agra when the revolt was spread, and, when it was found that the had reached Delhi, there was great apprehension that they would soon station government of Agra and North-West Provinces was in the hands of one who, though he had proved himself an excellent ruler peace, ill qualified to deal with and revolt, who was, moreover, embittered by disease, and whose placed confidence and fancied security made him unwilling adopt coercive induced him rather to seek to "wash out with rose-water the taint of a blood-stained rebellion." It was unwise and

however, could quit it without feeling that it is a magnificent testimony to the genius of Akbar.

Outside the fort is the JAMA MUHAMMADIYAH, the cathedral mosque of Agra, built by Shah Jehan, in memory of his daughter, the Princess Jehanhira, in giving birth to whom the Empress, commemorated by the Taj, died, and whose tomb we have seen at Delhi, a majestic edifice of carved

vain. At length however some action was taken. At the beginning of June the British native regiments were disarmed, after which they were shipped away from the mutineers who were in the neighbouring cities, and the defence of Agra devolved on the Europeans. Rebellion and disorder were now in every side. Officers, accustomed to exercise authority

into mutiny, murdered their European sergeant-major and went off to join the rebel army. Brigadier Pollock pursued them and engaged them, but was eventually obliged to retreat followed by clouds of the enemy's cavalry. The fort, where they were seen ever and anon turning long and long volleys into the masses of the foe. Shooting, thrusts and all but spent, they came within the walls to whose shelter every Christian man, woman and child within one hundred miles who had not already taken refuge, was now obliged to fly, leaving all they had behind them, and having the misery in many cases of helplessly witnessing its destruction. On July 5th the prisoners in the fort got free, and set fire to the barracks, houses and bazaars, and for two days some three or four thousand of these reaped the work of robbery and murder. During the next three months between two and six thousand of all ranks, ages and colours, men and women sick and wounded but of their only shelter from overhauling numbers of ferocious and remorseless enemies in the fort whence from time to time our people made their escape. In huts hastily prepared we got the gallies and gateways of the old palace of the Emperor a motley crowd was collected. Walled screens were set up along the marble corridors which in Akbar's time were hung with the silks of Persia and the brocades of Benares. Not only was every part of our British force represented but we had also unwilling delegates from many parts of Europe and America—men from the banks of the Ganges and the Ganges plains from Sicily and Rome, missionaries from China and Babel mixed with captives from Paris and prisoners from Armenia. Besides these there were Calcutta Baboos and Pattee merchants. The wounded bleeding late rated hurt and contused were carried into huts. In the Minder Mahal, the Pearl Mosque. In this marble temple the grateful in doing in rough wooden cots were laid, and covered with pillows, quilts prepared by the ladies. For long the space corridors were with sick and wounded men whom the ladies watched, and whom they gently and tenderly ministered. Lieutenant Gwynne died on September 18th. On the 21st of Delhi was hastened to Agra, which for a time was in imminent danger, was relieved, and the march of Colonel Gresham, who on October 1st utterly discomfited the enemy and opened the gates of the fort for our long-imprisoned men to go.

red sandstone with bands, ornaments, ■■■ inscriptions of black and white marble), surmounted by three lofty domes, ■■■ flanked by octagonal ■■■■ It stands on ■ marble terrace, built ■ ■ height picturesquely wooded ■■■ interspersed with ruins, opposite the Delhi Gate of the citadel, near the river. It is reached by ■ broad flight of steps, eleven feet high. A noble gateway, ■■■ mounted by minarets, leads to the interior, which is lofty, chaste, and grandly simple. There ■■■ two other gateways. It appears, however, to be disused, and is falling into decay.

But ■■■ ■ bend ■■■ steps towards the TAJ, the world-famed and unrivalled mausoleum of the Queen of Beauty, the Empress Mumtāza Zumani,* and her lord, Shah Jehan.† To "see the Taj, and die," seems the ■■■ bition of many. It stands about a mile from the fort, to which it was formerly united by ■ succession of noble palaces and beautiful gardens. As we approach it we see its high embattled quadrangular walls of red sandstone (like the walls of the Palace at Delhi), with ■ pavilion at each corner; and a magnificent Gateway, itself a proud building, 'also of red sandstone, decorated with bands of white marble inlaid with jewels, having ■ monumental pointed arch crowned with kiosks, and subordinate arches, the tympani of the central arch adorned with mosaics of agate and onyx. On either side the Gateway ■■ apartments, for the accommodation of travellers and visitors. An inscription over the front invites the pure of heart "to enter the garden of Paradise." Passing accordingly within this glorious portal, through ■ magnificent pair of brass gates, ■■■ ■ in the distance, ■■■■ quarter of a mile before us,‡ ■ vision of dazzling beauty,—an edifice of pearly whiteness and matchless grace, "a dream in marble, with

* "The ■■■ Exalted of the Age," a title conferred on her by the Emperor, her husband. Her original name was Arzamund Bānoo, and she was the niece of Noor ■■■■ (the wife of Jehanghure), who ■■■ by Moore in "Lalla Rookh," and whose name is often erroneously given her. See Elphinstone's "History of India."

† The reader need hardly be reminded that this ■■■ all other ■■■■ tombs are Mahomedan: there are no Hindoo tombs.

‡ "The enclosure, including garden and outer court, is a parallelogram of 1860 feet by more than 1000 feet."—FERGUSON.

its cupolas floating upwards ■ silver ■ into the sky,*—

"A palace lifting ■ eternal summer
 ■ ■ ■ ■ ■ halls, from out a gloomy bow ■
 Of contest foliage,†

and ■ avenue thereto of cypresses and other evergreens, divided by a stream of water with fountains, ■ central reservoir, and, on each side the stream, a marble pathway

We pass on, as it were in a dream, through the cypress shade, and the song of birds and the odour of flowers, which bloom as we learn in perpetual succession, and amid umbrageous and fruitful trees, some of which we are told, are ever in fruit. At length we reach the foot of the *Taj*. A terrace of red sandstone, whereto the visitor ascends by steps from the garden and the pavement of which is inlaid with black and white marble is occupied centrally by a magnificent square platform of white marble rising eighteen feet above that of stone in the midst of which—as on a pedestal, stands the *MAT SOULAM*, the gem of the world's architecture, alto other unearthly in its purity, majesty and loveliness. Of polished marble as fresh as though only yesterday finished, though nearly two hundred years have passed since its completion, ■ rises like a temple of frozen snow created by some God-like architect ■ irregular octagon, with a tierced roof, having a pavilion at four corners and lofty gateways, and over all an exquisite egg-shaped dome (which, it appears was formerly surmounted by a golden spire thirty feet high, lifting to the skies ■ gleaming crescent of gold), while a tall and beautiful minaret, like a shaft of light, soaring to the skies, and crowned by an elegant cupola, occupies each corner of the pedestal. On either side, at ■ lower elevation, and at ■ little distance (in accordance with the rule requiring a place of worship

* Hunter

† Bulwer (Most appositely applied by ■ Norman Blacked ■ the *Taj*.)

"Did you ever build a castle in ■ air? Here ■ one brought down to earth and nigh ■ the wonder of ages, yet so light it seems, so airy, and, when seen from a distance, so like a tabernacle of ■ and sunbeams, ■ its great dome soaring up, a silvery bubble, about to burst in the sun, ■ . . you almost doubt ■ reality."

■ attached to every mausoleum), stands a mosque* ■ sandstone and white marble, each of ■ has ■ towards the TAJ, and if it stood alone would ■ considered ■ masterpiece.

Need ■ dwell for ■ moment ■ the lessons which here suggest themselves of the utter incapacity of human grandeur to avert ■ stroke of death? It is, indeed, unnecessary. Yet ■ but feel that they have tenfold weight where supreme power and exhaustless wealth have ■ treasures, together with the ■ of genius, in the endeavour ■ perpetuate the memory of a life they could not prolong.

We pause, however, but briefly, ■ pass within. It ■ said that Shah Jehan endowed a monastery of fakirs, whose sole duty it ■ to attend the tomb. In the days of Mahommedan supremacy no one was allowed to enter without ■ bandage being first placed over his eyes, which was taken off when he made his customary offering. The great entrance gates ■ of silver,† but these, with the inner door—which, it is said, was of a single agate—together with the golden spire and crescent, were long since carried off.

A soft, subdued light, almost amounting to gloom, and ■ profound silence, ■ to prevail within, as compared with the brightness and stir without; but gradually the obscurity lessens, and we perceive the several features of the scene. All is of white marble, whose "mild lustre" is enchanting. A noble hall‡ (which Bishop Heber compared in size to the interior of the Radcliffe Library)—"a white marble cavern"

has its ■ centre occupied by a beautiful cenotaph, that of ■ Empress. A second cenotaph—the Emperor Shah Jehan's—stands, ■ if placed there by ■ afterthought, be- ■ it ■ slightly elevated above its fellow, and bearing ■

* One of these only—that on the left of the Taj—can be used ■ Mahommedan worship, as the other does not look towards Mecca. ■ only erected to complete the symmetry of the group, is termed the RESPONDER, and is appropriated to the use of visitors.

† These doors are said to have been studded with 1,100 silver nails, each having a head made of a sonat rupee, and ■ have cost 1,270,000 rupees. They were taken away and melted ■ by the Jats when they sacked Agra.

‡ This is sometimes lit up with blue lights, with fine effect.

§ The original idea of the Emperor Shah Jehan himself was to build a corresponding tomb on the other side of the river for his own interment,

Kallamdan, ■ pen-case (which ■■ generally ■ distinguish ■■ tombs of ■■ ■ the slate or ■■ does those of women), ■ indicate, ■ suppose, that the former ■■ of *the educated* ■■ The cenotaphs—the real tombs are in ■ vault below— ■ narrow raised parallelograms of pearly whiteness, ■■ of the Empress bearing ■ long inscription consisting of her name, epitaph, and date of death, with ■ quotation from ■■ Koran in Arabic writing, finely wrought in black marble; that ■■ Shah Jehan the ■■ and date of death only, similarly inscribed, together with, in both cases, exquisite decorations of inlaid flowers* of the natural size—of *flowers* beautiful ■■ themselves, and emblems alike of frailty, of resurrection, ■■ of immortality—many of which consist severally of hundreds of precious stones, most accurately and delicately representing every shade and tint of the flower. Both cenotaphs, moreover, ■ enclosed by ■ lofty octagonal marble screen † of astonishing and inexpressible beauty, occupying about half the diameter of the building, and panelled and pierced and chiselled into ■ wondrous lace, “a web woven by Nereids from the spume of the sea,” exquisitely bordered and adorned with wreaths of flowers—lilies, irises, carnations, etc.—inlaid most delicately, yet most profusely, with jewels‡ (between thirty and forty varieties of red cornealian being visible in ■ single leaf of ■ carnation), and overarched by the lofty dome. The dome itself is carved and inlaid, and in the subdued light has ■ visionary pictorial appearance. (We are told that chandeliers of crystal, set with precious stones, ■■ formerly suspended from the dome, also that there ■■ ■■ of

and connect the two by ■ bridge of marble, but this was prevented (though it would appear that some of the foundations were laid) by the death— ■■ of Shah Jehan by his ■■ Aurangzeb, and his subsequent imprisonment till his death in the fort of Agra.

* See illustrations in Sleeman's ‘Rambles ■ an Indian (■■) ■’

† This was substituted for ■ ■■ of silver and gold when the cenotaph of ■■ Jehan ■■ placed beside that of the Empress—

‡ An old Persian manuscript still in existence contains a catalogue of ■■ places from which the jewels used in the decoration of the Taj ■■ brought, ■■ their several prices. It would appear ■■ diamonds ■■ sent ■■ Bundelkund coral from Arabia, ■■■■■ from Moldavia, ■■ ■■ amethysts from Persia, crystal from Malacca and China, turquoises ■■ Tibet, lapis lazuli from Ceylon, jasper from the Punjab, cornealans ■■ ■■ agates from Yemen, ■■■■■ from Asia Minor, ■■ conglomerates from Jeppulmore, Gwalior, and Supri. Of the goldstone ■■ ■■ decorations little or nothing appears to be known.

and another of silver ; but all these have disappeared.) The walls around panelled with bas-reliefs of flowers, fruit, leaves, and birds, adorned with arabesques in mosaic with scrolls, and with inscriptions in black marble, prehending, it is said, the whole of the Koran. Each arch has a window within and without, most exquisitely carved in lattices of the same white marble with the rest of the building and the

We walk around ; the beauty of all grows upon us, moment by moment. The hall is divided into nine separate apartments. The pavements (which, we told, formerly covered with three beautiful carpets of the softest texture, laid over each other) consist of alternate squares of white and sienna marble.

Hark to the soft echoes of our whispers ! Every breath is sonorous. Sing low, and listen ! The echo is so perfect that it gives the idea of a choir of spirits in the air. It has been compared to that of the Baptistery at Pisa, which is the finest in Europe.* When many persons speak together it is said to be like thunder, and is compared by the natives to the of elephants.

* "Take your seat," writes one, "upon the marble pavement, beside the upper tomb. Lie at full length upon your back, and send your panion the vault underneath. run slowly over of flute guitar. Was ever melody like this ? It haunts the air above and around, it distils showers from the polished marble. condenses into mild shadows, and sublimates into the softened, hallowed light the dome. It rises, it falls ; it mockingly, mckingly, around. is the very element with which sweet dreams builded. It the melancholy echo the past : it is bright delicate harping of future. atmosphere by Ariel, and playing around fountain of Chindara. spirit of Taj, the voice of inspired love, which into being peerless wonder of the world, and elaborated symmetry, posed harmony ; and, eddying around the young minarets domes, then them without a line into the azure of immensity." And Dr. Henry Russell, of *Times*, when he visited long after ourselves, wrote : "Hark ! there through the obscure vault overhead a murmur like sea on a pebbly beach in summer—a low sweet song of praise and peace. A white-headed moulee—who never raises his eyes from his book as we pass—suddenly reads out a verse from Koran. again ! Now an invisible choir takes it up till the reverberated echoes swell into the full volume of the sound of many voices ! It is as though some congregation of the skies were chanting their earnest hymns above our heads. The eye fills, and the lip quivers, we know not why—a sigh and a tear are the tribute which every heart that can be moved to pity, or has thrilled with love, must pay to the unknown builder of the Taj." Again, Sir Edwin Arnold writes : "This exquisite abode of death is haunted by spirits as

The crypt—the descent to which ■ by ■ flight of steps, ■ door of which ■ formerly of solid silver—is divided (as ■ are told, for we do not go down, our hearts being over-filled with the beauty of the hall) into three suites of rooms, divided from each other by perforated marble screens, the walls, floors, and roofs of all the rooms being of marble. It is lighted only by the lamps that still burn above the tombs, which occupy the centre. Two slabs of marble cover the Imperial remains. On these slabs the name and date of death of each ■ inwrought. These, too, were inlaid with flowers ■ jewels, many of which have been carried away. The vault is filled with the odour of rose, jasmine, and sandal-wood, the precious attars of which are sprinkled upon the tombs.

delicate is their dwelling. They will not answer to such ■ but ■ a woman's voice be gently raised in notes of hymn ■ song of ■ choral ■ quietly sounded, echoes in the marble vault take up the music repeat it diversify and amplify it with strange combinations of melodious sounds slowly dying away and re-awakening as if Israel 'who has the sweetest voice of all Allah's angels' had set a guard of his best celestial ministers to watch the death couch of Arjamund. Another visitor ■ is. However rough the initial sounds may be, though they are raucous as those of Cedrus himself they are caught up in the vaulted ceiling, and verberated and reverberated till they become transformed into tones of the most exquisite sweetness, finally dying ■ is in the distance in a note so soft that it might well be the spirit voice of the lonely Mountar calling from the recesses of the blest. Another writer says it floats and wafts overhead in a long delicious undulation, fading away so slowly that you hear it after it ■ silent as you see, ■ term ■ see ■ last you have been ■ itching after ■ is swallowed up ■ the blue vault of heaven. I putted to myself the effect of an Arabic or Persian lament for the lovely Mountar sung over her tomb. The responses that would come from above in the pauses of the song must resemble the harmonies of angels in Paradise. And yet another writes. The least tone or note of music sounded under the ■ goes sighing softly up into the arched vault above, and after wandering about ■ in fairy echoes, ■ last dies away gradually, as we ■ time that like a soul ■ free, it has floated out ■ the blue and boundless ether. ■ says, 'I tried the echo. It is so quick and at the ■ time the reverberations are so prolonged that a sequence ■ notes produces a ■ what jumbled effect, but by ■ up and down the diatonic scale, allowing each ■ to gently die away before the next is sounded the ■ really marvellous. The first echoes ■ intensify the original sound, then follow a ■ of warbling sounds which gradually and almost imperceptibly fade away ■ the glorious dome. Even should the original sound be in itself harsh and unmusical under this mellowing influence ■ and musical notes ■ produced' ■ this way ■ was ■ when I ■ entered ■ Taj I heard as I supposed, a beautiful chant going on, the original ■ of which I found to be the chatting and squabbling of some of the attendants. And once more and lastly ■ ■ said "■ mullah in attendance can make his voice travel several times round the dome ■ ■ sonorous Arabic words, 'long drawn out, of the Moslem ■ ■ prayer, are ■ effective, when echoed round and round the enormous marble cupola."

And ■■■ ■■■ ■ the open air, ■■■ may note more particularly the external aspect of the building. It is, ■■■ have said, an irregular octagon, having four of ■■■ opposite ■■■ longer than the other four (the longest ■■■ measuring 120 feet); each façade is pierced with ■ high-arched Saracenic gate (within which is ■ second arch leading ■ the interior), surrounded by ■ beautiful mosaic of texts from the Koran in colossal letters of black marble, and adorned with arabesques and other elegant decorations. The gateways are flanked on each side by two ■■■ of arches. The principal dome ■ 58 feet in diameter, and rises ■ ■ height of 260 feet from the garden; four smaller domes overlook the inferior faces. The minarets at the sides of the pedestal, "like snowy fingers pointing to heaven," ■■ in three stories, and 133 feet high, and are inlaid with precious stones. The ascent to the pedestal—which is about 360 feet square—is by twenty blocks of white marble; the red stone terracc on which ■ stands is 960 feet long by 330 feet broad. At the back of the Taj runs a terrace overlooking the Jumna, and marble staircases lead to the roof; and both afford a charming and extensive prospect over the river and the city embosomed in trees* ■ the one side, and across the garden on the other. There ■■ also four beautiful octagonal bastions, with dark red stone vorandahs and elegant marble domes. The view of the Taj (like that of the fort) from the river (in whose waters its pearly domes and towers ■■ reflected) is a very fine ■■■ The Taj is lovely at all times. "It is between

* Miss Gordon Cumming speaks of another and less pleasing view which ■■ saw (*looking downward*) from the terrace. "There seemed to be no end to ■ number of (corpses of) little children—babes—that ■■ past; ■ ■■ almost ■■ notice them." ■ Rousselet, too, ■■ a touching incident: "I ■■ about to descend ■■ of those ghats (near the Taj) when a plaintive song, interrupted by sobs, struck my ■■ I approached softly, and hiding myself completely ■■ a tree, ■■ an ■■ and poorly clad woman sobbing, with ■■ face hidden in her hands, ■■ on the steps of red sandstone. At the foot of ■■ staircase, on the brink of ■■ water, ■■ two ■■ Hindoo girls, one of ■■ ■■ ■■ ■■ ■■ ■■ standing upright with her ■■ ■■ to heaven, and singing in a strangely plaintive ■■ one of those cradle songs with which ■■ mothers lull ■■ ■■ to sleep. ■■ she sang she took flowers from a basket, and ■■ bright-coloured leaves fall into the water. I could ■■ ■■ ■■ meaning of ■■ strange ceremony until, leaning forward, I perceived a sort of small wicker ■■ floating on the water, ■■ ■■ lay ■■ body of an infant. ■■ explained ■■ spectacle. The ■■ mother, some nautchni, unable ■■ pay the expenses of a funeral pile, ■■ consume the

and sunrise," says "An Indian Army Surgeon," "that beautiful and quickly passing half-hour, — a stranger's boat should drop down the ruin-haunted river, when a haze of delicate lilac is the ground, and a — of indistinct — of purple. Then the Taj Mahal — bright. . . Take the gleaming day, however, for details." On the other hand, while the view at sunset is fine, especially from the centre of the Western Mosque,* the moonlight view is considered by many to be the most effective. "Not purest marble," writes one † —

"Not purest marble from Canara hewn
Or Paros, not the everlasting —
On Himalaya's primal peaks, nor those
About the cone of Fuji-yama strewn
By April storms, nor summer clouds at noon
That drift across the blue — — pose
Lies banked — even like aerial flocks,
Glester — white than thou beneath the moon!

"Thy peerly dome, and spires, and fretted walls,
Upborne upon the terraced marble stem
So full the magn flood of moonlight fills —
To hang more lightly than the gossamer
That floats at daybreak from the dreaming fir,
Self-pow'd in ether over a crystal stream."

of the poor little creature, had resolved to confide them to the sacred waters of the Jumna, and she was there accompanied by her — and mother, bidding her infant a last adieu. She was accomplishing no rite, her heart alone had inspired her with the idea of — the usual — the poor little one, and, with a — least touching inspiration, she — there throwing over the frail body leaves from those flowers which — true emblems of its brief existence, while her sister, leaning over the water, held the little raft, reluctant to abandon the tender prey — the — of the stream. After a short interval devoted to the contemplation of this thrilling picture I withdrew, without letting the poor women suspect that I had been a witness of their grief — "Indian and Native Princes."

* "Perhaps, however, says Mr Grant Duff, "of all the points of view, — the — of the Western Mosque — the — beautiful, if one — there just — the — is flushing the whole of the building, — can be — thence."

† Paget Toynbee.

‡ So, too, — Persian builders term it "The Palace Floating — the Air."

Author says—

"The Taj once seen, all other sights will bore,
So, Pilgrim, view it till thou hast
Whatever thou wouldst India's vasty shore,
Like great sights seem, after, mean,
For naught can dree comparing with this scene,
The tombs of Akbar, Tughlak Humayun,
Jahangir and Sher Shah, pleasure the eyne
Till hath seen the Taj by silver moon,
Then all things dwarfed appear, and flee the memory soon."

Zaffani, the Italian painter, after gazing a long time at the Taj with fixed admiration, said to have observed that it wanted only a glass case of sufficient to cover and protect it. It is the *chef-d'œuvre* of Shah Jehan,† and has been termed "The Wonder of the World,"‡ "The Koh-i-noor of Architecture," "A Poem in Marble," and "The Sigh of a Broken Heart." No pen, however, has done it justice, and perhaps no pen ever will. Only a Shelley or a Ruskin could successfully attempt it.

Many a fond love tale has been told here, and hallowed and long remembered by its association with the Taj. For this building has been identified with a supreme affection for a beloved object, which seems to have been pure and unwavering in life, and have survived even death itself, and to have sought by every fond device to convey the tenderest conceptions of the beloved to all people and to the most distant generations.

"The Taj Mahal at Agra," says Ferguson, "is almost the only tomb that retains its Garden in anything like its pristine beauty, and there is not perhaps in the whole world a scene where nature and art so successfully combine to produce a perfect work of art as within the precincts of this

* H. W. Garnet.

† Ferguson. "Nothing in harmony with the style of Eastern feeling, which regards a white muslin tunic and an aigrette of diamonds as dress for an emperor.—*Acme*."

‡ Bernier confirms this, saying: "I decidedly think that this deserves much more to be numbered among the wonders of the world than the pyramids of Egypt, those unshapely which, when I twice yielded me no satisfaction, which nothing on the outside but heaps of large piled in the form of steps upon another, while within is very little that is creditable either to human skill or invention."

far-famed mausoleum.* The orange with golden fruit is particularly abundant; and with palm, pomegranate, rose, peach, banyan, bamboo, and peepul trees, the vine, and blossoming shrubs, fill the garden, which is laid out in square parterres, divided by stone borders of fantastic patterns, and broad paved walks, all enclosed by the lofty walls of red sandstone, carved within and without †

The architect of the Taj is unknown, but is believed by Colonel Sleeman to have been one Austin de Bordeaux, said to have been called by the natives Oostan Eesau Nadir Asur, "the Wonderful of the Age"; with whom, however, others from Constantinople and Bagdad appear to have been associated. Italian artists are said to have been employed in the decorations; and it is probably true, as the art of inlaying in *pietra-dura* seems to have revived in Florence (after a long sleep) in the sixteenth century ‡. The time spent in building it, and the cost, are very variously stated. The collection of the materials is said to have occupied seventeen years. One writer tells us that eleven years were occupied in its erection. Tavernier says that twenty thousand men were employed upon it for twenty-two years; and another author mentions that for twenty-five years twenty-five thousand men were engaged on it day by day §. The expense it is impossible to estimate; by several writers it is set down at £750,000; by one at

* Again, Fergusson observes, "Beautiful as it is in itself, the Taj would lose half its charm if it stood alone. It is the combination of two beauties, and the perfect manner in which each is subordinated to the other, that makes up a whole which the world cannot match."

† "Yet," says Sir Edwin Arnold, "if the Taj rose amid the sands of a dreary desert, the lovely edifice would beautify the waste, and turn it into a tender parable of the desolation of death, and the power of love, which is stronger than death."

‡ "Mosaic work appears to have had its origin in the East, the land of leisure and of luxury, and to have passed over to the Roman Empire in the hands of Eastern conquerors, only to travel back to its native home in later times."—*Kcene*

§ George Birdwood has conclusively proved that the work is of Indian origin.

§ It is said that the completion of the work the eyes of the masons were put out with irons, that they might be disabled from building any other edifice.

¶ It is probable that a large portion of the labour was given by obsequious allies, tributaries, and sub-rulers, and pretty much that the work was enforced (after the Eastern custom), at a heavy payment.

£800,000; by another ■ £2,000,000; but Colonel Sleeman, ■ the authority (as it seems) of Tavernier, gives ■ ■ £3,174,802, which, however, includes all the buildings pertaining ■ it Two lacs of rupees (£20,000) per annum, ■ formerly allowed ■ keep it in order and maintain the priests ■ servants attached to it Our Government, who have taken it under their special charge, and have spent many thousand pounds upon it,* maintain a staff ■ attend to the tomb,† the adjoining buildings, and the garden.‡

O thou whose great imperial mind could ■
 This splendid trophy to a woman's praise †
 If ■ or grief inspired the bold design,
 ■ mortal's joy or ■ equals thine
 Sleep ■ secure—this monument ■ ■
 When desolation ■ sweep ■ land,—
 By death ■ in one wide ■ hurld,
 The last triumphant wonder of the world

We retire But it is to ■ again and again.

Having duly taken up my appointment in the office of the Lieutenant-Governor of the North-Western Provinces,§ I had leisure from time to time to look ■ little more around me.

* It is said that Lord William Bentinck from ■ of public economy, proposed to sell the Taj, and that ■ wealthy native offered three lacs of rupees (£30,000) for it, but the idea (if ever entertained) ■ up

† Great ■ needed ■ prevent injury to the tomb by vegetation. Everywhere ■ India birds carry the seeds of plants and ■ to the roofs ■ buildings where they find their way between the stones, and dislocate ■ them ■ pieces as they germinate and grow

‡ The garden of the Taj is constantly open, and ■ resorted ■ by ■ European community and the natives the latter of whom regard the ■ with just pride, ■ relic of imperial power Picnics and entertainments, too, ■ held here, and even quadrilles have been danced in front of the tomb to the ■ of a band posted ■ the marble ■ The Taj is ■ lit up by the electric light with wonderful effect

§ "At this ■ Sir George ■ Clerk was Lieutenant-Governor ■ previously occupied numerous important offices, ■ the ■ ■ of Agent ■ the Governor-General ■ Punjab, and Envoy to the Court of Maharajah Shere Singh at Lahore Sir George ■ ■ ■ ■ ■ activity ■ had frequently ridden up ■ Umballah (his headquarters ■ that time) to Mussoorie, ■ ■ "powers of locomotion ■ horseback proved ■ among many causes ■ his then ■ influence with ■ Sikh chiefs and people under ■ political ■ large ■ ■ Cis-Sutlej States The ■ ■ used to ■ ■ he kept a ■ hundred horses in his stables, of which some were already posted towards every quarter, so that it was no use to attempt any disguises with him, for he was sure to be in the middle of them before they even could get tidings of his leaving his headquarters Sir George, ■ doubt, kept a numerous ■ a ■ good stud, ■ ■ quite to this ■ Some of ■ were

Agra abounds, ■ ■ have said, with the Ruins of the Past, with ■ ■ Mosques and Tombs of the nobles of the court, ■ ■ of them considered only less magnificent than those ■ ■ have seen ; and we learn that both Mosques and Tombs ■ ■ occasionally inhabited by European families during the annual rains, when it would seem that they make very agreeable residences. Among the MOSQUES is that of Alawul Bulawal, the oldest in the neighbourhood, the founder of which established ■ School of Mahommedan Law, and also ■ monastery, that still lingers out a shadowy kind of existence. Another ancient mosque is the Nai-Kee-Mundee, which appears to have been the offspring of Pathan art. The Kalee Musjid, or Black Mosque, is also interesting, being in the earliest style of Hindostanee art, and ■ fine, though somewhat ruinous, specimen of the transitional period of Akbar. Among the latest known TOMBS is that of Itmad-udd-Dowlah, the father of Noor Mahal, and Prime Minister of Akbar, situated on the opposite side of the Jumna, and erected by his daughter (aunt to the lady of the Taj, and Queen of the Emperor Jehanghire), who it is said at first intended to build it of silver, but was dissuaded from doing so by more prudent advisers. It is, however, wholly of white marble, exquisitely chiselled, and covered, inside and out, with a rich mosaic ; and has ■ special interest in being the earliest example of that style of decoration in the inlaying of precious stones, of which we have already seen such splendid illustrations. But

Sikhs of those days, and a [redacted] often quite sufficient [redacted] prevent an impending boundary fight between neighbouring villagers to hear that 'Robin' or the 'White Mare' had been sent out to stage [redacted] wait [redacted] the 'Umhallah Wallah, as the Agent [redacted] unwearyingly called, [redacted] neither of these animals, according to native expression, 'understood distance,' and would [redacted] bring their master to the spot where [redacted] presence was required.'—*Edwards*

■ R N C. Hamilton, Secretary ■ the Government of the North-Western Provinces, was my immediate superior ■ distinguished ■ greatly ■ after years. Being in England when the Mutiny broke out, ■ returned ■ to Calcutta, whence he ■ by the Governor-General, with full powers, ■ accompany the force under General Sir Hugh Rose, in every engagement and operation of which he ■ present, ■ in ■ throughout the whole ■ until tranquility ■ in Central India, when ill health required him ■ leave the country ■ was created ■ K.C.B (Civil Division), and received the ■ of both ■ ■ C. Hamilton ■ ■ Avon-Cliff, Stratford-on-Avon, May 30th, 1887, having ■ eminently useful ■ ■

■ general design is ■ so pleasing ■ that of many of the tombs around, and ■ wanting in that symmetry ■ harmony which ■ so enchanting in the Taj; while its beautiful mosaics have been sadly disfigured by the spoliations of the Mahrattas, and it is to be feared of later visitors, who have picked out and carried off the gems. (Perhaps it may be questioned whether if ■ tomb so richly jewelled lay ■ London it would not be despoiled.) Near this are the remains of the Cheenec-ka-Roza (or "China Tomb"), ■ mausoleum of porcelain (built by Uzul Khan, a literary adventurer, and an officer of the court of Jehanghire), and brilliant even in decay. Another fine tomb is that of Feroze Khan, which is considered one of the ■ beautiful buildings in the neighbourhood, and is of an early style. We hear also of the tomb of the Simundec Begum, built by Shah Jehan, which, however, is in ruins. A cowherd feeds his cattle on the marble pavement within the mausoleum, and sacrilegious hands have picked out all the precious stones with which the white marble sarcophagus was inlaid. There are also some delicious gardens,—the Ram Bagh, ■ great resort of the European residents, as well as of the native gentry during the summer; the Syud Bagh, a yet finer one; the Char Bagh, a monument of the magnificence of the Emperor Humayoon; the Jahara Bagh, etc. But ■ remarkable than all ■ the ruins of Futtehpore Sikri, ■ city—for it may well be called ■—built by Akbar, ■ the country residence of himself, his court, and retinue, and which has been aptly termed "a reflex of the mind of the great man who built it ■ distinct than can easily be obtained from any other ■"—the Versailles of that great emperor. This "romance in stone," ■ it is designated by Fergusson, is situated about twenty-four miles from Agra, in what was of old ■ desert, and is superb even in its desolation. It is surrounded by ■ high and elegant battlemented and turreted wall, and approached by an amazingly lofty and beautiful gateway* (one of the most imposing in the world), which admits to ■ splendid quadrangle, and that again to ■ magnificent mosque, and ■ fine mausolea. It would appear outside these ■ be a sea of ruins, extending mile after ■ over ■ space six miles in

circumference, a turbulent waste of marble and stone, ■ if ■ earthquake had thrown down together palace,* mansion, cottage, and serai, mingling halls, terraces, arcades, pavilions, columns, towers, buildings covered with sculpture, fountains, cisterns, statuary, and tombs, leaving, however, many stately and most beautiful memorials of former grandeur yet erect, though often tottering and crumbling away, together with long and deserted streets, ranges of stables, paved courts, and extensive gardens, in which still flourish many fine trees amid the waste. But most magnificent of all the buildings yet standing, is the great mosque we have mentioned which has a gateway of surpassing grandeur and beauty, said to be the finest in existence.

We pay a visit to the Tomb of Akbar. The famous memorial of a yet more famous monarch who reigned nearly

" Among the palaces erected by Akbar at Fatehpur Saler was the Ibadat Khana, or palace for the reception of men of learning genius and solid acquirements. The building was divided into four halls, the western to be used by Sayyid or descendants of the prophet, the southern by the learned men who had studied and acquired knowledge, the northern by those venerable for their wisdom and their subjection to inspiration, the eastern hall was devoted to the scholars, defenders of state whose fathers were in unison with those of one, or others of the classes referred to. When the building was finished the emperor made it a custom to repair there every Friday night and on the nights of holy days, and spend the night in the society of the occupants of the halls in a zig-zag from one to the other, and conversing. As a rule the members of each hall used to present to him one of their number whom they considered most worthy of the notice and bounty of the emperor. His visits were always made opportunely for the distribution of largesse, and scarcely one of the guests ever went empty away. *Hall.* ■

It is said that Akbar employed Xuan a Jesuit missionary to translate the four Gospels into Persian. Munshi relates a whimsical experiment of Akbar, to show that the base of knowledge is his predominant passion. Having heard that Hebrew was the natural language of all that had never been taught any other tongue, he determined to put it to the proof. For this purpose he caused a dozen children, the first to be shut in a castle about leagues from Agra. Each child was reared by a nurse who was dumb, the porter also was a mute and he was bidden, upon pain of death, ever to open the gates of the castle. When the children had attained the age of twelve years, Akbar ordered them to be brought before him. He assembled in his palace persons learned in all languages. A few who then happened to be at Agra, inquired whether the children spoke Hebrew or not. It was difficult for the Arabians and Chaldeans at this capital. On the other hand, the philosophers pretended that the children would speak the Sanscrit. The children appeared before the emperor, the company surprised that they could speak any language at all. They had learned from their nurses to shift without words, and only expressed their feelings by signs.

half a century), erected to his memory by his son, Jehanghire, ■ situated ■ Secundra, five miles from Agra,—a village ■ ■ derive its ■ ■ from Alexander of Macedon, with whom the natives associate it—and the way ■ it is lined with ruined mausolea, mosques, and pagodas. It is truly a *royal* tomb, the most spacious and splendid in Hindostan, and "one of the Wonders of India," which ■ ■ before ■ ■ we approach it, and it ■ pronounced by Fergusson ■ ■ "quite unlike any other tomb built in India before or since." It is entered by a massive and richly carved Gateway,* of red granite, seventy feet high, with gates of brass, bearing ■ poetic inscription in black marble, in praise of Akbar and ■ ■ Mausoleum, and having four elegant, though ■ ■ much broken, marble minarets. Passing within, ■ ■ see on ■ raised platform four hundred feet square, and in the midst of ■ fine garden, ■ which ■ dragoons at one time bivouacked, and the very lattice-work of the wall of which is lovely, a gigantic pyramidal pile, also of red granite, rising in four successive quadrangular terraces one above the other, each upper terrace ■ diminished copy of that below it, the topmost being of white marble. All are profusely adorned with beautiful turrets, and the whole edifice rises to ■ height of a hundred feet. As we advance by a paved walk, and enter the building, we find that the base- ■ ■ terrace—three hundred and twenty feet square—has five arched entrances ■ each side of ■ vaulted hall ■ ■ thirty-five feet square and thirty feet high, occupying the centre, which is richly decorated, and called the Chamber of Gold, and from which ■ passage leads to the sarcophagus of the monarch, ■ ■ which ■ lamp perpetually burns; while chambers ■ ■ either side the hall ■ ■ occupied by the tombs of ■ ■ members of Akbar's family, each decorated with carvings and inscriptions in bas-relief, and with beautiful mosaic work, which appears ■ have been first introduced in Agra in the gate of this tomb, and ■ have afterward become "the great characteristic of Mogul architecture."† Ascending story after story, each of which has in its central chamber ■ marble cenotaph, placed immediately over ■ tomb of Akbar in the vault below—the prospect of the surrounding country

* There are three other Gateways (one on each side of the quadrangle), each seventy feet high.

† Fergusson

extending as we rise—we at length reach the top, which is half the length of the basement terrace. Its outer wall entirely composed of marble trellis work of the most beautiful and varied pattern, the latticed windows appearing like fine lace; and within it a cloister or colonnade of the same dazzling material, the pillars and arches of which are adorned with arabesques and inscriptions in bas-relief. This upper court, which was erected by Shah Jehan, as the lower stories were by Jehanghere, and the basement by Akbar himself, is all open to the sky and is paved with different coloured marbles. The centre is occupied by a rich cenotaph of Akbar standing on a raised platform and immediately over the sarcophagus in the basement. It is of snow-white marble brilliantly polished exquisitely sculptured and inlaid with the Ninety-Nine Names of the MOST HIGH and also with the name of Akbar amid beautiful wreaths, flowers, and other decorations. From the summit we look over the ruins of our father-in-law's tower, over woods and plains and rivers and cultivated fields and dusty patches of desert, the Jumna and the luxuriant gardens sprinkled with ruins, and the happy domes on its banks, the city and its mosque and palaces, the Fort and its Wall. The great city of old, the unrivalled city, like a white cloud on the edge of the horizon.

Beneath the shadow of the royal tomb stands the Christian church of Secunderabad and nearly opposite the Mausoleum, at a little distance the Native Orphan Asylum. And hereby hangs a tale. "Agra is very liable to visitations of drought. In 1837 a dreadful famine depopulated the neighbourhood,*

* On April 12, 1837, seventeen thousand ponies were killed in one day, and fifteen hundred by hunger at Agra and between Mathura and Delhi. In 1838, famine and sickness were again very prevalent in a similar manner. So great were the ravages of death that the river miles was filled with the stench from the putrefying carcasses of man and cattle, and the rivers Jumna and Ganges were choked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers were rejected as unfit for use. The mortality was the rate of ten thousand a month if people were dying like dogs, mothers throwing their living children at night into the Jumna, and have the torture of starvation in the morning. In Agra the river was almost dry and its sluggish bed choked up with putrefying carcasses, disease destroying numbers whom famine had spared, dogs and jackals actually devouring bodies in which life was extinct, horses, asses, buffaloes everything had died a natural death by the jaws. Five hundred thousand natives perished, as food

thousands of starving children by the death of their parents on the charity of the European residents. Three hundred and thirty of these—180 boys and 150 girls—formed nucleus of the Orphan Institution, and located for time in the Civil Lines at Agra, whence early 1839 they were removed to Secundra. Among the traditional wives of Akbar was a nominally Christian lady, Miriam Zamani, whose memory a tomb had been erected. This had fallen into decay, but it was thought that it might be utilised, and could not be utilised honourably, than by converting it into a Christian Orphanage. Application accordingly made to the authorities, and the tomb, with the land pertaining to it, was made over to the Church Missionary Society by the Government. Orphan Asylum, and appropriated the boys.* Another tomb, supposed to have been that of the

was plentiful other parts of . That year there exported from Calcutta alone 151,223,696 lb and 13,722,406 of paddy, but the roads were but that food could be sent in to Agra — *Handbook of Bengal Missions*

* In his extremely interesting work entitled *Jungle Life in India* Mr. Ball has adduced good evidence for believing that the old classical story of the rearing of Romulus and Remus by a she-wolf may be founded on fact. This author cites the case of two lads in an orphanage at Secundra near Agra who had been discovered by wolves and in various ways shared the habits of these animals. One of his stories is supported by a letter from Professor Max Müller. It says 'A trooper sent by the native Government of C handaur demand payment of revenue was passing along the den about noon, when he a large female wolf leave her den followed by three whelps and a little boy. The boy on all-fours, and when the trooper tried to catch him ran as fast as the whelps and kept up with the one. They all entered the den, but were dug up by the people with pickaxes and the boy was secured. He struggled hard into every hole den they came near. He became alarmed when he saw a grown up person but tried to fly at children and bite. He rejected cooked meat with disgust but delighted in raw flesh and bones, putting them under his paws like a dog. They tried to make him speak, but could get nothing from him but an angry growl or . Another is quoted as having occurred at Chupra. A Hindoo father and mother went to cut their crop in March 1843. The woman had with her a little boy, who lately had been severely burned the knee. While the parents were at work the child was carried off by a wolf. Some years afterwards a wolf with three cubs was seen about miles Chupra, followed by a boy. The boy, after much resistance, was caught and recognised by the mark of the burn on the left knee. nothing flesh, could be brought speak used to mutter and snarl but never articulated distinctly. The of his knees and the points of his elbows had become horny from on amours with the wolves. In November 1850 this boy jumped again, and disappeared into the jungle. Thus the 'she-wolf's litter' of Macaulay's "Lays of Ancient Rome" may have been, after all, anyth

famous Birbal, Akbar's prime minister, ■■■ soon after in like ■■■■ appropriated to the girls.* In both the children are educated, trained to industrial pursuits, and brought up in the Christian religion. The boys are taught several trades, and in 1840 a printing-press was set up in the tomb of the Christian princess, which is now fully employed, and appears to have a prosperous career before it. As the pupils of the two branches grow up they become acquainted; some of them marry and settle here; and thus they now constitute a Christian village, which ■■■■ likely to enlarge itself rapidly † A Church has already been erected. "It stands," as has been said, "conspicuous among the crumbling monuments of Islamism, forming, with Akbar's mausoleum in the background, an object of peculiar interest."

Not far hence is the cemetery of the Soomro sect, the oldest tomb in which, we are told, is that of Uchulala, a Mogul nobleman, which is kept covered with a handsome cloth, and is a rendezvous for some of "the faithful," who assemble there every Thursday as we have seen that others do at the tomb of a Mahommedan saint near Meccut to sing hymns, and hold also a yearly fete, when they distribute alms to the poor.

And now we return to Agra. On the road between Secundra and the city are two of the Kos Minars, or Two-Mile pillars, which Akbar caused to be erected at that distance from each other the entire way between Agra and Delhi.

Agra, the capital of our north-western provinces, and the seat of the Lieutenant-Governor, holds an important position in reference to the principal native states—to Rajpootana, the countries of the Jats, Sikhs, and Mahrattas; to Bundelkund and to Oude; it is also within moderate distance of Delhi on the one hand, and of the Lower Provinces and the Metropolis of India on the other; and, situated as it is on the Jumna,

* The superintendents of the Female Asylum are happily provided for in a once beautiful villa adjacent thereto, which yet retains many marks of its ancient elegance and grandeur.

† In 1857 the Secundra Orphanage and Christian Village (which then consisted of more than one hundred families) were destroyed by the mutineers. The orphanage and villagers, however, were saved, and found refuge in the Fort of Agra. In 1860 the buildings were re-erected, and a famine occurring after, the Orphanage was filled. There are ■■■■ clergymen, readers, and catechists, who have been reared in the Secundra Orphanage. When the Prince of Wales visited India, a part of his ■■■■ went to Secundra, visited ■■■■ schools, workshops, etc., ■■■■ if ■■■■ thing they had ■■■■ leaving England!"

which is navigable hence ■ Allahabad, whence ■ Ganges conducts ■ Calcutta, might be expected to ■ a great ■ commercial emporium, as it has been the ■ and centre of Imperial power. Yet, whatever it may have been in the olden time, when we are told that it was "a citie as great ■ London," and "a great resort of merchants," its chief trade ■ consists in cotton and salt, which pass down the river. Once the most splendid of Indian cities,—its ancient walls embracing an area of eleven square miles,—the portion of it now inhabited is but about four miles in length by three in breadth, a considerable extent of the remaining space being occupied with ruins. There is one fine *paved* street, with ■ majestic gateway at each end, wherein some of the houses (which ■ of red sandstone are three or four stories high, and have porches, columns, and balconies, though it would seem that the *rooms* are very small, but most of the thoroughfares are narrow and irregular, and have little insignificant shops, which offer but poor attraction. *There seems not to be a single book store in all the place.* It is, however, remarkably clean, and is noted for its mosaic work,* to which the Taj seems to have given rise, and which is said to rival in taste and finish the famous ornamentation of the Medicean Chapel †

* Mrs. Mackenzie in her "Six Years in India" says: "We went to the house of Satter, the mosaic worker, and saw all the processes. The stones were first cut in exceedingly thin flakes, about the thickness of a card, by means of a wooden packing and bow, water, and sand. A portion of the flake is then held down to a little steel pattern of the required shape, and filed into its exact form. The workman stowed up the tips of his fingers, bleeding from the thing. The object that is to be inlaid having been made ■ white marble the intended design is drawn upon it, and then hollowed out with the utmost delicacy, and the pieces of mosaic being laid on with ■ kind of mastic beneath them are covered with talc to prevent them from being injured, and the mastic being melted by the action of fire, the talc is taken ■, and the work has only to be polished. The smaller specimens ■ this mosaic ■ not much worth having but we saw some beautiful chest tables, ■ for four hundred rupees. Mrs. Mackenzie adds: "The house was well worth seeing ■ a specimen of a rich tradesman's dwelling. The rooms ■ exceedingly small like those at Pompeii, with ■ tiny balcony, scarcely ■ than ■ foot wide, the door leading to it ■ being above ■ and ■ half ■ high. There were ■ good ■ tiny rooms, ■ very clean. The staircase was so ■ that I tried to put my ■ akimbo in ■ down, and could barely do so. It ■ be very difficult for a ■ ■ to thread ■ own house

† At Agra is now (1888) made exquisitely fine work in ■ and in alabaster, in ■ the marble screens of the Taj, also carving in ■ ■ sculpture of a most elaborate and beautiful character. See *Journal of Indian Art.*

As ■ English stranger* regards the city, he may very well remember the visit of our countrymen in olden time, when, ■ 11008, the eccentric Thomas Coryat—having walked in his pedestrian tour from Jerusalem ■ Agra,—rode through the streets on an elephant, was presented to Jehanghira, and described himself as “a poor traveller and world-seer”, and when ■ few years later our ambassador, Sir Thomas Roe, beheld the sumptuous retinue of the same emperor, with his “twenty royal elephants for his own ascending,” his “vast cavalcades of armed horsemen” and other marvellous sights, and looked upon “the old gorgeous palace” and other noble edifices—the remains of some of which we have seen, but with which our architects have not attempted to vie—the best of their buildings being comparatively mean and contemptible. Many of the present inhabitants of Agra are however very poor †

It was at Agra in 1605 that I remember that most remarkable of travellers first saw the famous Mountain of Light, the Kōul Nēol, which has since had such an eventful history ‡

* He does show me some of its most remarkable curious ideas of our countrymen. I remember say the author of *Travels in Europe* to Sir J. ■ a most noble man, and a deeply trusted by Cardinal Norzaga—said I was “comely” and that the *Le Monde* of April 1604, during the capture of ■ many of my people who take me from our city & see the *Le Monde* the Sultaness. An old woman said to me that always been told they were “brave” which came once to me in a far off island but that I was “old” and some of the with a *cham* by his side who she did not know so very with feathers of the most beautiful colours, that her feet were “white” and that the Sultaness had to keep her and on her shoulder “green” I trying way? I said to her once with her own eyes and I was wise then I did not so much as it is all those who but ■ the time I returned to Agra all I saw I believed to be a very old man, but he was not, and I was a little about and he was a little made of people and others who I did not know the gift were wings.

His great respectability the Sultaness and a common man, a common man, to see of the wealth or poverty of its inhabitants, by the appearance of the Sultaness we find the country, and so on. At Agra I had gone to a mosque of stones in the bazaar, and the Sultaness and I in the very short wall of the Sultaness, and I saw the Sultaness. He gave me a beautiful after-handful till I had a little more. Yet I was the afternoon of the same day I had a performance in my threshold of *Laxabata*—that singular tale which begins from Javan the *Bejapour* with Sanscrit words—■ Persian and Malay words in the Eastern Islands—the three players seemed grateful for half a dozen of the cowries for they treated me to a native version of “*Ye sou, th ham tal marid, ye gal ham tal marid*” by ■ of thanks. *Fuller*

■ The following appeared in ■ English newspaper some few years ago. We will endeavour ■ piece together the scattered fragments of ■ which exist as to the subsequent history ■ the ■ Nur ■ ■ ■ ■ ■ Agra by Javener, ■ the year 1665,

Agra ■■■ the birthplace of the two famous brothers and scholars ■■■ Fazl and Faizi. Abul Fazl, ■■■ younger of the pair by four years (already known ■■■ us under his honorary name Itmad-ood-Dowlah), became ■■■ Prime

■■■ ■■ passed ■■■ ■■ possession of Her Majesty ■■ Queen ■■ In ■■ 1739 the Empire of India was in the ■■■ of ■■■ Shah, the feeble descendant of the able and valiant Moguls, his ■■■ ■■ the diamond was delivered up to the Persian invader, Nadir ■■■ who bore ■■■ with him, ■■ the result of the loot of Delhi, ■■■ amounting, ■■ is said, to £70,000,000 ■■ first beholding the stone, Nadir applied to ■■ the title Koh-i-Nur, or 'Mountain of Light,' ■■ ■■■ suitable name for the stone described by Tavernier and one which it has retained through all the vicissitudes through which it has passed during the last ■■ hundred and fifty years. In 1747 Nadir was murdered ■■ Kelat in Khorassan, and the diamond, according to one, and apparently the ■■■ authentic, account, passed together with the throne to his grandson Shah Rukh, who then went to reside at Meshed, where he was subsequently made a prisoner and cruelly tortured by Aga Muhammad (Mir Allum Khan), who in vain endeavoured to extort the Koh-i-Nur from him. In the year 1753 Shah Rukh gave it as ■■ reward for his assistance to Ahmad Shah, the former commander of Nadir's cavalry, who on Nadir's death and with the aid of the treasure which he had stolen, founded the Durani dynasty at Kabul. By him it was bequeathed to his son Taimur, who then went to reside at Kabul. From Taimur it passed by descent to his eldest son Shah Zaman, who, when deposed by his brother Muhammad and deprived of his eyesight, still contrived to keep possession of the diamond in his prison, two years afterwards he gave it to his third brother Sultan Shuja. According to Elphinstone and Sleeman it had been found secreted together with some ■■■ jewels, in the walls of ■■ prison cell which Shah Zaman had occupied. After Shuja's accession to the throne of Kabul on the dethronement and imprisonment of Muhammad he was visited at Peshawar in 1801 by Elphinstone who describes how he saw the diamond in a bracelet ■■■ by Shuja. Shuja was subsequently in his turn dethroned by his brother Muhammad who had managed to escape from his prison where he had been confined, his eyes having been spared the usual blinding process by the intercession of his mother and his eldest brother Zaman. In 1812 the families of Zaman and of Shuja who still retained possession of the diamond, went to Lahore and Ranjit Singh, the ruler ■■ the Punjab, promised ■■ wife of the latter that he would assist her husband and confer upon him the kingdom of Kashmir for which services, however he expected ■■ revenge the Koh-i-Nur. When Shah Shuja reached Lahore soon afterwards, he was detained there by Ranjit, who wished to secure both his person and the diamond, but the Shah for a ■■■ evaded compliance with ■■■ demand for the stone, asserting that he had lost it, ■■ he refused offers of moderate sums of money for ■■ At length 'the Maharajah visited the ■■■ ■■ person, mutual friendship was declared, an exchange ■■ turban took place the diamond ■■ surrendered ■■ ■■ Shah received the assignment of ■■ jagir, or ■■■ in the Punjab ■■ his maintenance, and a promise of aid in recovering Kabul. This was in the year 1813. The Shah then escaped from Lahore to Rajaouri, in ■■ hills, ■■■ thence ■■ Ludhiana, after suffering great privations. Here he and his brother, Shah Zaman, ■■■ well received by the Honourable ■■■ Company, and ■■ liberal pension (£6000 each) was assigned by the Government for their support. The above ■■■ are largely taken from Sleeman's account, which was founded on a narrative by Shah

Minister of Akbar, famous for his energetic political rule, and the author of the Magna Charta of Akbar's reign, by which conscience was set free among all his people. He wrote the famous *Akbar-Namah*, "Annals of Akbar," and the still more famous *Ain-i-Ikbari*, or "Institutes of Akbar," a history of the religious and political administration of the empire. He fell by the hand of an assassin †

Zaman, the blind old king himself, who communicated it to General Smith, who that was in command of the troops in Ludiana. Maharajah Ranu Singh, during his lifetime often wore the diamond on occasions, and it is referred to by many English writers who saw during that period, some of them extol its brilliancy while others assert that it was deficient in lustre. Mrs Eden, in her 'Portraits of the Princes and People of India,' gives a figure of the stone as it then appeared in its mounting. In 1739 Ranu died, and on his deathbed expressed a wish that the diamond then valued by different authorities at from £20,000 to £100,000, should be sent to the temple at Jagannath, but this desire, whether it was recalled as some state, or not was never carried out and the stone was placed in the jewel-chamber till the fatal, Rajah Philip Singh was acknowledged as Ranu's successor. When in consequence of the mutiny of the Sikh regiments, the Punjab was annexed in 1849, the diamond was formally handed to the new Board of Government at one of its earliest meetings, and six weeks later, in consequence of instructions received from Lord Dalhousie it was sent to Her Majesty the Queen. In 1851 the Koh-i-Nur was exhibited in the first Great Exhibition, and in 1852 the mounting of the stone was entrusted by Her Majesty to Messrs Carters and employed Voorsanger, a diamond cutter from M. Coster's atelier at Amsterdam for the work. The actual cutting lasted thirty-eight days, and by it the weight was reduced from 186½ to 108½ carats, thus losing 78 carats on this occasion. The cost of the cutting amounted to £2000.

There are two pictures of Akbar, the great Mogul, which the student will never care to dispose of. The one was drawn by old Samuel Purchas, on the authority of the merchants and missionaries who visited India in the latter half of the sixteenth century, and his account of the Asiatic *Cathimaga* the monarch of deep judgment, piercing wit, and wise forecast, loved and feared of his own people to his enemies, wonderful in his law. The other picture is by the hand of the Sheikh Abul Fazi Akbar's friend and counsellor, who has described the system of government instituted by the first of the Great Moguls, the magnificence of his court and the new religion he invented with attention to detail and a literary skill which have long given his works the delight of Oriental scholars. *Review*

It is interesting to know that a descendant of Abul Fazi has in these last days appeared among a remarkable gathering of Eastern poets in Lahore. An extremely curious and interesting gathering of native poets and authors from within and beyond the Punjab frontier has (the *Homeward Mail* says) been held under the auspices of the Lahore Oriental College. A great many of the native nobility and gentry, Viscount Hastingbrook, Mr W. J. Fox, and Dr Lettice, who took the chair, attended. The proceedings opened with a poem in Pakhto by a mullah, from Cabul, a place to the west of the district of Kohat, and north of Swat. He compared Europe to Asia under four heads: bravery, justice, statesmanship,

in 1602. ■■■ brother Faizi, a poet by nature and a physician by profession, ■■■ selected by Akbar ■■■ ■■■■ for ■■■ sons, became the Poet Laureate of the Imperial Court, and was celebrated for his translation of the Gita, Mahabharat, and other famous Sanscrit works. He is reputed to have been the author of ■■■ hundred and one books; and had ■■■ collection of 4,300 choice manuscripts, which ■■■ afterwards added to the Imperial Library.* Truly these ■■■

and literary genius, awarding the palm to Europe, and, *mirabile dictu*, showing that he had acquired a very correct notion, ■■■ his ■■■■■■■■■■ tain home of the ■■■■ characteristics of Milton, Shakespeare, Napoleon, Wellington, Pitt, and Bismarck! He was followed by a ■■■ from Kolab, who recited some lines in Turki to the effect that his search for a literary city of refuge had been rewarded by arriving at Lahore. Both the Cabriali and the Koldia are very high Oriental scholars. Then came a man ■■■■ Tangir, who in a tri-lingual address, including his mother-tongue, Shina, gave an account of his wanderings to India. Two other bards were also present, one from Peshawar, who had accompanied Sir Leitner thirteen years ago ■■■ his mission of linguistic inquiry, and who had now brought down with him the first visitor to India from Herat, the inaccessible nest of robbers and kidnappers who used to infest the Yarkund road, and who speak a language which is said to be unlike any other known tongue. Then a Culub poet gave utterance to some unrelated ditties in Persian not altogether unintelligible under present circumstances. The Sanscrit series was inaugurated by some shikas by punchi Gura Parsiad showing that the noblest work of creation was a youthman. Kishi Kesh, another punchi then implored the Deity for the return to India under the present auspicious rule, of the Genius of Poetry, whose ancient possession by this country had created works of wealth, beauty and empire, before which the representations of its so ideas on earth were altogether contemptible. A descendant of Akbar Faiz the illustrious Minister of the Emperor Akbar, then in words of his, in which few could have deemed Urdu capable, described the devastations caused by beauty. Sitchi Firuzuddin Minister of the Bhawalpor State had some exquisite Persian ghazals, while the recitations of Hindi showed the popularity, *naivete*, and directness which so eminently characterise that ignored dialect. A diversion was created by the recital of a Punjabi strolling poet, who, hearing what was going on, came in and delivered himself of some impromptu verses in that unadorned vernacular, of which Englishmen crossed the sea, were never afraid of it, and now had ■■■■ to the Punjab as robbers, friends, and poets. The learned moultis Faizul Hassan Abdulkadir, Aziz ul Din, and others, then sang the progress of learning, the advent of spring, and other matters ■■■ verses of the ■■■■ eloquent Arabic and Persian. Contributions from Amritsar had poured in, of which one ■■■ Abdul Ghani there was only ■■■■ to read. No meeting, showing such diversity of languages and such versatility among the poets, has before been held ■■■ Lahore. It was called together by a notice stating ■■■ the successful poems would ■■■ published and submitted ■■■■ Lieutenant-Governor, should he ■■■■ this to be done. The condition of success was originality ■■■ thought, it compatible with ■■■■ propriety, couched ■■■ elegant diction."

* ■■■ may be observed with reference to this Library that the Emperor Baber left behind him a magnificent autobiography, which was translated

a noble pair of brothers! the one ■ witness to the brilliant achievements and marvellous events of a glorious history; the other to the exhaustless treasures of imagination, and the resistless power of music and of song.

The city of Agra is not regarded ■ healthy, and few, if any, Europeans live near it. The Civil Lines—that part of the Station in which the Judge, Magistrate, Collector, and other Civil Officers reside and have their courts, and many of the houses in which have been erected out of the ruins of the old city—are separated from the Cantonments by a distance of from three to five miles which in the case of an outbreak of the native population would be inconvenient and even dangerous; the latter, which are situated near the Taj, are very extensive, as many as eight regiments European and native, artillery and infantry being sometimes quartered in them. And it is the same in India as in England—wherever our troops in time of peace are stationed, they are sure to diffuse life and cheerfulness among their friends, in the same proportion as, in time of war, they spread death and destruction among their foes. The fair sex, too, are always

1771. The star by Mirza I. B. our born kha—Akbar—commander-in-chief, and a hind was probably preserved after the capture. A splendid copy of this book is now at the Agra College Library. It is a wonder of penmanship. The passages upon "Khor" and "Khor" are all in letters of gold, the remainder of the text in red black or red upon fine glazed paper. About fifty illustrations are given—some what in the style of the miniature school of Persia, and that appeared in England about 1770. The book is made from a rough copy. The Indian pictures are more spirited and more highly finished than the Western prototypes, and I should be sorry to see a man of the art of the time. Here are to be seen pictures of the conquerors early adventures in "Khoristan," and his subsequent campaigns, the battle that he fought against the Toghlovghans near Pampat where his gun was duly pronounced that it fired "as many as eight times during the action," then follows scenes of state and of the "Khor" with the plain pictures of the warriors' simple sword. Finally, a pair of figures opposite each other give the great battle fought at Khorva between Akbar and Sher Shah, where he broke his wife's backs and saved his life—clearly and forever took only he might succeed in war—King the terrible Akbar Sher Shah.

This book is priceless, and may well be classed among the rarest sights of Asia. The likeness of the hero is well sustained throughout the paintings—a man with an oval face, small black mustache, and pointed beard, graceful in gesture in every position. The architecture and animals of Central Asia and of India, the costumes of the Tartars and the Hindoos, the armour, weapons, and trappings of ■ and horse, ■ ■ ■ rendered with spirit and accuracy, even to the thin beards and oblique eyes of the adventurers, and the smooth small-boned portliness of the Hindoos."

attracted by their influence, ■■■ congregate around them. A scarlet coat has something so alluring about it, and lace and epaulettes and cockades are ■■■ irresistible, that it is quite impossible it should be otherwise. And ■■■ in all our military cantonments and camps, ■■■ find the grace and vigour and stateliness of manhood, and the beauty and sweetness and all the innumerable charms of womanhood, combining to form ■■■ galaxy of light and love. Mirth and music (would that the weed *dissipation* ■■■ not choke these!) spring up amid the dreariest wilds under the influence of its beams, which give animation to the most languid. Thus it is in Agra. There is always something going on. Either a ball, or a *soirée*, or a *déjeuner à la fourchette*, or ■■■ picnic, or a dinner, or ■■■ supper, or a marriage, is ever on the *tapis*.

The bungalows of the officers, though perhaps not very handsome, are pleasantly situated, and some have nice gardens, with trees, flowers, and vegetables. The latter are much cultivated by our people, as the want of water in the dry season, and its brackishness in general, make them scarce in the market, and are fatal to all but a very few products of the soil, unless special attention is given them. Here, however, the vine comes to great perfection.* There are many fine trees indeed about Agra - tamarind, peepul, and others;† and these are much valued for their shade during the warm weather - for the climate is very trying in the hot winds, from April to July, after which the rains set in, and continue till October, when the weather becomes ■■■ little chilly, and gets more and more so, and by December we have winter upon us, and fires are required. February is the most pleasant month of the year in this district. The climate of

* ■■■ ■■■ brought hither from Persia by the Moguls. Wine ■■■ made ■■■ India in the time of Akbar, which sold in Europe ■■■ a price equal to ■■■ of Shiraz.

† The consumption of wood for firing in these provinces has destroyed many of the forests with which they once abounded, and has threatened ■■■ leave none, after a few years, either for building purposes, shade, or fuel. In consequence of no measures having been taken to replace, by planting, the ■■■ taken away, the price of wood has, for years past, been constantly ■■■ the increase. The poorer classes are ■■■ compelled to make cows, and even horse-dung, ■■■ substitute for ■■■ cooking, and ■■■ crops are, in consequence, deteriorated for want of manure. The Government has, therefore, wisely ordered a considerable sum to ■■■ expended in planting ■■■ most useful trees.

Agra is, ■ the whole, ■■ unhealthy, ■ ■ shown by the fact that the mortality among the European troops has for many years not exceeded *three per cent.*

The principal public buildings in Agra are the Government House (the residence of the Lieutenant-Governor*), the offices of the Political, Judicial, and Revenue Departments, the College (a noble edifice, in which both Western and Oriental lore ■ alike studied, the Metcalf Testimonial (erected in honour of Sir Charles Metcalf, a former Lieutenant-Governor, and which contains two fine halls and ■ Library), and the GAOL!† The latter is supposed to afford about 49

* An amusing anecdote is told of two young officers who called one day to pay their respects to the Lieutenant-Governor. Only those who have been in India can fully estimate the high position of such a functionary. His Honour happened to be absent at the ■■■■ of the visit, but, after some time returning, the greybearded *chuprassi* announced that there were two gentlemen waiting to see the *harry ashik* (great master). Gazing, with his searching eyes, on the middle of the reception room, 'Where are they?' inquired his Honour in the finest Persian. 'Dekho Sahib' (See, Sir) exclaimed the faithful Mussulm ■ pointing to two corners of the room, in one of which was one of the aforesaid officers standing on his head, his uniform making the attitude more ridiculous, and in the other stood his brother officer in a similar position, both seemingly determined not to be deprived of amusement while waiting for a Lieutenant-Governor. *Sketches of some Distinguished Anglo-Indians.*

† In the British possessions of India when a man is apprehended on a charge of shoplifting, pocket picking, or any other sort of petty larceny, and afterwards duly convicted, he has generally to visit a public establishment of a certain description for a period of twelve or twenty-four calendar months, there to be maintained ■ the Government expense. Not so, however, with the native powers. They laugh at the idea of erecting ■ building for the purpose of congregating a host of vagabonds, who, were they not incorrigible before, would be sure to become so by so close an association with their fellows. They have ■■ more to a far more summary process, and, it must be confessed— as far ■ the people they have to deal with are concerned—a much more impressive one. Moreover, they equally scold as prepositions and abound the notion of being obliged to expend any part of their own money ■ the maintenance of a private establishment. What they do, then, is to have the culprit up and should he be proved to have committed the crime laid to his charge, execute a summary punishment on him. This is usually of a corporal kind, the degree of severity being proportioned to the offence for which he has been convicted. Should the offender be a *che alah d'industrie*, and proved guilty of doing evil in the small way, ■ a target of off goes the tip of his nose or the lobe of ■ ear. If it happens that he has outraged the laws of honesty in a more serious manner than a ■■ lamentable mutilation takes place—the right hand, from being considered the ■ by which the guilty act was perpetrated, ■ doomed to be removed, and, by ■ blow from a heavy tulwar, it is severed from the wrist.

“Whenever ■ ■■ thief ■ caught in the territories of ■ native

the whole to the best, superior to most, and inferior to none of the other eligible stations so centrally situated with regard

'There it is - Listen' I listen and thought I heard a sound resembling a muffled clanking of a chain. It seemed to proceed from the _____ to my right. We drew _____ horses to that side of the road, and tried _____ peer _____ the avenue, but the darkness was too great. We could distinguish nothing - not even the trees. We went on, wondering what the noises could have been. Half-disposed to attribute them to _____ lanes.

We had ridden about a quarter of a mile when the same sounds again caught our ear. This time there was no mistaking them. From the side of the road came a clear low clanking of chains just like that which in stories of haunted houses accompanies the appearance of the ghost. We stopped our horses and turned to the side of the road from whence the sounds proceeded. The trees just there were still, nor there came through them a faint glimmer of light. We saw a row of dark figures passing slowly along under the shadow of the trees. They were spaced long in single file, each behind the other. The ground was so thick with footsteps made in haste but at such momentary intervals that the clanking of a chain. The truth flashed upon us. The *Araya* had been here. These were the *Araya* in presence.

[illegible]

The scene was a total confusion and I set about for the internal room. There was the black gleam of the hallway and the pit of the clock tower. I never saw some of the use of the hallway of death, for it is supposed to be a place of death now, but I am full in a way, less of a death scene. The more of the death scene in the surface of the water in the enormous splash. I was very tired. I was in a drowsy state and I had the time and a reason to be quite a great deal. As I all about the more and more over that I was really at the place of punishment that the hour passing before me was the death scene. It is a great effort of the will to shake the idea.

Shortly after this would be the party now reduced to the two Englishmen now left alone here and the two who were stopped by a rebel troop who demanded what they were. It was at a moment of hesitation they decided to bid him let them stand out when they thought that they were saving the Emperor carrying matches to the . . . Fortunately they were not pursued. They rode through the burning streets of Sikandra, past the gate and through the mansions of the town to the . . . With difficulty they got entrance to . . . fort but only . . . Europeans . . . admitted. Weary months of the . . . followed but the author passed through them safely as his printed book testifies. *Personal Adventures and Experiences of a Magistrate during the Rise, Progress, and Suppression of the Indian Mutiny*

■ ■■ Bombay and Calcutta, and possessing ■ great an advantage ■ the latter in being ■ the principal ■ of our military operations (where a high authority should be located to carry at ■ into execution any plans which ■ on our North-Western frontier might require ■ be formed), and so ■ the native states of Gwalior and Bundelkund and Marwar,* should not have been made the seat of the Supreme Government of India, or ■ least of a government fully empowered to act on its own responsibility in political, territorial, and financial matters. But the Government of Agra,† as at present constituted, is complained of as a highly expensive and somewhat inefficient one; obliged to refer to Calcutta for sanction to even the most trivial measures of domestic rule, and subject to its every whim and caprice.

The power of THE PRESS is sometimes as great as may we not say it is often greater than?, that of the Government itself. But this is hardly so in the North-Western Provinces of India. The Anglo-Indian press is here represented by the *Agra L'khbar*, a periodical established about the same time (1832) as the *Morut Observer* and the *Delli Gazette*, and no doubt exercising some influence by its brilliant leaders. 'I had myself the honour of being numbered among its contributors.'

Servants are sadly complained of in Agra, and there would seem to be some foundation for such complaints. They certainly appear to be the greatest plagues in the country; worse than all the mosquitoes and ants and bugs and snakes, and prickly heat that people have to put up with. They are *said* to be so slow in their operations,‡ and so lazy

* "No other town could vie with its wonderful situation, ■ vast plains, so well adapted ■ the display of the ostentatious pomp of hundreds ■ rajahs, the grand monuments which form such a glorious page in Hindoo history." — *Romuleet*.

† The Government ■ the North-Western Provinces was removed from Agra after the Mutiny to Allahabad.

‡ We ■ reminded ■ what Dr Jeffrey ■ of the *artisans*. "I once ■ Agra tried ■ English artilleryman who had been a sawyer, with a good-sized handsaw, against ■ native carpenters together, with their poor implements and squatting attitude. Though he ■ ■ practice, ■ ■ in English health, and then in daily practice, he beat ■ ten hollow by the evening, having done ■ work than the whole ■ them together, ■ won the prize, for which they ■ unitedly ■ keenly ■ with him!"

filthy, there is ■ enduring them. An Englishman would laugh to hear it, but they every day take three hours to their "dinner." At noon they leave off work, and go to a river ■ tank, they bathe, return, cook their food, eat it, smoke for half an hour, and then lie down and sleep away the rest of the time till three. Many of them are said to be also great drunkards, and to make ■ scruple of secretly using their masters' wines or brandies as well as other things to which they have access *. And then you require so many of them about you, there is no *fatigue* to be found, your eye will only attend to his horse, your *looker* to his cooking, your *traveller* to his dishes, your *chaise* to his water bag. Indeed they are sad plagues when you don't want them they are sure to be in the way, and when you require their services sure to be absent. They impose terribly on their masters too especially when travelling knowing that, even if found out still will not turn them away as he is aware that he will not be able to get others, though that will not prevent them from running off when it suits them else, carrying with them all they can lay their hand on. And yet though they are said to be such rogues you feel sorry when a servant leaves even after having given him warning, for you are almost sure to find in his absence some one whose language you will hardly understand as does not every one of them seem to have a different *patois*. Hindostanee at least is a barbarous idiom and very not in acquaintance with it essential to all who live in the country would be studied by few of our people. Jacquemont well describes it when he calls

* Mrs. Sherwood relates the adventures of a poor apple cheese. A European cheese was at that time almost expensive article in the English provinces. It had been provided for our family at the cost of I know not how many pence, and our little maid, in half concealing these expenses, paid for it. This cheese was placed every evening on the supper table where we supped at home which was five days or thereabouts in the week. ■ party whether at home or elsewhere always had done Mr. Martyn. It occurred to me one day that Mr. Martyn's behavior was singularly like our ■. I mentioned my suspicions, and we soon became convinced that there was but one cheese between the two families although both heads of ■ houses had assuredly each paid for one. Having arrived ■ this point I ordered our attendant habesh with being a bagman with Mr. Martyn's headman in the affair. ■ pressed his hands crowded ■ a dog, ■ confessed the charge crying "Merry! Merry!" He ■ forgiven though from ■ time the double duties ■ this celebrated cheese ■ put ■ to

■ ■ complication of "nasal sounds, which scarcely ■■■ in anything from a balked sneeze," and "gutturals taken second hand from the Arabs, which require throats of rusty iron, parched with thirst," to enunciate. It gives you ■ key to the secrets of a valuable literature, and its acquisition is only advantageous as it exercises the faculties, and enables you ■ form some idea of what is going on around you. It is a mixed language, composed partly of Sanscrit, partly of Persian, and partly of Arabic and partakes more or less of each according to the latitude and longitude. Thus, in Benares, the seat of Sanscrit learning, *that* appears prominently in the language of the people, in Herat, it becomes almost entirely low Persian and at Aden it is all but Arabic itself. Now persons often find among their domestics men who have travelled from one end of India to the other, and the language of such men, as might be expected, is a perfect idiomatic jumble.

After all, however, the servants are probably not worse on the whole than those of other countries. They may be a little less nice in straining their master's coffee, for instance, through one of his dirty socks, or——but there are good and bad in all lands. And they appear to be faithful when specially and expressly trusted.

A strange tale is told of ■ incident that occurred at Delhi. An English captain was quartered there who had the power of suddenly transforming his face from a state of extreme placidity to the most horrible contortions imaginable and it was his pleasing habit when seated at the table of a friend, if he found an opportunity, to make this horrible grimace at a native servant, with the frequent result of frightening the man, who would drop any dish he might have ■ his hand, and run away, to the amusement of the company. One night ■■ was, who knew the captain's ways, and who had previously taught ■ attendant what to do, made a small bet with this officer that he could not frighten that particular man and it was agreed he should try. Accordingly that night, dressed in full uniform, he took his seat ■ the table of a friend ■ which this man was to serve, and waited his chance. Presently, as the attendant advanced towards ■ with a large dish of curry in his hand, he made the promised

grimace. The ■■■■ gave ■■■■ rolled his eyes, lurched forwards, and then neatly upset the whole of the curried ■■■■ and gravy over the captain's uniform, spoiling it for ever! His bet cost him ■■■■ much that he did not try the grimace any more.

House-rent is exceedingly high in Agra, in consequence of the number of civil and military servants of Government always residing here. Furniture, too, commands a high price, and indeed is not at all times procurable at any. House-keeping is therefore somewhat expensive. The servants, too, are always breaking the glass, china, and pottery; the pianos are always getting out of tune; the windows are sometimes battered in by hail; and the thatch sometimes catches fire, when—down comes the house with all its contents.

A good many horses are brought into Agra for sale. Horse-dealing is well known to be often a synonym for *swindling*, and I have heard a story of horse-dealing in Agra which affords a remarkable illustration.

A native prince in this neighbourhood being in want of a horse, paid a visit to F——, a regular dealer, for the purpose of buying one. F—— had several in hand, but the prince could fancy only one of them, which, however, he would not buy because it had been docked, *for the natives will never ride a horse with a short tail!* The prince told F—— that had the animal possessed a more liberal share of that appendage he would gladly have bought it, as he was much pleased with its appearance in every other way, upon which F—— informed him that he had yet another horse for sale, of the same size and proportions, and, indeed, of almost exactly the same appearance, *and possessed, moreover, of a very handsome tail!* but that the said animal could not be seen for two or three hours, as he had just sent him to be shod. The prince replied that he would call on the following day, and wished the horse to be ready for his inspection ■■■■ a given hour. F—— promised that ■■■■ should be, and by the next morning prepared a false tail, which he attached ■■■■ the steed that his visitor had desired to look at. The prince, little suspecting the trick, no sooner saw the horse than he purchased it for a high sum, and presently rode ■■■■ it; but in passing through the bazaar, being proud of his new toy, tried to make it prance a little, when—*off flew the*

tail, much to the astonishment of those who were of noble descent, and who called out lustily after the equestrian. Judge of his surprise when, on stopping and turning round, that article was put into his hand by a man who had picked it up, and who claimed *bucksheesk* for bringing it. The prince immediately sent the horse back, and, going himself to the seller, insisted on his taking the animal again, and returning the purchase money. This he refused to do, and, when the prince threatened him with an action at law, resolutely entered the house, and shut the door in his face. Eventually the prince was obliged to sell the creature at a loss.

A fine strand road was constructed during the famine along the river bank, which forms a nice promenade. Here the people may be seen bathing in the Jumna, by which it is said *one-third* of their sins are washed away. There is a class of men called *Jumnapaters*, whose duty it is to sit on the bank, and see that the bathers have the religious mark on their foreheads, and it appears that these men are paid from the British treasury, and, further, that in the city and district of Agra there are hundreds of Hindoo temples supported by our Government. When our Government was established, it found certain trustees in possession of temple lands, and regarding Hindooism as the national religion, which ought therefore to be maintained, bound itself by treaty, in taking over the country, not to alienate the revenues of these properties, and we are told that, much as we may desire it, it is impossible for us to cancel such treaties while Hindooism is professed by the bulk of the people. Hence, it would seem, the practice of watching the bathers at Agra, that they are bathing religiously. It seems anomalous and lamentable, however, that such a state of things should exist; especially as it is thought that there are many shrines in the land which would go to decay and be abandoned if left to the support of the people. It would even appear that complaints are sometimes made to the magistrates that the priest of a certain temple enjoying support from Government does not perform the daily worship and ablution of the idol, in these cases it is the duty of the magistrate to summon the offender, admonish him for his neglect, and compel him to perform the diurnal duties.

The Jumna abounds, as ■■■ have said, with the *rucc*, ■ species of carp of great weight, reaching from fifty to eighty pounds, and of delicious flavour. The grey mullet of the Jumna is famous among the smaller fish.

It will be remembered that Akbar was accustomed to gather around him the learned of the age, for whom he erected a palace at Futtchpoor Sikri. Among these were some Jesuit fathers* from Goa, who had been sent from that settlement to the Court of Agra on the application of the Emperor who desired to learn from them the Christian religion. This appears to have led to the establishment of ■ Roman Catholic Mission in Agra† and the erection of buildings under Akbar's special permission which are now the seat of an episcopate with a church, orphanage and cemetery, the latter of which contain some very interesting memorials of that Emperor and his successors time including the tomb of Walter Reynold the husband of the Begum Sumroo of Sardamah the founder of the Dyce-Somerset family, who, it may be recollected died at Agra in 1779.

Several Protestant missions have more recently been established. In 1810 a Baptist mission was founded here with the permission of the Government but in consequence of some difference with the Commandant the missionary Mr Chamberlain was sent back to Calcutta‡. The earliest operations of our Church Missionary Society in India commenced at Agra in 1813 by Mr Corrie and Abdul Messch whom we introduced to the reader at Cawnpore and they appear to have been ever since maintained there §. ■ was

* We have said that Akbar employed for ■■■■■■■■■ a Jesuit missionary to translate the four Gospels into Persian. Almost a century later of his Majesty to the King of Persia and with glowing religious sentiments and desire for the knowledge of the Christian Scriptures will be found in Hough's Christianity in India in 1811 of 17 together with other particulars of his relations with the Jesuits.

† ■■■ Roman Catholic Cathedral in the Italian style has since ■■■ been erected at Agra. It is the largest of all the churches at that station.

‡ Mr Chamberlain was afterwards visited at Sardamah by Colonel Dyce and passed through Agra on his way thither under ■■■ escort of cavalry. He ■■■ allowed to pursue his journey and became a preceptor to the youthful Somers enoy, gaining the opportunity of superintending schools, translating the Scriptures, and preaching the Gospel in that ■■■

■ Mr Corrie ■■■ obliged however after ■■■ years ■■■ return ■■■ leave

here ■■■ Bishop Heber in 1824 first met Abdul Messch, of whom ■■ speaks ■■ highly in his "Journal,"* and whom he afterwards ordained *the first Indian clergyman*. The Native Church ■■■ subsequently left under the charge of Abdul Messch after whose death in 1827 ■■ remained ■■■ years without a pastor, though the members continued to assemble for Christian worship under the care of Fyzee Messceeh, another Mahomedan convert also mentioned by Bishop Heber, and who, with the aid of ■■ liberal friend, established three native girls' schools in the city † The number of Native Christians ■■■ in connection with the Church of England ■■ Agra amounts to several hundreds ‡

* Archdeacon Cornish celebrated convert Abdul Messch breakfasted this morning ■■■ breakfast. He is a very old man, with a magnificent grey beard and most noble gentlemanly manners than any Christian native whom I have seen. His rank indeed prevails to his conversion, was rather elevated since he was Master of the Jewels to the Court of Oude, an appointment of higher estimation in Eastern places than in those of Europe, and the holder of which had always a high salary. Abdul Messch's present emoluments as Christian missionary are only rupees 100 month and of this I guess he is at least half. Who can dare to say that this man has changed his faith from any interested motive? He is a very good hardworking Person and Arabic scholar but knows no English. The earnest desire of this good man is to be ordained a clergyman of the Church of England and it truly grieves his life and mind I hope during the earlier weeks of this autumn to confer orders on him. He is every way fit for them and is most sincere Christian quite free as far I could observe from all conceit or enthusiasm. His big grey beard and his calm resolute countenance give him already almost the ■■ of an apostle. A monument was after his death erected to his memory ■■ Lucknow by ■■ Ricketts the best of it.

† Vol II pp 10 to 14.

‡ There are now (1855) three Church of England churches ■■ Agra. A Church Missionary College St. John's ■■■ opened at Agra by Rev. Mr. (afterwards Bishop) French in 1855. I must pause here says the author of "The Revolution in the North Western Provinces of India in 1857" to record the impression made upon my mind by the calmness and coolness ■■ Mr. French. Every Englishman was handling his sword or revolver, the road covered with carriages, people hastening to the right and left to the rendezvous at Andharu high the city folk running as for their lives, and even ■■ that the mutineers from Allypore were crossing the bridge, the ludhiana's turning ■■ their muskets and putting ■■ their worst looks. Outside the College all alarm, hurry, and confusion. Within calmly ■■ the good missionary hundreds of young natives at his feet hanging on the lips which brought them the simple lessons ■■ the ■■■. And so ■■ was throughout the revolt. Native functionaries highly salaried largely trusted, deserted and joined our enemies, but the students ■■ the Government and ■■ more the missionary schools kept steadily to their classes, and when others doubted or ■■ they trusted implicitly to ■■■ teachers, and openly espoused the Christian cause.

* I may add my belief that, owing partly to this good disposition of the

There are one or two other Missions here.* All the Protestant Missions have Schools connected with them.†

The Missionaries, however, have much to contend with in their general work. The uneducated do not always understand them, and those who do comprehend them often shut their eyes against their persuasions, and their hearts against conviction.

A Missionary was one day conversing with his Moonshce (a careless unbeliever, who, though convinced of the worthlessness of the Brahminic, refused credence to the Christian faith, on the subject of the miracles recorded in the New Testament. "Now, Moonshce," said he, after having talked for some time "supposing I were to work a miracle in the name of my God in order to prove this book" (laying his hand on the Bible) "of Divine origin would you consider that it did prove this?" "Why, sir, that would depend on what you might think to be such. What you might call a miracle I might not," returned the Hindoo. "Well, come with me," said the Missionary, and took him down the banks of the river. "Now," continued he, "you see that stream—it is perhaps a mile in breadth, and fifteen or sixteen feet deep, if I were to cross it on foot would you call *that* a miracle?" "Why I don't know, sir," replied the other, "you English are so clever, there is no telling what you can do." "Very well," replied the Missionary. Suddenly, a furious storm was now to arise here, rending the very heavens, shaking the

students, and partly to the zeal of the teachers. Mr. French's Missionary College was also the last to close and the first to reopen of all our public institutions at Agra during the period of the revolt.

It may also be added that when the Europeans in community were taking refuge in the fort Mr. French refused to join them unless his native Christians were allowed to enter with him, and that they were accordingly admitted.

An Agra correspondent writes: As a instance of what may be the efficacy of mission I may mention that our Baptist brethren have grouped all their little bazaar schools around St. John's College have taken our standard of teaching in their several classes and thus have made them leaders to St. John's. In this way they are able to keep up the continuity of Christian teaching from the very beginning up to the highest standards.

Mr. French was made first Bishop of Lahore in 1855 but resigned in consequence of ill health in 1857. He was a great traveller and a great linguist as well as a zealous and earnest Christian missionary, and a model Indian Bishop. He died at Mowat in 1871, while on a mission to the Mahomedans.

* The American Presbyterians have established a mission at Agra.

† A Leprosy Asylum has been added to the Christian Hospital of Agra since our leaving there.

earth, agitating the waters, making a wreck of all vessels the river, and in a moment, while the height of its rage, to my command, would you call *that* a miracle?" "Why, sir, I don't know," again returned Hindoo, "it might cease of its own accord at that moment." "Very well," said the Missionary "Suppose you dangerously ill of a fever and all hopes of you had been given up, and your friends and relatives had gathered round your bed expecting every moment that you would die, and I to come in and say 'Live!' and you were instantly restored to perfect health, would you call *that* a miracle?" "I can't say that I should, sir," responded the Moonshoe, "you might, you know, have caused powerful medicines to be administered to before your arrival, which at that very moment might have the designed effect" "Very well" returned the Missionary, once more "Suppose you had died under that fever, and they were carrying your body down to the river, and as they were going I met them, and bade them set you down, and took you by the hand, saying 'Rise!' and you were to be immediately restored to life —" "Ah!" but you couldn't do that, sir," interrupted the Hindoo "But *suppose* I were to do it, would you call that a miracle?" "Why, I don't know, sir," was the reply, "I should take time to consider it"

A curious solution of religious difficulties is represented to have been made a native society on a certain occasion In the North west Provinces lived a fakir who seldom made much use of his tongue in conversation If a nod or a sign would do, he would spare his words In the place lived a Mahommedan gentleman, good-natured, but given to frolic Having one day invited a few friends to dinner, and given them some delicious sherbet, they all became rather exhilarated The composition of the sherbet was not known, but it would of course not contain any spirits, seeing these were forbidden by the Koran The host now proposed that they should pay a visit to the fakir "I wish," said he, "to puzzle him with three questions which he will never be able to answer" The company agreeing, they set out together, and found the holy sitting in a newly-ploughed field The Mahommedan gentleman walked to him, and with mock humility said, "May I trouble you, holy

father, with three questions? The fakir gave a nod. "The first question, holy father, is about God. *People say there is a God*, but I cannot see Him, and no one shows Him to me, and therefore I cannot believe in Him. Will you explain?" The fakir gave a nod. "My second question the gentleman continued is about the devil. The Koran says Satan is made of fire. But if so how can hell fire hurt him? Will you explain that too?" A nod. "The third question concerns myself. The Koran says every action of man is decreed now if I be decreed that I must do a certain thing how can God judge me for it having Himself decreed it?" Please holy father, answer me. A nod was given by the fakir, and whilst the party stood looking at him he quietly seized a clod from the newly ploughed field, and flung it with all his might at the face of his questioner. He, of course, was angry and indeed furious, and took the fakir before the judge to whom he made his complaint, adding that his pain was so great he could hardly bear it. The judge asked the fakir if the story were true. A nod was the reply, but the judge said "Explain yourself, nods will not do in my Court." The fakir replied, "This gentleman came to me with his companions and asked me three questions which I carefully answered. He did no such thing," exclaimed the gentleman, but threw the clod of earth into my face." The judge looked at the fakir and said "Explain yourself. Assuredly was the answer." The gentleman told me that people said there was a God, but that he could not see Him nor could any one show him God, and therefore he could not believe in Him. Now he says that he has pain in his face from the clod I threw at him, but I cannot see it. Will your Honour kindly ask him to show us his pain for he can I believe in it if I cannot see it?" The judge looked at the complainant and both smiled. "Again, this gentleman asked how if Satan were made of fire, hell fire could hurt him? Now, he will admit that father Adam was created of earth and that he himself also is earth. But if he be of earth, how could earth hurt him?" The judge again looked at the accused and smiled. "And as to the third question," said the fakir, drawing himself up with great dignity, "if it is written in the *fat* that I should throw a clod at this gentleman's

face, how could he, and how [redacted] he, bring [redacted] here [redacted] so doing?" The judge [redacted] [redacted] the fakir [redacted] answered the three questions with his clod, and dismissed him; [redacted] advised him [redacted] reply to future questions in a less offensive manner, as, in [redacted] of any other complaint, he might [redacted] [redacted] able to let him off.

But [redacted] are called away!

CHAPTER XIV.

AMONG THE HIMALAYAS

WE had sailed from the Thames to the Hooghly, beheld the CITY OF PAUKIS traversed the sultry plains of Bengal sojourned amid the tree-haunted wilds of Hazareebangh, crossed and recrossed the GANGES visited the sacred *Ghatys* of BENARIS seen the Meeting of the Waters at ALLAHABAD loured in the shadow of the Great Mogul at DELHI and were now reposing in the once princely city of AUCKA. Around us were the noblest monuments of Mahomedanism—the Tomb, that wonderful and univalled mausoleum, which eclipses even the splendour of Grecian gems—the Forts and Palace of the great and world-renowned Akbar, and the magnificent Tomb in which that monarch reposes; the ruins of countless temples, mansions, bathes, and serais, and of the majestic capital itself which these formerly adorned, spacious and luxuriant gardens, clear stream, and flowing fountains. There was beyond us, however, a region of more than regal magnificence—a pile of ruins famous and more sublime than any that had yet met our eye! And this we banded to survey. It was THE HIMALAYAS! And just as the rains were setting in, we were ordered to *stride to go to the Governor-General's*. The same evening—July 23rd—we were on our way!

Stretched at full length on our palanquin which eight or ten bearers are shouldering with groans at every step like those of Irish paviors—we are borne along on dreary road at the rate of four miles an hour. Night sets in, the torches are lit and flare and stink provokingly. We shut the palkee doors, and in the dark and stately loneliness compose ourselves to sleep. An hour or two passes—we are awakened

by loud clamours, and cries of *bucksheesh*, hand ■■■ ■■■ ■■■ coin, ■■■ committed to the care of a ■■■ ■■■ of bearers, and ■■■ again borne onwards. This is repeated five or six times, ■■■ it is morning. Still we hurry forward. There ■ no delay; fresh sets of bearers await us at every stage, for everything has been arranged by the Post-office. These provinces and the Punjab ■ the territories once inhabited by the ancient philosophers of the race, who, after coming over the Himalaya into India, here formulated their earlier tenets into that religion (or, rather, that cruel superstition) to which in later ages the name of Hindooism has been given and which spread at a later age into Bengal. WE ARE NOW ■ CLASSIC LAND; in a part of the country said to have been once *frequented by the gods*. Every spot of any consequence is sacred, and the names of the towns and villages are often given by devout Hindoos to their sons. *There*, on the banks of the Jumna, lies MUTTRA, of antiquity reaching to at least two thousand years before the Christian era; great in the annals alike of Buddhism and Hindooism;* second only, perhaps, to Benares in sanctity; and most interesting to the social geologist, in view of the succession of races that have dwelt there. Destroyed by Mahmoud of Ghazni† in the eleventh century, it

* Here Krishna and Balarama, "the divine herdsmen, fed their cattle in the forest pastures."

† This heroic invader thus describes the Muttra of his day: "This wonderful city contains more than ■ thousand edifices, the greater part of which ■ ■ marble, as firmly fixed on their foundations ■ the faith of the true believers, and ■ this number I do not include the temples of the infidels. It ■ calculate the money all these monuments must have cost, ■ would be ■ exaggeration to estimate it at several millions of dinars, and, it may be added, that such a city could scarcely be built ■ the space of two centuries. In the pagan temples ■ soldiers found five golden idols the eyes of which ■ formed by rubies worth fifty thousand dinars. Another idol had as an ornament a sapphire weighing four hundred miskals, ■ the image itself yielded, when melted, 48,300 miskals of pure gold. Besides these, we found ■ hundred silver idols, representing ■ many ■ heads. Elphinstone tells us that during a halt of twenty days the city was given up to plunder, the idols were broken, and the temples profaned. The ■ of the troops led to a fire in the city, and the effects of this ■ flagration were added to its other calamities. At Mahawan, ■ Muttra, the rajah had submitted, and had been favourably received, when a quarrel accidentally breaking out between the soldiers of the two parties, the Hindoos ■ massacred and driven into the river, and ■ rajah, conceiving ■ betrayed, destroyed his wife and children, and then made away with ■

"The ■ of to-day," says Keene, "going through ■ ■ of Muttra, finds galleries in ■ of modern private dwellings ■ are more delicate, ■ ■ and in other respects more generally ■ ■ most that are to be seen on the sides of the Grand Canal of Venice."

was afterwards rebuilt; was razed ■ its foundations by Aurungzebe, and rebuilt again; and is ■ ■ unusually well-built native town, filled with Brahmins, mendicants, and pilgrims.* It very much resembles Benares in appearance, ranks next after it in "holiness," and disputes with Kurnaul the title of *the dirtiest town in India*. It must, however, be a paradise for pigeons, parquets, peacocks, Brahmin bulls, and more especially for monkeys; for, while the former have unbounded licence and indulgence, Stoequeler says that "in no part of the world are the latter more *cherished* and RESPECTED. Even princes consider it an honour to contribute to their comfort and support. The place absolutely swarms with them; and in riding through the narrow and crooked streets they may be everywhere seen, gumbolling, stealing, pilfering, nursing their young, or engaged in those entomological researches to which these *barities* are so much addicted. Every now and then you stumble on a young one, who shows his little teeth and grins with terror; or, perched in the corner of some temple, or on the wall of a *bramin's* shop, you encounter some stolid old fellow, devoured apparently with chagrin and melancholy—who, however, no sooner catches a glimpse of the strange-looking *topi-wallah* hat-man, than, arousing from his trance, he becomes endued with astonishing animation and fury, gnashing his teeth as you pass in a manner unequivocally hostile. The monkeys are usually of the common greyish-green sort; nevertheless, the Hanuman, or great black-faced ape, which is ■ very fine creature, is common enough. The Hanuman is he who cuts so conspicuous a figure in the history of Hindoo superstitions, who is the hero of some of their tales, and is so frequently represented both by painting and sculpture ■ their temples. The Hanumans do not associate with the other monkeys, no doubt it would be *inter-dix* in monkeys of such high historical pretensions. In certain parts of the town are terraces a few feet high, and of a circular form, on which, at certain times of the day, the monkeys are fed. The Brahmin, or he whose duty it is to cater for them, after spreading out the grain makes a signal, and the tribe of

* Muttra is the centre of a sacred circle of 168 miles, called the Bray or Bray-Maraul (similar to the Panch-kora at Benares, but much larger), the perambulation ■ which comprehends visits to five hills, eleven ■ ■ four lakes, eighty-four ponds, and twelve wells, all ■ ■ ■ ■ order

satyrs, great and small, come trooping down from ■■■ and housetops, and ■■■ soon busily engaged." What ■ miserable travesty of religion, when its very priests are the servitors of these hideous creatures, these grinning ■■■ lascivious beasts!

Muttra was formerly ■■■ of our great Military Stations, as many ■ ten thousand ■■■ having before ■■■ been quartered there; and it is still ■ place of ■■■ consequence in this respect, though it does ■■■ retain the high position it held in Lord Lake's time. A fine fort, once occupied by Perron, the Mahratta Chief, and taken from him in 1804 by our people, still testifies to the importance of the post in old days. The fort contains ■■■ of the five stone Observatories erected by Jey Singh, by command of the Emperor Mohammed Shah, some of which we have already seen.

Near Muttra is Bindrabund, another ancient, dirty, and peculiarly sacred city, the reputed birthplace of Krishna,* the Hindoo Apollo and Hercules, and a place of pilgrimage; it has numerous temples,† ancient and modern, and many sumptuous palaces built by native princes who resort to it, the very dust of the ground is said to give wisdom to *those who chew it*. Most of the human inhabitants are Brahmins; but *the monkeys are more numerous than the people*! These creatures are to be seen everywhere about the city, but ■ Bindrabund, as ■ Muttra, seem to be divided into clans, each of which has ■ district of its own, to which its members confine themselves, none intruding on their neighbours. One monkey temple cost £1,000,000, the monkeys are said to be sacred to Krishna, and are regularly *paid*. Our officers sometimes give the Brahmins money to provide ■ feast for the tribe under their immediate protection‡. It is said that

■ "KRISHN, who ■■■ in MUTTRA's holy fields

Tunes harps immortal, and to strains divine

Dances by moonlight with the GORI a nine

Hymn ■ (andee) (Translated by Sir William Jones)

"These ■■■ clearly," says Sir William Jones, "the Apollo and ■■■ the Greeks."

† Bindrabund ■■■ of the most elegant and interesting temples in India. (See Fergusson's "Indian ■■■ Eastern Architecture.")

‡ ■■■ here ■■■ in 1808 two ■■■ officers ■■■ ■■■ ■■■ ■■■ monkeys, when ■■■ infuriated ■■■ attacking ■■■ elephant on which they ■■■ mounted, drove ■■■ ■■■ river, ■■■ both were drowned.

the sight of the provisions attracts a large gathering, but that, though wisely regarding the good things spread out before the lawful owners, those living across the border, aware that they have no right to partake, keep a respectful distance, and make no attempt to share. Bindrabund has also its sacred fish, and its holy peacocks, both of which are also fed by the Brahmins.

GOVINDPUR is another place* celebrated in ancient history as associated with Krishna and the scene of his dalliance with the milkmaids,† and Deeg‡ famous in war, are also near at hand but—speed the way! The rain has fairly set in. It pours down in torrents that threaten a speedy deluge. The bearers grow louder and louder and sticken their pace and prate almost continually of *let's leave*. The road becomes flooded, not a cart is to be seen.

* The *Govindpur* is a small village about 10 miles from *Surat*. It is the birthplace of the great saint, and the place where he spent his early years. It is believed by the natives to be the place of a great battle fought between the Hindu and Muslim armies. The Hindu army was led by the great hero, Krishna, and the Muslim army by the great hero, Muhammad. The battle was fought on the banks of the *Govindpur* river, and the Hindu army was victorious. The place is now a small village, but it is still a place of great importance to the Hindus. It is the place where the great saint, Krishna, was born, and it is the place where he spent his early years. It is the place where he was married to his wife, *Rukmini*, and it is the place where he died. The place is now a small village, but it is still a place of great importance to the Hindus. It is the place where the great saint, Krishna, was born, and it is the place where he spent his early years. It is the place where he was married to his wife, *Rukmini*, and it is the place where he died.

† *Govindpur* is also the birthplace of the great saint, Krishna. It is the place where he was born, and it is the place where he spent his early years. It is the place where he was married to his wife, *Rukmini*, and it is the place where he died.

‡ A fortress of great note at *Surat*, the city which here is both a royal dwelling and a great arsenal. It was captured by the British in 1818. It is now a great arsenal, and it is the place where the great saint, Krishna, was born. It is the place where he spent his early years, and it is the place where he was married to his wife, *Rukmini*. It is the place where he died.

About four miles ■ the south-east of Muttra ■ the famous Kailah-jheel, which abounds with wild ducks and snipe ; ■ nine miles north-east of Muttra, the Maha-jheel, which also affords excellent sport.

We arrive ■ GURKONDAH. Here is ■ of the royal Serais, which has probably oft received the Emperors of Delhi under its roof on their road to Cashmere or Lahore, and witnessed those magnificent displays of regal splendour so well described in Eastern romances. But decay and ruin have since passed over it, and the denizens of the jungle have perhaps dwelt there. Tigers were, and may still be, very numerous in this vicinity, and we understand that lions have been seen in the neighbourhood.

We ■ obliged to shut ourselves in. The air is hot and stifling, the rain hammers on the roof, the bearers, ■ they paddle through the now deep pools, are ■ noisy than ever, and we have nobody at ■ ■ speak to. Again we ■ compelled to throw open the doors, the rain beats in our face and drenches us ; the atmosphere is thick and heavy ; and all around dull and wretched. But ho ! we arrive at Delhi. Here resting a short time, and looking around me, I fell in with ■ acquaintances, by whom I was welcomed, and who pressed me to stay a few hours with them. Here was presented to ■ the "BOOK OF PLEASURES"—the "Pleasures of Hope," the "Pleasures of Memory," the "Pleasures of Imagination" (*all in ■ volume*)—a gift indeed, ■ casket of jewels, ever to be associated with this (my last) visit to Delhi.

Being so near Meerut my thoughts went back to Haupper, and I determined to pay a flying visit to my *inamurata*. Directing my bearers ■ be ready to start in the evening for Meerut, I wrote to my friend at Haupper to post horses for ■ between those stations. Accordingly, I left Delhi ■ 10 p.m. It was ■ wet night, the roads were completely flooded, ■ I ■ ■ uncomfortable journey. However, the next morning found ■ again in Meerut, and the evening of that day in Haupper. But, alas ! my journey ■ in vain : the lady ■ married !

On the 11th I returned to Meerut. The day ■ fearfully hot, ■ as I rode thither ■ horseback the full force of the

solar rays fell on my head,* I was compelled to halt for a moment under the shade of a tree, where I leaned over the pommel of my saddle almost in a state of insensibility. I recovered sufficiently to pursue my way, but on reaching Meerut found myself so high a fever that I resolved to defer leaving that station till a few hours' rest had restored me. But the rain came on so violently the evening as to induce me though I then felt better to postpone my departure till the following morning. The wet, having after two or three hours completely saturated the thatch of our bungalow, began to drip through it on my bed which I was employed the whole night in shifting from place to place to keep at all dry. At daylight the sun ceased and having breakfasted I once more started in my palanquin calling on my way at the barracks to see some old friends. My bearers doubtless proclaiming (as usual) my approach by a variety of titles, which would have astonished my former comrades could they have understood them.

After a few hours the run again came on. As we proceeded we found the road more and more deeply flooded, till at length we came to a part traversed by a stream so deep that the bearers found it impossible to wade through it. Some earthen jars were therefore procured from a neighbouring village, strung together, and set neck upwards in the water. The palungum was placed on the top of these, the bearers sprang into the stream, and while they swam, with loud cries to each other of *Koradax ! Koradax ! ! Tak car ! Tak car !* pushed our raft along till in the course of half an hour we had crossed. I arrived the same day, for the third time thoroughly soaked at Kurnaul (94) mile from Calcutta. Here I stopped a while to get dry. It is a grand place for ducks, teal, and snipe, though not, as it would seem, for men and ■■■■■. Muttra was once our frontier station on the north west. ■■■■ outposts were afterwards advanced to Kurnaul, and this, ■■■■ its turn, is now deserted. But ■■■■ short

* It was an intense realization of the line in Thomson.

The raging sun and vertical the sun
 Darts in the heat direct his powerful ray
 O'er heaven and earth far as the ranging eye
 Of an sweep, a dazzling deluge reigns, and all
 From pole to pole is undistinguished black.

is that of a half-washed sweep. Numerous Brahmins reside here. Thunnessar is famous as the scene of the great battle fought on the banks of the Lake Khourket (in its immediate neighbourhood), and celebrated in the Mahábháratá. It is renowned also for a sacred tank (or *svay*), into which during eclipses of the moon, all other tanks are believed to run, so that he who bathes therein on such occasions obtains the concentrated merit of all possible ablutions. Bernier tells us that he witnessed here the solemnities of the great Eclipse Festival in 1680 when more than a hundred and fifty thousand persons assembled from all parts of the empire to bathe in this tank. Its waters, says he, "being considered on the day of an eclipse more holy and meritorious than those of any other."

Nothing, perhaps, is more remarkable in travelling in India than the frequent changes in the aspect of the people. We have left behind us the Hindoo and Mohammedan capitals, and are now in the Protected Sikh States. The Sikhs as we have seen are a tall comely and warlike race, and contrast to much advantage with the inhabitants of the Lower Provinces. Some of their propensities however make them inconvenient neighbours, but no particular which prevents them from slaughtering the bullocks, cows and renders it impossible to get any beef in their territories. The people of these States moreover do not seem to possess any of those of the Punjab.

The Ruler of the non-Hindoo state of Kyhul is a lady of somewhat similar character to our old acquaintance the Begum Sumroo of Sindard. The territory of her husband the Rajah was to lapse to our Government in default of issue on his demise, and when that event so occurred the Company took steps for annexing it. To this however the Ranee decidedly opposed and accordingly collected an army to defend her "rights" which step she appears to have been aided by some other native power. Our political agent for the district was Thunnessar, and summoning troops from the stations in the vicinity, dispatched them to the spot. Her Highness then assumed the aggressive and so boldly that the sepoy's were obliged to retreat. A strong reinforcement however, was ordered out, the Ranee, esteeming discretion

■ better part of valour, retired from the fortress she had previously "occupied," and the people of the neighbourhood, who in their alarm had begun ■ remove and to bury their property, ■ restored to ■ degree of quiet.

We are now at Shahabad (the City of the King),—a dirty and ruinous hole. It may, however, have once been ■ grand place though that was certainly a long time ago, as it contains extensive ruins. Our bearers, not finding the relay ready to meet them, set down the palanquin in the middle of the road, and take to their heels. We are left alone, and have to wait in the rain as patiently as we can till others arrive.

An hour has passed, and now we are once more "set-agoing." The evening again closes in, a wretched night follows, and in the morning we reach Umballah*. Here we rest for a while in the Dāk Bungalow. Umballah—or rather what we see of it—is an entirely new town of barracks and bungalows, without any attractive features. I found that several houses lately built of unburnt brick, had been so thoroughly soaked by the rain that they had fallen to pieces. There is, however, a native town, which we have not time to
 of some

Not far hence is the town of Ludhiana,† near which stand

* It was here that Bishop Wilson—who laid the foundation of the Church at this station—was seized with that sickness which ultimately led to his returning for a time to England. The contrast between the heat ■ midday and the cold at night so marked towards the close of the year in the Upper Provinces, as I so severely felt it then, had been too much for his strength in travelling.

Umballah became a station of the American Presbyterian Missionaries in 1848.

† The dangers of the climate and the campaign are not the only perils to which the British soldier is exposed in India. The destruction of Her Majesty's 50th Foot at Ludhiana by the fall of the barracks there, which ■ frequently been reported rotten, unsound, and dangerous, is thus referred to by ■ writer whom we have already quoted in illustration of our remarks on military life in India. "I hug from the bottom of my heart never to see leave ■ put into such a barracks as that ■ Ludhiana, which fell ■ upon and buried in its ruins the ■ment of Her Majesty's 50th Regiment of Foot, one of the most gallant regiments in the Army List. They went into the field during the ■ Sikh campaign, ■ hundred strong. Nine hundred bright bayonets glittered in the sun as they marched away ■ gave the foe ■ words of Lord Gough's 'a taste of cold steel.' They ■ at Moodkee, Ferozshah, Aliwal, and Sobraon. Out of ■ nine ■ only ■ hundred returned to quarters in ■ 1846. In three months six hundred had fallen in battle. The campaign over, they were quartered at Ludhiana, and placed in barracks which had been frequently reported rotten, unsound, and dangerous. But of this

remains of Sirhind, the ancient capital of the district, said to have been the scene of the great battle between Alexander and Porus*. The city was destroyed and anathematised† by the Sikhs in revenge for the murder of the son of their high-priest by the Mahommedan inhabitants. "To this day," says Archer, in his "Tour in Upper India," "it is the bounden duty of a true and zealous Sikh to take three bricks from a standing wall or building of Sirhind, and throw them into the Sutlej." Ludhiana itself is the capital of a district of the same name, and a military Station of some importance, which derives its designation from the Lodi, a tribe of Afghans. It is celebrated for its shawls, which rival those of Cashmere. It has a population of 70,000, the greater part of whom are weavers; among them numerous rich merchants and bankers, whose transactions extend from Bokhara to Calcutta and the other great cities of British India. It was the residence of Shah Shoojah, the lately restored, and now defunct King of Afghanistan, who with his brother Zemoon Shah, a previous ruler of that country who had been dethroned and blinded by Prince Mahimood, after having twice invaded Upper India, there found an asylum and a pension each from our Government.

report, though forwarded by the Commander-in-Chief the Military Board took no notice. The consequence was that in a dust storm on the night of May 21st 1845 the barracks came down. Beneath that mass of dust and smoke and unhurt bricks lay all the men, women and children left to represent the glorious 50th Regiment of Foot*. Beneath that mass the heroes who had spent the carnage of the battle fields in which to one of the regiment had died! Fifty-one men, eighteen women, twenty-nine children were killed by the fall of those barracks, one hundred and twenty-six men, thirty-nine women, and thirty-four children badly wounded, many maimed and disfigured for life! Well might the colonel of the regiment cry aloud, My God! there is no 50th left. The enemy it is worst, but it is the Company's Caladour that has given us this crushing blow! There is a huge grave at Ludhiana containing the remains of those women, and children of the 50th, and scores of officers here be a testimony to this horrible catastrophe. The engineer at Ludhiana was written to by the secretary of the Military Board, inquiring why he had not made a report of the state of the barracks which had fallen in. He replied that he had written three letters on the subject. His predecessor had seven, and the 50th was stupid enough to keep its records in his office, and had the honour to transmit information of the Board, copies of these documents. For his effort of memory, his ridiculous attempt to clear himself of blame, he removed his appointment.

*Procopius (that is the time of Justinian, 5th century)! was brought from Serudra, a county in India.

† Josh. ii. 36.

(Shah Shoojah was once possessor of the Koh-i-noor, and gave it, as we have said, to the late Ruler of the Punjab.) In October last Loodianah was the scene of a grand durbar, in which Dost Mahommad, the former Ruler of Cabul, whom — had dethroned was received in state by Lord Ellenborough,* who restored to him the sovereignty of Afghanistan.

We learn that the American missionaries have a Station ■
Loodianah, established in 1834 and that there have been
many Punjabees ■ their school and some Cashmirees

Resuming our route we, towards evening behold for the first time the outline of those majestic Hills to which we journey. Man's feebleness and God's omnipotence, man's brief span of life and God's eternity, man's mutability and God's unchangeableness—these are those hits which the sight of the Ocean and the Mountains awaken. When we look upon the Ocean however such thoughts arouse our terror, we know its power—we think of the millions it has engulfed, its smoothness seems treacherous—its beauty, an allurement to destruction. When on the contrary we gaze on the Mountain top we lose the sense of our own nothingness in

[illegible]

of the greatness of the Deity. We view their calm and passionless majesty with serene but humble devotion ; our souls swell with desire to commune intimately with Him whose hands laid their foundations, whose glory seems to rest on their summits, and under whose shadow long to repose. So mighty, yet so tranquil ; so grand, yet so beneficent in their influences ; blocking up the path of blood-thirsty ambition to the domains it would invade ; maintaining the independence of the free, giving birth to springs and rivulets and streams and rivers and lakes, the fertilisers and ornament of the world ; so associated with the history of the best and bravest of our race, so matchless in their union of the sublime, the beautiful and the immutable, are the mountains, that we learn as we gaze to love, and as we linger long to explore them. But now it is again night, our last, however, in the plains. The rain has ceased, at least for a time, our bearers move steadily on, and we resign ourselves once more to repose.

We awake, the day is breaking, the Hills are near, and we may discern their outline. How wonderful, how magnificent ! We behold the roots of that mighty chain which lifts its glorious peaks to heights unapproachable and beyond compare, and belts the land from Hindostan to Thibet ; uniting the vast, the terrific, the beautiful, the gorgeous, the horrible, and the sublime ! We have heard of your fame, ye lofty mountains, and from afar to see your splendour ! America has her Andes, Africa her Cameroons, Syria and Palestine their Lebanon, Russia her Ourals and her Caucasus, France her Alps, Spain her Pyrenees, Scotland her Grampians ; but what are these to You ?

A poet, in a kind of joyous frenzy, might indeed here burst into

SONG.

I WILL climb the proud mountain though rugged and high,
I will clear me a path in its sides to the sky,
I will drink where the fountains burst forth from its womb,
I will spy where the caverns are in the gloom,
I will talk with its stars, and recline in their light,
I will see whence the Day comes, and whence comes the Night,
I will pillow my head on its snows, if I die,—
Not the mountains themselves shall be bolder than I !

I will through the folds of
 I will and I shall converse by the way.
 The breeze and I shall converse in the far
 The apple is as an and the sweetest was
 Now and I shall tell you the story of
 And we are proud with his name and his
 As I was, I shall tell you the story of

[illegible]

But it is at present the least common way of their care. The manner in which we are apprehending almost everywhere amongst us the neighbourhood of the plains by what is called the *zoo*. This term is applied to a lot of trees and jungle waste twenty miles in breadth, which skirts the base of the Himalaya from the south to Brahmaputra and in Upper Assam, and abounds with tiger, wild cat, hare, and other ferocious animals, as well as with deer and various game of a less dangerous character. From the commencement of the rains in May or June till their cessation in October or November it is, however, a pestiferous swamp, the water from the hill pouring down in such

—Dr Hooker

marked than this, which is the reason why the Hawaiian people are so much more than the Hawaiian people.

Reminiscences of Seventy Years'

mighty volume that they overflow their channels, in consequence of which a dense vegetation springs up, pestilential vapours are exhaled, and the whole region becomes the domain of death. The European residents in the Hills are at such times almost cut off from intercourse with the stations in the plains, for a rapid transit through the *terrai* is attended with the most imminent risk, as well from the wild animals that inhabit its dismal shades as from the miasma which continually overhangs and surrounds them*. The herdsmen, who commonly tend there their cattle, retire up into the mountains, and the few human beings who linger in the vicinity present a wretched, sallow, and attenuated aspect. Pinjore is situated in the *terrai*, and it is said that few of its inhabitants live to any advanced age. Pity that these vast and productive lands should be left almost to nature, and, instead of being cleared and everywhere cultivated, allowed to remain the home of animals that are the natural enemies of mankind, to engender disease, and be regarded with horror.

We have arrived at Bhar, a place of so deadly a climate that in the rains neither man nor beast can inhabit it, and even the dak or post runners are often obliged to be changed from attacks of fever. Our palanquin is set down, and leaping out, with no little joy at regaining our legs, we find ourselves at the foot of the Hills. In ascending we turn to look behind us. We have now, since landing at Calcutta, traversed a distance of, it may be, eleven hundred miles, almost the whole of which broad estate, with other vast possessions, has within the last hundred years been added to the British dominions. These provinces constitute a part of the richest portion of the earth. They overflow with the bounties of nature, and possess capabilities which only require development in order to yield subsistence and luxury to unnumbered myriads of the human family, enlarge commerce, and multiply wealth. They are inhabited by many distinct races, differing more or less

* Mr. Edwards tells us that Sir George Clark on one occasion took a ride through the *terrai* in Missouri the purpose of consulting with the Governor. "Sir George left us the same evening to ride his own pack-trail horse quinine he took as he passed through the jungle as a febrifuge. Unfortunately he missed his horse at the stage in the middle of the jungle, was benighted, and had to remain in a herdsman's hut for the night, and, in spite of the quinine, caught a fever, which hung

■ origin ■ language, all of whom have been compelled ■ acknowledge our supremacy, and themselves supply almost all the forces with which our conquest is maintained. Wonderful is the chain of events by which this has been accomplished, enormous the expenditure of blood and money ! And not even the Himalaya have had power to stay our progress. Our soldiers have climbed before us these rugged Hills, they have stormed the mountain forts and have planted the British flag among eminences that overtop the world, and still our sovereignty is expanding and still it promises expansion.

A band of handy mountaineers—the two great stocks of the Aryan and so-called Turanian races are here, as we understand curiously intermingled—await our bidding. Our palanquin has been handed over to the agent in charge of a store established here for the reception and care of the sick and other attacks not suited to the hill's who, notwithstanding the unhealthiness of the place is a European, and what is more, a tritotaller. We prepare to ascend, stepping into and seating ourselves in a comfortable vehicle which bears the name of *jee pahn* and has some resemblance to a sedan chair, we are lifted from the ground and are presently mount-

ed high to the interior. The road is at first narrow, full of loose stones and bordered by enormous precipices on the very edge of which our *jumpunners* perched, like cranes on reeds. But the day is fine, and the scene so novel and interesting that we give this little attention.

A new order of vegetation presently begins to appear. The low jungle that skirt the foot of the hill is gradually lost to a low and in its tend sweet and green herbage clothes them. As we continue to ascend the trees of the plains also disappear and the flowers which temperate climes produce begin to be met by their selves. We perch, with restlessness from our seat at the rear of sedan, both *jumpunners* and its bearers to the bottom of a neighbouring declivity, when first we perceive some of those modest ■ beautiful flowers which adorn our English meadows. As we pluck a few of these, and press them with fondness to ■ lips, our mind reverts to the days of youth and to the fields amid which we roved in childhood, and "Ah" think we, "those were happy days."

Our only ambition was to twine the prettiest posy, and only fear that ■ should linger ■ long amid those delightful scenes ■ to meet an affectionate chiding on ■ return. We will cherish these," ■ exclaim, placing the flowers we have gathered in ■ bosom, "they will often revive pleasant thoughts."

Hills of great altitude and various forms, intersected by ravines of dark and immeasurable depth, now rise one above another in the view, and seem to build up a glorious amphitheatre which shuts us in on every side. The road now winds up ■ lofty mountain, and ■ descends into an abrupt and deep hollow, thus alternately elevating and engulfing us. Here and there may be seen a spot of table-land covered with cultivation, presenting a rich contrast to the wilds around, while streams of crystal purity and brightness rush fiercely down from heights far above to beds of rock and shingle far below us, where they become floods, and eventually great rivers.

In addition to piscatory adventure the sportsman may have abundant amusement of other kinds among the hills. Besides tigers, leopards, bears, rhinoceroses, wild elephants, buffaloes, hogs, antelopes, and the chamois, there are eagles (black and golden), peafowl, pheasants,* blackkin, partridges, and so on. But he must keep a sharp look-out if he would

* "This morning I was awoken by the incessant crowing of the partridges, to ■ them ■ parks fly across the beds of snow, and the sun shining on their golden plumage, was beyond description beautiful." (*ibid.*)

The pheasant which does not visit the plains of India occurs in great variety amid the ranges of the hills. ■ spotted the speckled the golden or burnished, and the argus eyed bird in the leafy covers of the woods. Of the latter kind ■ species is of a light blue colour, and another brown, both have the eyes beautifully delineated at the extremity of the feathers. — *Miss Kelfer*

See also Gould's magnificent work, *A Century of Birds from the Himalaya Mountains*. As regards this work, it is interesting to remember that Charles Knight speaking of its writer says: "He is engaged by the Zoological Society to prepare specimens for their ■ ■ ■ ■ ■ He marries. His wife has an equally ■ talent for delineating objects of natural history with accuracy and ■ They publish a beautiful example of ■ joint ability; he is the accurate author, she is the accomplished ■ — *A Century of Birds from the Himalaya Mountains*

There is, indeed, a ■ variety ■ birds within the compass of ■ Himalaya, from the stately peacock, which haunts the forests, bordering on ■ plains, to the ■ sun-bird, ■ the ornithologist might perhaps ■ no ■ ■ ■ ■ ■ more interesting save only Central and South America.

himself be made a meal of; and, regards shooting, he will find fatiguing work to be trudging and toiling up and down hill, puffing and blowing and perspiring; wading a stream, creeping through a jungle, and now well-nigh tumbling over a precipice; and when last he manages to spring the bird the cluck of which has allured his steps, his shot may perhaps miss, and the game plunge into a valley some thousands of feet deep, or cross to an opposite range altogether out of his reach.

We appear to have come unharmed — thank God! — through the deadly *Arzani*. About nine miles from Uhar we pause to rest on a spot which affords a view of surpassing sublimity. Below lies a vast and awful chasm which opens to the sight a broken yet cultivated scene of mingled light and shade; beyond us, and at a somewhat lower level, stands the European station of Subathoo; and yonder, in the distance, rise the summits of mountains which ascend one above another, till the eye rests upon the chain covered with eternal snow, and basks with awe in the splendour of their gleaming pinnacles.

Proceeding, we by-and-by stay for awhile at the dak bungalow of Chumbul. Here, turning over the leaves of the travellers' note-book, we find the following entries:

Traveller's Name.	Where from.	Where going.	Remarks.
Chromothotoonthologos.	North Pole.	South Pole.	
Captain S—	Calcutta.	Sinla.	Stopped to breakfast and tiffin.
Tom Thumb	England.	Van Diemen's land.	Who cares about your breakfast and tiffin?
Major H—			
— Regiment.	Allahabad.	Calcutta.	Flourish both, old and dirty.
Ensign P—	Allahabad.	Calcutta.	Why did you not make a present of me, old chap?
Pork Chops	Bacon.	Fryingpan.	W-e-e-h!
Mr. and Mrs. W— . .			
and five children.	Cawnpore.	Calcutta.	Servants inattentive.
Cornet C—	Calcutta.	Don't know.	Servants inattentive, eh? What a werry nice little family you had!
Belisarius	Greece.	Egypt.	It's awfully hot.

We resume ■ ascent. The houses of ■ Jemadars (or ■ Revenue Collectors) perched here and there like eagles' ■ ■ the ■ of a lofty crag, or half-way up an apparently pathless mountain, have ■ grotesque and yet an interesting appearance. We now pass the small ■ of Kuswain,* situated about 7000 feet above the ■. Beneath ■ spreads ■ magnificent sweep of mountain landscape, and from north north-west to east one unbroken line of peaks towers to the skies ■ indescribable grandeur. We presently arrive at Subathoo, a station formerly occupied by the fierce and warlike Ghoorkas. This robust and courageous tribe, who are Tartars by race, but by religion Hindoos, having conquered ■ portion of Nepal, waged a war of destruction on the hill chiefs towards the Jumna and Sutlej, prepared to encroach on the Sikh dominions to the south living under our protection ■ and erecting forts and stockades as they advanced, to secure what they had gained, ■ 1811 entered the territories of the Company. Their encroachments were but feebly resisted by our Government, and, encouraged by the pacific system imposed on the Indian by the Home authorities, were continued till, in 1814, Lord Hastings determined to stop them. They were defeated by Ochterlony and compelled to capitulate. A second campaign, however, was found necessary, and after many severe contests they were entirely humbled. Subathoo was then occupied by a British force, and on the termination of the late Afghanistan war H.M.'s 6th Foot and another European regiment were sent here by Lord Ellenborough to recruit their exhausted health and make an experiment as to the advantage to be derived from the location of European troops in these parts of the mountains.† The experiment seems to have been successful ■ ■ although the violent diarrhoea which nearly the whole of the troops

* Close by ■ the barren ■ of Sonam ■ now stands the (Sir Henry) Lawrence Asylum for Boys and Girls ■ European ■ mixed population, between 400 and 500 being usually supported and educated there at the expense of Government. *H. Wilson*

† The experiment which had previously been tried at Landour (of which ■ ■ still speak by-and-by) appears to have first originated with Dr. Jeffries, of Cawnpore (whom we have already mentioned) and who in 1824 visited ■ Himalaya for the purpose of studying the climate and afterwards published the result ■ his observations in an essay which ■ ■ ■ notice of Government.

Life. Travel. Adventure.

who served in Afghanistan brought from that country was easily subdued those of whom it had taken firm hold having died off — been invalided, the remainder — cured and the appearance of the men fully testifies to the benefit they have gained by being sent here. And Subathoo is — large and flourishing town with good barracks, a Church, and numerous respectable houses. Its name might not inappropriately have been changed to Hindostan — it is to his lordship that the army of India is indebted for its adoption as a Station for European troops — a measure calculated to promote the health of our soldiers,* to soften rigours of exile, and is a natural consequence of the former, to economise our military expenditure.

We are told that a troublesome horse was played off a short time since on the officers and troops at this station. A sergeant holding the appointment of superintendent of public works had been sent into the forest to look after some timber and suddenly and breathlessly returned with the alarming intelligence communicated to him by a native of a conspiracy formed by the hill chiefs & the neighbouring head to surprise and overpower and massacre the force quartered here in a surprise attack. All things it was said were ready and every host of enemies were prepared to pour down on and overwhelm them. The subaltern & duty to whom these tidings were first related doubled off with them to his captain, the captain hurried with them to the colonel, and the colonel flew with them to the general, who instantly ordered strong guards to be posted pickets thrown out and the whole of the troops disposed as to be ready for action.

[illegible]

moment's notice. Expresses were, moreover, immediately off to the Governor-General and Commander-in-Chief, communicating the important intelligence. The farce kept up several days, till the ardour and patience of soldiery were exhausted was it found that the sergeant been imposed on.

The hill tribes are all rigid Hindoos, and, of course, regard with the utmost abhorrence our beef-eating propensities. When, therefore, our people arrived here, and began to slaughter their cattle, the natives turned out, created a riot, fell on the butcher, and would have butchered him had the soldiers hastened to his relief, and driven them off with the point of the bayonet. And even of late it has been found necessary to protect with a guard this unhappy blade in the execution of his office.

There is but one piece of table-land in all Sukuthoo, and this is used as a parade ground, but as it is not sufficiently large to accommodate at once the two regiments quartered here, they exercise and are reviewed alternately. The height of the ridge on which the station stands is 4000 feet above the sea. In the winter months Sukuthoo is an agreeable residence, but in the summer it is sultry, and infested with mosquitoes. It would appear, indeed, that there are in the hills numerous insect tribes interesting to the entomologist, (and some of them very personally to others, including moths of great size and strange form, which flit about in the evening; and ants, gnats and wasps of many different species.

We resume our journey, and, passing first by a deep descent to the river Gera, which we cross—and sighting a second dak bungalow at Kurnepore—pursue the river to Siree. The scenery becomes more and more magnificent; the lofty mountains, the deep dark valleys, the steep and frightful declivities, the cultivated table-lands, picturesque hamlets, and solitary cottages, all engage our attention.

Passing Siree, where there is a third travellers' bungalow, and crossing, after awhile, another river, we arrive in the course of a few hours in the afternoon of July 16th—at SIMLA, and put up at the house of a friend. In the evening rain again came on, and poured down very heavily the whole of the night. It was of a very good quality.

Life, Travel, and Adventure.

these hills, and is sometimes used for roofing the houses, but not so generally — it might be, and my friend's roof was unfortunately a flat one, covered only with earth firmly beaten down in Mexican fashion. The rain soon soaked through this, and I had that night another *de wet kist*.

Simla is situated at about thirty miles — but, in a direct line, perhaps, not more than twenty — from the foot of the Hills and stands at an elevation of about nine thousand feet above the sea, or three hundred feet higher than any of the other Indian stations. Its mean temperature is 52° during nine months of the year, and its climate generally delightful — but the only advantage it possesses in the rainy season is the coolness of its atmosphere — which seems to us, however exceeding in moist, and, consequently, rather marious than beneficial. Moreover, it is by far the most inaccessible of all our Hill Stations, and is full of ascents and descents, ups and downs — the main road is a red cut in a precipitous mountain, and the bungalows are perched here and there on dry narrow heights, or scattered about on the sides of declivities, while access to them is only to be obtained by zig-zag hand-bailin' pathways — and the clouds fill the house with mist and dampness. Nevertheless, to be out of the rain — and trying and baking, going on below, our poor Anglo-Indians are glad to come hither even in the wet season. And when the rain ceases and the sun begins to show his face, and the fine weather sets in, they are amply repaid for any inconveniences they may have suffered. All is delightful. The climate is healthy, the — bany, the heavens of — brightest azure, undimmed by a single cloud, and the whole scene lovely, and, indeed, sublime.*

The effect of this change of air and scenery on the body and mind is amazing. Something we have continually had in the plains to torment us — either fever, or ague, or headache, or indigestion, or bile, but here — we are free from these. Appetite, long lost, returns, our digestive powers acquire fresh vigour, and that elasticity of spirits which was ours when at Home, and which — have — before had —

* It is not, however, — — — — — whole perhaps, the — — — — — place that could have been selected as the seat of Government being so far removed from contact with the great bulk of the people.

leaving it, is restored to us. The cuckoo, ■■■ blackbird, ■■■ ■■■ thrush—"the brave old oak," the fir, and rhododendron—the violet, cowslip, blackberry, strawberry, and geranium—are here to remind us once more of ■■■ boyhood; the ivy, ■■■ recall the memory of many a cottage around which some of the same species spread their branches till the walls ■■■ almost concealed, and the holly, thyme, mint, and briar, to bring back to our recollection the sweet gardens of England. It is pleasant to think again and again of those bygone days when we enjoyed these. It is sweet to feel once more the healthy breeze fanning those temples which have been scorched by flaming winds, to bask in the sunshine without apprehension, to hear the distant sound of the mighty waterfall; to see the green herbage, and to pluck the wild flowers of the mountain.

Simla was first made known to us by the two brothers Gerard, who in 1817 were employed in the survey of the Sutlej Valley. The first house was built there by the Political Agent of the district in 1822, about which time the possession of it was obtained by our Government in exchange from the Raja of Koonthul. It was visited by successive Governors-General, who used it as their summer residence, and brought with them officers and retainers, who soon made it populous. The advance of ■■■ power in the north-west increased its importance,* and it now has a population of many thousands. It is the Baginates of the North-Western Provinces—it is sometimes styled the *Indian Capua* and the *Hill Versailles*—and has for ■■■ years been the principal resort of the fashionable world of Calcutta and the Mofussil from February ■■■ November. The officers rule about on ponies,† and the ladies

* In 1865, after the Mutiny had taught the lesson that India ■■■ ■■■ ■■■ the north, the permanent headquarters of the Army ■■■ transferred to Simla. *Hunter's Life of Dalhousie*.

† Terrible accidents sometimes occur, even with these ■■■-footed animals. Bacon relates that "an officer (Ma or Bunde) of H.M. 11th Dragoons was returning home upon ■■■ gleamed from the house ■■■ a brother officer, and as ■■■ rode leisurely along the road, having observed a snake upon ■■■ bank, ■■■ orders ■■■ fire, who walked behind him, to destroy ■■■ ■■■ unable to ■■■ the reptile, and the Major ■■■ the ■■■ of assisting ■■■ search. ■■■ pony round (but injudiciously), ■■■ its head towards the bank, instead of facing the precipice. The road was very narrow, but there would have been no difficulty in turning had the latter mode been observed. As it was the pony, unmindful of the danger

in jhumpauns. And they who think the English a grave steady-going people should be here to witness their proceedings. *It all be true that we hear*, Terpsichore had never devoted followers, Bacchus (in modern times more devoted disciples. Night after night, when Luna peeps forth, she the fair whirling in the merry dance, day after day, when Sol illumines the earth, he beholds learned and the brave occupied in the gaudies of the table. There Races, too, now and then, in a hollow hard by, and gambling seems to be a favourite amusement*.

We had one evening joined a pleasant party, which was given at a house on a lofty eminence, and at which the Commander Chief and many other great people were present. There were the Honourable Mr Erskine, his lady, and his sister Lady Managhten the widow of our late envoy and ambassador to the court of Shih Shingah there sat fighting Bob the noble and chivalrous commander of

which lay before it made rather too wide a revolution and its hind feet slipped over the brink of a precipice with overhanging a yawning abyss at least seven hundred feet in perpendicular descent. His outstretched for a moment paralyzing the blood of man but the point with which he sent it as a finger in the nose of the creature itself to begin its heaving shiver, a wild wailing cry of agony's its last cry and catching at the roots and vegetation with its tail to save itself and in this it might perchance have succeeded had not the Man made an attempt to dismount thereby throwing the joy off its back. It was down they went a long still were we watching the as before them as they dashed heaving the body of their antelope. Down down the awful gulf full seven miles it fell with its obstructed nose the bushes and then their further course was too rough to stay for a long cage and splintered stem, and there onward they rolled tumbling in pursuit to point followed it set down at the foot by detached fragments of rocks and loose stones, upset from the mountain side and at last the rough the torrent bed at the foot of the mountain and there their mangled bodies lay jammed in the narrow channel.

* There does not appear to be any reason in the hills. Travellers tell us at well. No animal went to the North, there were no lions in the place except the one he took with him among which he took a lioness. He talked in favour of woman into a great law. Thackeray said I spoke to me about the lioness. "Did read Clavina?" he cried out. "I have read Clavina and as I feared by it I can't see it. When I was in India I passed over the hills, and there were the Governor General and the Secretary of Government and the Commander in Chief and they were I read Clavina with me, and as soon as they began to read the lioness was in a paroxysm of excitement about Miss Harbinger and her misfortunes and her cowardly Lovelace. The Governor's wife seized the book, the Secretary wanted for it, the Justice took it for ten.

"The Illustrious Garrison," and his heroic wife, Mackeson, the gallant soldier and clever politician, whose [redacted] will figure prominently in the annals of our Afghan campaign. Boileau, [redacted] talented architect and skilful engineer (who is [redacted] engaged in the experiments which are being made here, and simultaneously in other parts of the world, on the variations of the magnetic needle), and a crowd of Military Officers, with their wives [redacted] daughters, from Subathon and Kussowlie. On leaving, [redacted] brought to a sudden standstill a little way outside by the darkness of the night, our forgetfulness of the path, and our apprehension that, by making a false step, [redacted] might fall over the precipice. And we were obliged to stay, and stand perfectly still, while conscious that bears, hyenas, and other wild creatures prowled around us, and that [redacted] ourselves were utterly defenceless, till a lady, passing in her ghumpaan, attended by her torch-bearers, relieved us from our difficulty (and, indeed, our danger by lighting up the road.

Being a place of such great resort, it is no wonder if love-passages and duels often occur, and such is the fact. Continually exposed to the influence of those charms which subdue alike the heart and the reason, it would be indeed surprising if our inexperienced and idle fledglings should remain frigid and unmoved. accordingly, we find that they enter the lists, and engage with [redacted] than chivalrous eagerness in the emulative pursuit of beauty. As a matter of course, "affairs of honour" frequently follow, and it is by no means uncommon to hear of wounds [redacted] serious than those of Cupid. There are [redacted] however, who seek more profitable occupation, and gardening is with many of these a favourite employment*. In the plains this can be pursued only in an early hour in the morning, and even then the amateur has often the mortification to find his labours in a great measure unproductive, [redacted] the shrubs and flowers and trees to which he has devoted the most care and attention the least satisfactory in appearance. Here, however, this interesting and [redacted] occupation may be followed throughout the day,

* Most of the European vegetables are grown in Simla. Here are also [redacted] currant the raspberry, the gooseberry, the peach and other English fruits, which cannot be reared in the plains. Walnuts also are very excellent and plentiful.

Life, Travel, and

horticulturist — the result of his toil — a collection of Nature's choicest productions

lovely flowers ' the earth's rich dower
 Bright resurrection : her — her — tomb
 are the eyes of Nature ' her best gem —
 With you she tints her face with living bloom
 And breathes delight in gales of each perfume '

Emblem — ye — heaven and heavenly joy
 And starry brilliance in a world of gloom
 Peace — innocence — in guileless infancy
 Climb side by side with you — and holy as the tree

Ah yes! again and again we say

Flowers are the bright remembrances of youth
 They wait us back with their fond old room-breath,
 They tell us hours that only youth like them
 For we have learn'd that it is time with holly leaves
 They bring the shock of a new morning in the dust
 A new belief is linked with death's own rose
 The bright so — as we shall fear no more
 Why not — as were sweetest music to our ears,
 They bring the hopes that tell us by and by
 Till — 't was left to light — or path but faith —
 That we tell — the flowers who bring us to life
 But not like them — as we take or die

Yes! sweet in the thought, his achievements appear to the exile, and happy are they who cherish them! These we doubt not will be found among the most regular attendants — the Church lately erected at this resort* the situation of which with its tower on these lofty mountain vividly reminds — of the prophetic promise of Isaiah ii. 2. And here we may observe that Sumla is one of the stations of the Church Missionary Society, and that the Mission at Sumla was originated in 1841 by officers of the Civil and Military Services among the native residents — the settlement.

Animated with a peculiar interest in the place where Auckland, in 1848 issued his proclamation of

* The native congregation in connection with the Church Missionary Society, were served by an excellent native clergyman, the Rev. Thomas John, who, a good secular position, enters the ministry and takes a native path. He has now our own been formed in Sumla and on August 24th on a new church built for them was consecrated by Bishop, received the Communion with the Native Christians.

■ ■ ■ Afghanistan, and ■ ■ ■ Ellenborough, ■ ■ ■ years after, in the ■ ■ ■ apartment, sent forth that which ■ ■ ■ the ■ ■ ■ termination of the contest. An Observatory (which ■ ■ ■ have the pleasure of visiting) has been erected ■ ■ ■ by, ■ ■ ■ which the experiments ■ ■ ■ which we have already referred have for ■ ■ ■ time been carried forward ■ ■ ■ the variations of the magnetic needle. "Although fixed," says Humboldt, "to ■ ■ ■ point of space, we eagerly grasp ■ ■ ■ knowledge of that which has been observed in different and far distant regions. We delight in tracking the ■ ■ ■ of the ■ ■ ■ mariner through seas of polar ice, or in following him ■ ■ ■ the summit of that volcano of the antarctic pole whose fires may be ■ ■ ■ from far, even ■ ■ ■ midday. It is by ■ ■ ■ acquaintance with the results of distant voyages that ■ ■ ■ may learn to comprehend some of the marvels of terrestrial magnetism, and be thus led to appreciate the importance of the establishment of the numerous observatories which in the present day cover both hemispheres, and are designed ■ ■ ■ note the simultaneous ■ ■ ■ of perturbations, and the frequency and duration of magnetic storms."

The Overland Mail is received here from England, *via* Bombay and Agra, in about forty days. The distance, being about nine thousand miles, will give ■ ■ ■ average of 225 miles a day performed by the post. With what anxiety the receipt of letters from Europe is anticipated let those judge who have been separated by an equal distance from the land that contains all most dear to them, and in which all their affections ■ ■ ■ bound up!

European goods bring ■ ■ ■ very high price ■ ■ ■ consequence of the heavy expense and risk of importation and carriage from Calcutta. ■ ■ ■ of vessels is costly, and boats frequently at insurance is high; the conveyance by cart ■ ■ ■ the foot of the ■ ■ ■ is yet ■ ■ ■ expensive, and ■ ■ ■ (it would seem) ■ ■ ■ unfrequently robbed; the carriage ■ ■ ■ the mountains is attended with injury and breakage. There is ■ ■ ■ native town in ■ ■ ■ a very large bazaar in which tradesmen of every ■ ■ ■ of them at all times ■ ■ ■ description may ■ ■ ■ found; some during the ■ ■ ■ season year, but the greater part only the ■ ■ ■ are generally ■ ■ ■

plains and Cashmere, and leave [redacted] at [redacted] during their temporary absence.

But let us look more particularly at these ranges around us, which, known as Himalaya—the *Abode of Snow*,—anciently called Emodus, Himaus, or Imaus.* This range of mountains—the highest in the world†—extends from north-west to south-east, and divides Hindostan from Thibet and Tartary. Towards the north it appears to join the Hindoo Koush or Indian Caucasus of Alexander, which forms the north western boundary of Cabul, separates it from Balk and Badakshan and is continued to the west under the name of Gaur. The southern point of the snowy ranges bounds the kingdom of Nepal to the eastward. The whole formation is supposed to be 1000 miles in length, and through its entire course may be traced a continuous line 21,000 feet above the sea, from which as we have detached peaks ascend additional 5000, 6000, or even 10,000 feet. The breadth is estimated at 80 miles.

These mountains are beyond all question the most interesting in the whole earth. Apart from their stupendous grandeur, they are believed by many to be the scene of the debarkation of Noah and his sons from the ark, for Dhuwalagiri, the highest peak, must assuredly have been the first to exhibit its head above the surface of the all-devolating waters. The traditions of the Hindoos, and the opinions of many learned men - Linnaeus, Cuvier, Blumenbach, Buffon, the Abbé Dubois, Sir Walter Raleigh, Bailey, and Colonel Tod, among them--confirm this, and India would appear to have been the first country peopled after the flood.

"The mountains on the side of the snowy range I consist

[illegible][illegible]

1. This document has been heavily garbled by EXACTLY 29,000 feet.
2. I state next to nothing about what from those above in the text.

The limit of forest depends very much on the position, climate, and latitude, and varies greatly according to the season. Colonel Tanner is inclined to think that the commonly accepted statement of the snow line on the slope of the Himalaya—viz., 10,000 feet—is an average of 1,500 or 2,000 feet.

of a series of nearly parallel ridges, ■■■ intermediate valleys or hollows; spurs are thrown off in all directions into the hollows, forming subordinate valleys. There ■ nothing like table-land, perhaps, in the whole of the mountains, with the exception of Nepal, and the valleys ■■ broad, wedge-shaped chasms, contracted ■ bottom to ■ ■■ water-course; for ■■ ■■ the quantity of level ground is inconsiderable. On the flank of the great chain there is ■ line of low hills, the Sewalik, which commence ■ Roopur, on the Sutlej, and run down ■ long way to the south, skirting the great chain. In ■■ places they run up to and rise upon the Himalaya, in others they ■■ separated by an intermediate valley; between the Ganges and the Jumna they attain their greatest height—namely ■■ feet—above the plains at their feet, ■ 3000 above the sea, rising at once from the level with an abrupt mural front. To the east of the Ganges and west of the Jumna the Sewalik hills gradually fall off. They are serrated across their direction, forming a succession of scarcely parallel ridges, with a steep face on one side, and ■ slope on the other, the slope being like that of the great chain towards the north, and the abutment towards the south. These hills may be considered an upheaved portion of the plains at the foot of the Himalaya, and formed by the *diors* of the mountains washed down by rains and other natural causes*.

The geology of the Himalaya is remarkable, the strata, which dip to the east of north and abut ■ the west of south, being in every direction fractured or comminuted. The formations ■■ primary. The first, towards the plains, consists of vast beds of limestone, lying on clay-slate, crowned by slate, graywacke, or sandstone; the slaty rocks are distributed into small fragments, as if they ■■ been crushed, and the limestone rocks ■■ vesicular ■■ cavernous, and broken into masses. Beyond the limestone tract, gneiss, clay-slate, and other schistose rocks ■■. Captain Gerard, in crossing the Charang Pass—17,348 ■■ high—describes ■■ neighbouring mountains ■ be all of ■■ slate; in other parts they ■■ of granite,* with ■ great mixture of white

* "Extensive tracts of shell-formations were discovered by Dr Gerard at 15,000 feet above the sea. The principal shells comprised cockles, mussels, and pearl-fish, univalves, and long cylindrical productions, which

quartz, both in the veins and nodules. Gneiss, however, is the only extensive rock to characterise the Himalaya formation. The igneous rocks which have been concerned in the upheavement of the outer tracts, are of the greenstone trap series; and are, very generally, dikes intersecting and rising through the regular strata. Veins of iron, gold, plumbago, copper, lead, antimony, and sulphur have been found; but their poverty, and the distance of water-carriage, generally prevent mines being opened, though some may be seen that, according to tradition, were worked centuries ago, and from which nearly all the metal has been taken. The soil is principally accumulated on the north sides; and that lying under the vegetable mould is clayey and calcareous, or limestone gravel. The lower range of mountains which form the northern boundary of the Deyrah Dhoon is said to be a continuation of the Salt Range of the Punjab.

The Himalaya appear to be divided into three vegetable zones*. The first extends from the foot of the hills to the height of 5000 feet; here the temperature is lower than in the plains, but snow is seldom seen, and while the tropical plants begin to give way to others of a more hardy nature, they are still brought, in many cases, to almost equal perfection on the southern exposure with those below. The second zone reaches an altitude of 9000 feet; here, in winter, snow falls constantly, and often to a great depth, but disappears in spring; the herbaceous plants of Asia continue to some degree to flourish, while those of Europe become more general, and the trees assume an exclusively European character. The third zone stretches from the summit of the second to the mountain-tops, and in its highest part is

were most singular objects. He found them lying upon the high land at 15,500 feet elevation, in a bed of granite and pulverised slate, the adjacent rocks being at the base of shell-limestone. The shells were turned into carbonate of lime and many crystallised like marble; the larger blocks, composed of a multitude of shells of different sizes, embedded in a calcareous tufa, broken into a mass of 158 cubic feet, apparently all of the same formation. Four of shell-formation were distinguished, in particular, a fresh-water bivalve, resembling the *Mytilus* which exists in great abundance at the foot of the lower range throughout the plains of the Doab. —Martin.

* The *Flora Indica* of Wallich gives a catalogue of 7683 Himalayan plants.

covered with perpetual snow,* but, in the lower, subject intense in summer, when the solar rays, though the seem little affected, are there intensely fierce, the to melt. In this vegetation wondrously luxuriant; the pasturage is rich almost beyond compare; wheat, buckwheat, and barley raised successfully extensively; rich forests † of oak, pine, ‡ fir, and rhododendra, are met with; the cypress and cedar, the juniper and birch, variety to the scene; apples, pears, raspberries, gooseberries, strawberries, apricots, and other fruits may be found; the wild rose, the lily of the valley, the cowslip, the dandelion, and other flowers exhibit their charms; and the trees and rocks clothed with moss and lichen. It not a little strange that cultivation extends on the northern side to a considerably greater elevation than on the southern; the extreme limit in the latter being 10,000 feet, while in the former it appears to reach 14,000! "The remarkable configuration of the land in Central Asia," says Humboldt, "affords all that is essential to the maintenance of life, as habitation, food, and fuel, at an elevation above the level of the which, in almost other points of the globe, is covered with perpetual ice."

How wondrous, how magnificent, how varied the features of this vast and sublime domain related by various travellers! Inaccessible ridges covered with frozen snows,

* "The limit of perpetual begins at an elevation of 11,000 feet above the level of the sea."—*Humboldt*.

† "The road wound through a forest of cedars, oak, and pine; and they stand that there was not for a fall when decayed by age killed by lightning; many of them bowed to stroke. One close the road measured 17 feet in circumference. The soil, from the accumulation of the leaves of ages, is a rich mould, lying to a great depth. If one of these forests left undisturbed, would always renew population, for there below the parent a succession of young plants, which in time assume places of the old ones."—*Archer*.

‡ "The pines the slopes of the snowy chain are and more symmetrical elsewhere; whole forests where individuals measure 26 feet round; maximum girth in one 29 feet. Close to spot were numbers of the same magnificent barrels like gigantic masts, each rising as a rivalry, and all at a verging upon 10,000 feet—beneath which on the equator, according to Baron Humboldt, the large trees of every kind shrink; a limit which various writers have placed close to the marginal snow in the region of the torpid lichen; but the Himalaya peer over the Andes and laugh at theorists and closet-speculators."—*Martin*.

■ springs, bright ■ swiftly-rolling cascades,* tranquil rivulets, and secluded lakes ■ rivers winding amid glens ■ islands, and tumbling and foaming with perpetual thunder down declivities, steep and naked hills, gloomy ravines, fields raised ■ terraces as in Palestine of old, slopes clad with flowers, and crowned with colonial forests, countless plants of ■ thousand species ■ millions ■ millions of withered leaves lying in heaps, or scattering on the breeze, groves and vineyards ■ huge upheavings of bare and barren slate, quartz, and granite mingled in wild confusion ■ wedge-like chasms, Alps piled on Alps, broken hills, frightful precipices, high steeples of black rock, gloomy caverns ■ skyey villages, dreary solitudes, trees torn up by the roots and hurled into deep abysses ■ boundless chaos, a fortified Eden! Here at once reign freezing cold and scorching heat ■ the heavens are now dark with rain and mist and now bright as an arch of glowing sapphire ■ while the winds battle with the clouds among the hills far below, and falling rock ■ and destroying avalanches † mingle the crash of their descent with the roar of the volcano and the rumbling of the earthquake! It is

[illegible]

4. Col. J. L. Foster describes (1892) the Snowy Plover as occurring in a number of places in the hills west of the river. It was common in the upper part of the elevated valley in the Colgate-Baker section. It was also abundant at the time of the surveys and was waterfowl as a bird. These animals when I became warbler hunter did not feed on the ground (indicated by a great fear) and when we went down one of the valleys in May. It occasionally stopped for a moment and then proceeded again and finally came to the bottom. We found that certain mountain snow was produced by constant showers of snow balls about the size of a head rolling over and over each other. The snow was full of them. An accumulation formed by numerous similar breaks. I am quite unable to account for such an occurrence.

not for us to gaze on such scenes unmoved. The imagination, awakened by the view, ~~for~~ itself a universe, in which the beauties and the horrors of the landscape infinitely enlarged, and form an elysium and a pandemonium whose delights and whose terrors are incommunicable.

Amid the most rugged and awful ~~the~~ the hand and the persevering labours of MAN may be recognised. Bridges thrown over the most fearful chasms, paths skirting the most tremendous precipices, steps in the solid rock, roads through dark ravines and up mountain walls, footways laid down stakes driven into the steep, and overspread with earth and branches: these fill the spectator with astonishment and admiration; while the passage of goats and sheep—here used animals of burden—laden with the products of Thibet and Hindostan, and which have sometimes to be raised and lowered by slings, remind him that commerce unites the most distant and divided nations, opens everywhere sources of industry, diffuses knowledge, and leads forth RELIGION to extend civilisation and freedom throughout the world.

Yet hither, alas! SUPERSTITION also penetrates. The Ganges and the Jumna here issue forth to fertilise the plains of Hindostan, whence many attempt to penetrate to their sources, and perish in the effort. The aged and the leprous especially undergo the most dreadful fatigues and privations in order to die in these secluded regions, which are described in the Puranas as holy; and the whole pilgrim road, as well as the mountain-shrines, presents a melancholy spectacle of idolatrous error. This, however, hardly be a matter of surprise. Who among us can ascend the mountains without calling to mind the sacred associations with which they are connected? We wonder not that the Hindoos make Himalaya the retreat of Mahadeo, fill its inaccessible glens with spirits, and come to worship in its solitudes.

The people of the Hills differ, as we have intimated, and much, from the inhabitants of the Plains. They are of short stature, and robust frame, and of independent—though simple, frank, inoffensive, and hospitable—manners; yet they appear to have in some degree degenerated since brought into contact with the people from below. The coolies, or lower classes, are the supposed aborigines, and are thought to be an offshoot

of [redacted] Calmuc Tartars. A considerable number of [redacted] are mingled with these, but they [redacted] neither to hold rank [redacted] to entertain the prejudices of their brethren of Plains, as they perform all the usual labours of husbandry; the [redacted] [redacted] [redacted] their inferiors. The middle classes termed Kunais, and [redacted] said to be the off-spring of marriages between the aristocracy and the coolies, the chieftains are all Rappones, whose ancestors are understood [redacted] h[redacted] emigrated from the plains during the era of the first Mahomedan invasion. In many of the States for every p[redacted] with its four villages suspended to its sides constitute miniature kingdom* the office of Premier is hereditary, the Chiefs are tempted to indulge in every species of debauchery, with the view of bringing on a condition of idleness, which their ministers are enabled to absorb all the real power of the Government. The Hill States [redacted] under our control had prior to the British conquests been long subject to many miseries of despotic rule and ruthless rapine and [redacted] like under the Choonka Government and that of the nation chieftains. From the effects of these evils they are but [redacted] recovering.

It is a notorious fact that the harem of the rich natives the plains have for ages been supplied with females from the hills and the sale of these for the worst purposes of slavery, though curtailed on, as it seems, with secrecy and caution, appears to continue. This custom and that of female infanticide* have caused a great numeric [redacted] disproportion between the [redacted] sexes and given rise to the system of polyandry, which, though spoken of by the people with disgust, prevails very extensively. (It is interesting, though humiliating to [redacted] member that a similar practice prevailed among the Ancient Britons † No man [redacted] procure a wife without paying a [redacted] of money to the father, he may, however, turn her [redacted] after marriage, and if he does [redacted] without assigning a cause, the purchase money is returned to him when the discarded spouse has obtained a [redacted] husband. Thus woman is con-

* I was told but [redacted] it is to be hoped that the [redacted] river is void of truth, that the mother [redacted] by the father officers as the practice is [redacted] [redacted] [redacted] and closes the mouth and [redacted] of the [redacted] [redacted] crowding the infant it is born —*Archer*

† [redacted] Caesar, * De Bello Gallico, lib. v., cap. 13

sidered as much an article of traffic as any commercial commodity.

The ties of caste are ■ strong in the Hills as in the Plains ; while the mountaineers are, perhaps, even ■ subject ■ their priests, and their religious customs exhibit ■ complete ignorance. No cultivator would think of putting his seed into the ground without first consulting the Brahmin, ■ would any ■ any commercial enterprise, ■ begin ■ journey, without advice and encouragement from his spiritual master. No ceremony is undertaken without ■ propitiatory sacrifice to ■ divinity ; and every accident ■ misfortune, however trivial, is ascribed to genii, who are believed to be very numerous, and ■ each of whom peculiar functions ■ attributed—some presiding over rivers, ■ over forests, some over the crops, and so on. Large flocks of goats are kept in most villages for sacrificial purposes ; human sacrifices were formerly not infrequent,* but ■ to have been abolished through the influence of the British Government. Still, idols appear to be less numerous than in the Plains. In the larger villages are ■ small idols, ordinarily annexed to a house ; and now and then in the midst of a village a pyramid of rough-hewn stones may be found, which serves as a god ; but the people generally make ■ further attempt to defend the adoration of these than by saying, " It is the custom of the country " ; though the more learned employ the ■ arguments in its behalf as ■ used in the Plains. The deity, or rather the person of the Triad, in ■ repute amongst them is Mahadeo ; to him all prayers ■ offered, and at his shrine all victims bleed. Under the ■ of Siva he is known as " The Destroying Power." In the preference shown to his worship may be detected the superstitious dread ■ all mountaineers. The trident is placed ■ a symbol ■ temples dedicated to him ; and if careful anxiety ■ deprecate his wrath be religion, the people of the Hills are in every way entitled to be called ■ religious people. The temples ■ well-built edifices of stone, wood, and slate ; the plan and structure are everywhere the same, but varying in size with ■ population, or reputed sanctity, of the place, ■ number of pilgrims who frequent it. At Hât is a very ■

* ■ page 428.

temple, dedicated to a *deity* or goddess; which is said to have been in Sata Yuga, the Golden Age!¹ Shrines of the highest and awful sanctity are at the fountain heads of the Ganges and the Jumna, and on the summit of Kedar Nauth, Kali, the goddess of blood, is supposed to have taken up her residence; there are also natural phenomena, such as burning fountains and floating islands, which appear to be objects of worship. Idolatry is kept up by the aristocracy, and, as a matter of course, by the priests. The majority of the people would heartily rejoice if the images they are taught to adore were destroyed.

A very remarkable practice is said to exist in the hills towards Thibet, in the carrying about, periodically, of a kind of veiled litter resembling the Ark of the Covenant among the Jews of old, and in the procession and sacred dance by which this is accompanied. It cannot fail to remind the traveller of the ceremony described in the Holy Scriptures (2 Sam. vi, etc.), or of the opinion entertained, and even the assertion made, by some that the lost tribes of Israel still exist in the north of India, especially as the features of some of the people bear a marked resemblance to the Jewish countenance.

In Kanawar, Brahminism and Buddhism are commingled; The temples of the Lamas contain, besides the image of Buddha, a cylinder turning on an iron axis, called the Manee, or Prayer-Wheel. The wind produced by the turning of this wheel is considered to be holy, and to have the power of cleansing from sin; the oftener it is turned the more sins are forgiven. In travelling in Kanawar, people are frequently met carrying a little manee, which they turn while walking. These hand manees are made of brass, and are about three inches high and two in diameter. The manees in the temples are much larger, and are made of coloured paper, and decorated with pictures.

* The present age, which is termed the Kali Yuga, is said to have commenced in 3102 and is to terminate some 432,000 years; the Dwapara Yuga or Brahma Age, lasted double that time, the Treta Yuga, or Silver Age triple, and the Lata Yuga quadruple. The temple at Hat, therefore, would be 3,000,000 years old.

† An account of these 'Ariste Ceremonies in the Himalayas' is found in *Good Words* for 1866 written by Mr W. Sampson, an eyewitness.

‡ See *Hu's Travels in Tartary, Thibet, and China*.

When, in travelling through the hills, we take a rapid survey of the stupendous depths below and heights above, it is only here and there that a village forces itself upon our notice, by the prominence of its position; the aspect of the landscape appears to be nothing but mountain and valley, ridge and precipice, torrent and forest. A steady contemplation of the scene, however, brings one village after village, till we become amazed at the change. The grand outlines strike the first observer and engage the mind; and only the painstaking and tentative observer discovers the interesting details of the picture. There are but few places, however, which can be dignified with the name of towns; the groups of human habitations are, from natural causes, small, and the number of inhabitants is, of course, limited by the quantity of food they are able to raise in the vicinity. The site of a village high up in the hills depends on the favourable position of ground for agriculture, and facility of procuring water and shelter from the inclemencies of the weather: a southern exposure is invariably courted. The houses are almost all of one shape—square; and at a distance have a pleasant aspect, resembling those of Switzerland. They are built of stone and timber, and covered with slate. The roof projects sufficiently to allow a balcony to be covered by it on all sides of the house: this part of the mansion, during the fine weather, is a lounging place, whence the master may overlook his courtyard, and receive his calls without the trouble of descending; and may have been suggested and continued in use by the condition of the people when at the mercy of their Ghuorka conquerors, and when a good strong door and a high position left the inhabitant the power of doing as he pleased. The lower story is, in all cases, allotted to the cattle—the yak of Thibet and the black cattle of Hindostan, with a kind of mule, which is here domesticated—and whether this arrangement is derived from the greater security thus afforded to these animals, which are the principal source of sustenance and wealth to the people, or from the want of room and convenience for outhouses, seems not very judiciously possible; while the upper story have the benefit of the heat from the "creatures" below, and these, on the other hand, may perhaps be made happy by having those who take care of them so near them. One door in the bottom story suffices

■ ingress and ventilation. A ladder inside affords ■■■ to ■■ upper rooms, which ■■ by very small openings, ■ prevent unnecessary draughts. The chiefs and headmen of villages have perhaps habitations of somewhat larger size than their neighbours, but nothing to constitute a material difference. The furniture is of a uniform character. Fires ■ only used in chafin-dishes. Every house has, in its southern face, pieces of wood let in for the convenience of bees: at the bottom of each piece a hole is cut for the ingress and egress of one bee at a time: the bees hive ■ the inside of the wall, and there the honey and comb ■■ affixed.

The Hill people are not cleanly in their persons, they use water for ablution as seldom as possible. "I asked one man," says a traveller, "when he had washed himself before; and, in the most straightforward manner, he answered, 'Six months ago.' 'When will you wash again?' His answer indicated the same distant date, and his skin and dress stood before me as convincing witnesses to the truth of his words." Poverty appears a general characteristic. "The dress of the natives in the higher hills is of wool, spun and woven by themselves, it is of coarse texture, but strong and warm. Shoes are made of horse or other hide, except that of the cow the latter animal being held, if possible, in higher veneration by the hill-folk than by the people of the plains. The upper part of the shoe is of strongly woven wool, and elastic.

The inhabitants of these mountains, and especially the women, ■■ sadly afflicted with goitre, which ■ attributed by medical ■■ to their use of snow water, the correctness

* The province ■ Gorkhul seems, in olden time, to have been on ■ account for many years exempted from tribute. Abbas, however, says Miss Roberts ■ not willing that any of his neighbours should escape, demanded from the chief ■ account of the resources of his raj, and a chart ■ the country. The rajah, being then at Court, repaired ■ the presence the following day, and, ■ obedience to the imperial command, presented ■ ■ not ■■ tempting report of the state of his finances, ■ as ■ ■ representative of the chart of his country, tactfully introduced ■ least camel, saying, "This is ■ faithful picture of the territory I possess up and down ■ and very poor." The Emperor smiled at the ingenuity of the device, ■ told him that the ■ of a country realised with so much labour, and in ■■ so small, he ■■ nothing to demand."

of ■■■ opinion, however, may ■■ doubted, ■■■ ■■■ is less frequent where the people ■■ nothing else, ■■■ ■■■ they drink that from springs or rivulets ■■ abounds. ■■■ natives regard the malady ■■ a punishment from Heaven. ■■■ ■■■ with in low marshy places, rather than in the upland villages. The comparative exemption of the ■■■ may ■■ attributed, in ■■■ degree, to their using ■■■ generous and liberal diet than the women, and ■■ beverage more potent than water. Like the Hindoos of the plains, the ■■■ people burn their dead.

Agriculture is the chief pursuit in the Himalaya. The cultivation is of two sorts—upland and lowland, dry and wet. The wet system ■■ only be followed in the lower parts of the valleys, where the surface of the soil is perfectly flat, and the water can be conducted with facility, which latter advantage Nature seldom affords to any great extent; the people, however, have cut the sides of the hills into terraces, and thus effected what she has denied them, and the appearance of these steps, rising in succession, and coloured by the varied hues of the different corns peculiar to the mountains, is extremely pleasing. The grains ■■ wheat and barley, bhatton, cheena, and khoda. The bhattoo is of two kinds—one a golden yellow, the other a deep crimson; and in their approach to maturity, when spread in patches on the side of a hill, they present ■■ appearance of singular beauty, especially when their rich colours are contrasted with the brown of the heather and the dark cold green of the pines. The crops ■■ ■■ large and luxuriant as the force of heat and moisture, the ■■■ and a rich soil, can produce. Rice and sugar ■■ also cultivated, and thrive well. Rhubarb grows in profusion, and was, if it is not still, an article of large export to the plains; that sold under the name of *Russian* appears to be obtained from Tartary and Thibet.

The manufacture of Iron is carried on by the Hill ■■■ in ■■ very rude and primitive way. The Hills ■■■ with ore, and the iron produced (even after so unskilled ■■ manner) is said ■■ ■■ good.

The domestic animals—besides those ■■ have ■■■ mentioned—are cows, goats, ■■■ sheep: pigs roam about the villages. We have already noticed the abundance of fish ■■ the

of the Himalaya. These are taken in a peculiar manner by the red line, and also by depositing in the vegetable substance of intoxicating properties, which renders them unable to maintain their equilibrium, and brings them to the surface, when they are easily caught by the hand.

Honey is an article of food all over the Hills; and it is only necessary to make a provision for the accommodation of bees during winter to insure a large quantity of this rich and luxurious production to every house. The natives, however, take pains in the collection of the honey, though its quality is so excellent. The bees hive on the bare walls, and there fix the comb, which is from time to time cut off, as required. The visits of bears to the villages in quest of the honey are frequent; and it is said that they do not scruple to attack the houses in which the hives are placed for security. The bees inhabit also the hollows of trees, and we have little doubt are often cheated of their sweets by the monkeys, which exist in prodigious numbers, and are very injurious to cultivation.

There appear to be neither books, teachers, nor schools among the natives, except such as have been introduced by our Missionaries. To these we may by and by have occasion to advert. The Rains Season has passed—let us take an excursion.

The sun shone brightly forth, illuminating the dark and shadowy forests, and giving to the snow-capped mountains a dazzling brilliancy; the birds sang sweetly, and the monkeys leap merrily in the green and bowery shades; the hills are clad in verdure of the brightest hue; butterflies of many varieties—and European, African, and Malayan species, many of gorgeous hue, are to be met with in these ranges—skim the air; numbers of our fair sisters and fellow countrymen are abroad; and even the swarthy features of the gartered hill-folk are lit up by the glow of pleasurable excitement.

Simla is said to be the best starting point for the inner Himalaya and Thibet, and there are numerous routes hence to various places.

The Stations we have visited are not our only settlements in these mountains. Yonder is Jutog, to which the Nusserree Battalion removed from Subathoo when the latter place and Kussowlie were fixed upon as quarters for European

troops. The fierce and warlike Ghoorkas, whose name is suggestive of forts and stockades, are now, as we have seen, numbered among British soldiery. "It is a pity," says Captain Bellew, "we have not more of these indomitable little heroes in our native army. They strongly attach themselves to European officers, and like our service."

Mussoorie is a large settlement, in which the houses—though at an elevation ranging from 6400 to 7200 feet—lie, for the most part, closer together than in Simla; while the steep slopes around are so very perpendicular in many places that one is told a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the *khud*—the depth below—without a shudder of instinctive dread. Yet this place seems to have its attractions. Its increase has been most rapid, and it appears to be now entitled to the name of an English town. It possesses, we believe, a Corporation, a Church,* a Bank, a Club-house, a Newspaper

The Hills and a Botanical Nursery†. The Corporation, among other powers with which it has been invested, has, it seems, a right to tax the owners of landed property within its jurisdiction as much as five per cent on the value of the same for the benefit of the Station. But the most famous institution of Mussoorie is its School. Till of late, Europeans residing in India who had any regard for the welfare of their children, were accustomed to send them "Home" for education, for there were few professional English tutors in the land—and most of these were in the service of Government, while a good private teacher was scarce indeed. But the idea of establishing a School in the mountains suggested itself to a Mr. Mackinnon, a well-educated, active, and enterprising man, who, after due consideration, resolved on carrying

* The English church in India is after the fashion of an English parish church. The foundation was laid by Bishop Wilson, on May 14th, 1836.

† "The nursery which I established at Mussoorie, in the Himalayas, at 6500 feet elevation, is very well adapted for the introduction of European plants. Mussoorie has a minimum of only 25° and a maximum of 80° Fahrenheit, showing that the sun's ability is greater than in the neighbouring plains. The temperature is about 57°, and the months of January 42°, February 45°, March 53°, April 59°, May 65°, June 67°, July 67°, August 66°, September 64°, October 57°, November 50°, December 45°. The season for cultivation in the Mussoorie is from March to October."—DR. ROYLE.

His plans encouraged, his Academy now well established, and he has acquired such celebrity that pupils sent to him from all parts of India. The genial and invigorating exercises of the north practised in the play hours, and while the folks of the plains are frying and frizzling, their boys are sporting over their heads on the ice!

The success of the Mussouri Academy has led to the establishment of other schools, and now, instead of parents being obliged as heretofore to send their children twelve thousand miles away by a long and dangerous sea passage, to be brought up, they may place them at institutions within a few days' journey from the plains where they may enjoy a delightful and invigorating climate and have the privilege of a good education at a third of the cost. Mr Wyke was told, riding up the hill to Landour that so great was the height and so pure the air of that place that he *could catch it in the distance*! He remarks in reference to young folks brought up there: "The beauty of the English children I saw upon the hills perfectly arrested my attention. I have never in England seen complexions so exceedingly lovely, and seldom have observed children so uniformly strong and healthy. I had come rapidly from the plains and had fully in my recollection the pale faces and sickly look of the little ones I had seen in almost every house during my journey."

"So we think winter is the climate in all cases of a diseased system, that I have known instances without number, whereon men have risen from the plains apparently upon the very brink of the grave almost without any medicinal aid. He being reduced to him but richer in the belief of all and of the unfortunate himself who suffers himself to be carried up the mountain under a full conviction that it does not come to them close beyond the aid of medical skill or of the medicine which characterises at the end of the season or at a very few months I have sometimes seen walking or riding about it all the enjoyment of my entire life and more."

Mr Pratt Chaplain to the Bishop of Calcutta observes: "It had men to spare, or it might be sent out from our beloved country it would be a most admirable plan to establish a mission near Simla, and make this also a sanatorium for such missions. To plant a mission alone would be too expensive, but a mission which would be working effectively might be so planned as to afford accommodation to sick men at a comparatively trifling additional expense. Let us all use what influence we have in our friends in England to bring more out, and put these plans into execution."

A few miles down the *Khud*, ■ the south-east of ■ Landour Hill, ■ chalybeate springs and sulphur baths. A ■ of flexible stone is said to be found here, which has ■ appearance of German lithographic stone, and hardens on exposure to the air.

In the neighbourhood of Mussoorie lies the beautiful Vale of Dehra Dhoon,* where firs and cedars, mango trees and willows, grow side by side; and the oak, the horse-chestnut, and the cherry are companions of the banana and the plantain. The dog ■ and raspberry abound near the rivers; and the lemon and mulberry are found in the jungles. Indeed, every English plant grows luxuriantly, and the gardens in March, April, and May exhibit a splendid show of our native flowers. On the lower hills are the ebony and the kucker, with firs of colossal size,† while *hemp everywhere grows wild*. Oats and barley are extensively cultivated, and there are large plantations of sugar-cane, yet much rich land is lying waste in this valley. Thousands and thousands of acres are covered with forest and grass jungle, intersected by rivulets and old canals cut

* It was here that Dost Mahomed, ex-Ameer of Afghanistan, was located, while a State prisoner.

† A Government School of Forestry has since our visit been established at Dehra Dhoon. We read (May 1893) "The Imperial Forest School at Dehra Dun ■ to be exercising a remarkably wholesome influence ■ the native students who attend its classes. Addressing the students at the recent annual distribution of certificates and prizes Sir E. C. Buck, secretary to the Government of India in the Revenue and Agricultural Department, said that the school had been a signal success ■ the widest ■. The student who passed through a technical school was usually ■ only for the technical profession which he was taught ■ the technical school. ■ the Dehra school teaching was of such a broad and useful character that he believed its students—that is, the students who passed ■ ■ successfully—would be ■ fit for any kind of work requiring originality ■ practical treatment than the students of ■ school or college ■ India. It was the only important educational institution ■ which the student ■ taught ■ more in the field and in the ■ than in the lecture room, ■ inst. ■ which he ■ taught how ■ observe, and how ■ draw conclusions ■ observation. The ■ ■ been ■ the only signal instances which had, to his knowledge, occurred of original research leading to position and useful results being accomplished ■ ■ India, had been those ■ which such results ■ been produced by ■ of the ■ School. Only recently the Government ■ ■ been obliged ■ close apprenticeships attached ■ the Geological Department, because ■ of India could ■ ■ found qualified ■ original research. It was ■ that natives of India had not in ■ ■ necessary qualifications, it was that the power lay undeveloped in them, and had not been brought out by a training in habits of observation."—*Nature*.

through land which appears ■ have been centuries ago under cultivation. The elephant and tiger abound, and with wild hogs, and deer of various species—some of which ■ fourteen hands high ■ invite the adventurous sportsman.

And here we may mention some of the birds of the Himalaya besides those we have already named (and of which the pheasant tribes are perhaps the most beautiful and remarkable). Among these are the fine Himalayan cock, the red-headed trogon, the large crested black and white kingfisher, the great and other hornbills, the blue-necked bee-eater, the charming yellow-throated and other broadbills, the lovely blue chat common at Simla, the honey suckers of various species, the large and splendid munia, the sapphire-headed and other fly-catchers, the flame-fronted and other flower-peckers, the crested gosawk, the royal falcon highly prized for hawking, the large spider-hunter, the kokla green and other pigeons, the great barbet calliope, plentifully *h. o.*, *h. h.* and others of that species, the Himalayan, small and other cuckoos, the Himalayan crossbill, the Himalayan skylark, the *alpinus*, thrush of many species, the blue-throated and *alpinus* redstart, the various species of woodpecker, the *alpinus* the Himalayan tree creeper, the woodchat, the finches, the *alpinus* the tree warblers, the magpies, choughs, gibbets and we may add the common buzzards, the crested black kite and the Himalayan wood and other owls.

The road from Mussoorie to Almora is magnificent in the extreme. The stupendous rocks towering on high, the giddy depths below, the forests of magnificent and stately pine and oak and cedars, and all surpassing rhododendra, with the eternal snow, in all its variety of hue and shade and abrupt outline, give a combination of the sublime and beautiful seldom to be enjoyed in nature. The view of the snowy range is here finer than at Landour. But every valley has its spirit and every hill its demon, and the heaven-aspiring summits of snow are the temples of gods of terror and

* This bird assembles in large flocks - 1000's, or more - every day and the bursting out into a chorus of shrill, excited laughter is quite startling - first and foremost and dominating in the song time - the Carrullax species it is said by Johns. I was absolutely startled by a large troop of 100 or thereabouts least with their breaking out in a chorus of ordinary cackling - hallooing - crowing - etc.

vengeance, who must be appeased and pacified. Almora is ■ ancient native city,* captured by Sir Jasper Nicolls in 1815, and visited by Bishop Heber in ■ travels; † it is ■ principal military Hill Station. A beautiful grey porphyritic granite is found close ■ the cantonments, which would furnish ornamental pillars ■ slabs of any required dimensions.

Three marches from Almora, towards the foot of the hills, is Nynce Tal, which is situated in ■ hollow of the mountains, and shut in on the north and south by lofty ridges that terminate in the west in a narrow winding pass leading to the plains; eastward, however, the prospect extends many miles over the neighbouring flat and elevated country. In the centre of this delightful retreat lies ■ lake of considerable size, one of the very few in the Himalaya, this forms the chief attraction of Nynce Tal, the vicinity of which abounds with tigers, bears, and other disagreeable neighbours, and which does not afford sufficient table-land to form a Station of any importance, though a charming hermitage during the hot winds ‡

* "Almora has been inhabited for about three hundred years, and was the seat of the Chund dynasty of Kumaon Rajas during that period. Their former capital was Chumpanu otherwise named Kale Kumaon, but that place was abandoned as not sufficiently central. Almora therefore, differs from ■ the other hill stations, the latter having been selected within the last twenty years as *sanatoriums* on the tops of high mountains, among forests and crags as most suitable for the re-education of the European constitution, and the former having been retained as the head ■ of civil government the chief military post and the ■ emporium of trade in the newly acquired province of Kumaon after the battle of Almora ■ 1815, which effected its acquisition from the Gorkhah power - *Handings in the Himalayas* (1841)

† There is an Asylum for Lepers at Almora which ■ founded by Sir Henry Ramsay about 1835 though it was not till 1849 that ■ permanent home for them was established there. For ■ long time Sir Henry bore all the expenses. The extent to which it was thought necessary to provide ■ the lepers appears from the statement that the asylum buildings have been erected ■ terraces levelled on the hillside five of them one above the other, and ■ each terrace there are separate barracks of five ■ houses, each house to accommodate two inmates ■ these the earliest ■ set apart for the married couples the two upper terraces for the single women and the two lower ones for the ■. There ■ three barracks of five houses each, on each of the three central ■, ■ on the upper and lower terraces there is ■ present only ■ each " Truly a sad conglomeration of human suffering ■ would appear ■ they ■ under the care ■ the London Missionary Society

‡ It ■ be remembered ■ a terrible landslide occurred ■ Nynce ■ on September 22nd, 1880, by which a large number ■ Europeans lost ■ lives.

Other places there are in the to which visitors Everywhere the dog, man's companion, follows his But we have no time to see more We may mention Paurah, however, which Captain Bellew tells us consists of a few houses on a terrace occupying a brow of a mountain, and commanding a noble view of the ridge on which Almorah stands, and the background of snowy elevations "Never," observes he, "shall I forget the first sunrise and sunset Paurah, the *maïor* and *recluse* of those Titans of earth, the Himalayan peaks—how their vast forms melted away in the sombre tints of eve, and with what roseate hue, and in what beautiful lights the morning again revealed them to my sight. As the dawn approached, the tips of the snowy peaks were suffused with a delicate, luminous, and roseate tint, which gave them their connection with earth being imperceptible, or but dimly visible the appearance of a row of Chinese lamps suspended high along the horizon. Then, as the morning light became more confirmed, the giant forms of Jomootie, Gungootie, and other peaks slowly emerged dyed with the reflected blues of the reddening east, whilst some of the ranges immediately below the snowy chain appeared of the darkest blue and others nearer to tipped with red and just catching the oblique rays of the rising, but very tinted forth from this dark background in bold and splendid relief Seen either in calm, in sunshine, or in storm at the evening hour or in the morning light, these magnificent Vps of the East before which, however, their European brethren must hide their diminished heads always present a different picture We doubt not that the course of a few years the Stations will become yet more numerous To breathe the mountain air after perspiring in the plains is a treat few who have the means and the opportunity will not enjoy, to say nothing of recovering appetite, and digestion, and spirits. Indeed, so eager have people been to come hither, that many have met their death by passing favourable times through the wilderness which lies at the foot of the hills leading to Nynee Tal, Almorah, and Landour.

The mountain bridges we here and there fall in with deserve a moment's attention. They sometimes formed by trees across the water, having a platform for the convenience

which, however, is occasionally the breadth of the is such as to demand a span. The mode of construction is as follows: Advantage is taken of favourable positions on one side, on both sides of the river, and, where none present themselves, a strong stone wall is built; this is laid a large beam parallel with the water to support others, one end of each of which projects far over, while the opposite is firmly embedded in the earth, and large blocks of stone heaped on it, to give the work greater security. The plan being adopted on the other side, long trees are laid on the projecting points, planks nailed on for a platform, railings put up, and—the bridge is complete! The most material part of the work is the fixing the embedded ends of the timber so as to support the weight of the trees, but this is so well understood by the hill-people that accidents seldom occur from ill construction. The sacrifice of a couple of hill sheep is made to propitiate the gods of the stream, and the heads of the animals are stuck on a pole at each end.

In some cases, however, these structures are made of better materials. "Suspension-bridges formed of grass-ropes—the simple, useful, and elegant invention of the rude mountaineers of the Himalaya—are of considerable antiquity," says Miss Roberts, "in the provinces where they are found. They have given the original hint to the chain-bridges of Europe, and to those which Mr Shakespeare has constructed so much to the public advantage in India." The bridge of Terec affords a very beautiful specimen of its class: the adjacent scenery, and the rocky rampart on either side the river, adding considerably to its picturesque effect. The ropes of this bridge are made from the long coarse grass which grows on the sides of the hills, each is about the size of a small hawser, and formed with three strands, they are renewed constantly, and, even when in the best condition, the passage is rather a nervous undertaking. In some of the hill-districts, where the natural advantages of the country are not great, the bridge is suspended on scaffolds erected on both banks of the stream; these are stretched ropes of great thickness, to afford on each side a support for the flooring, if it may be so called, which is

formed of a ladder wattled with twigs and branches of trees, and attached to the balu-trade by pendent ropes. The main ropes are extremely slack, and, where the banks are not very high, the centre of the bridge is within a foot of the water.

Major Archer mentions another mode of transit – the *jhoolas*. 'Jhoolas are ropes tightened across a stream, and fastened to two strong posts. ■ 'traveller' of wood is put over eight ropes and the passenger sits ■ a kind of sling, a small line at either side pulls the tourist backwards and forwards. The depth to the water, which is rushing with great velocity, and boiling with foam, would deprive any living thing of a hope of escape should a fall chance to happen.

The *shar* or mountain pony, is a rough little beast but sure footed and carries his rider in safety along the very edge of the precipices.

At the foot of the hills in a different direction from that by which we ascended lie *Scharunpore another — nka; town**, where there is a fine botanical garden*.

[illegible]

Secretary of the United States Forest Service will preserve

The other provinces of the Empire, being the great part of the lower provinces with more than 400,000 inhabitants, are all in a cold climate, with little or no other vegetation than the cultivated cereals. It is difficult to determine whether a great proportion of the territory is suitable to all the American and Africa. In the tropics, the rainy season is much more extensive over the whole population, and the cold season is at a distance. A considerable part of the land is covered by great forested territories. A few times in the year, as it is known in the most northern parts we have the cultivation of sugar cane, corn, and other tropical grains in the very same fields where in cold water, they, we have wheat.

Kotghur, about forty miles from Simla, is one of the stations of the Church Missionary Society, which commenced its work there about 1843. "The Mission House," writes one, "is on the left. Between it and the schoolmaster's residence on the right is the School. Here is an oak, there a fir, and yonder an orchard of apple trees. What associations do these last features of the scene revive!"

"The Missionary is absent from home, but the schoolmaster kindly offers to conduct us over the establishment. It presents an interesting appearance. Some five-and-twenty boys are

and barley with peas and be. This double climate and double culture is necessary to notice in order to have a complete view of the nature of the country and climate of North India. The mean temperature of the year at Saharanpore in 30° of north latitude is about 75°, and of the months of January 52, February 55, March 67, April 75, May 75, June 90, July 89, August 83, September 79, October 74, November 64, December 55°. From the middle of April the various useful and ornamental plants of European climates are successfully cultivated. The range of temperature in January is 29, 1 above and the maximum 102, in June. Between the Saharanpore garden and the Mussorie nursery fifty miles distant a complete view of moderate climate may be obtained for the germination of seeds of temperate climates: at Saharanpore in November 64, December 55, January 52, February 55, and March 67, at Mussorie in April 77, May 66, June 61, July 67, August 66, September 74, and October 75.

The climate having proved so variable little difficulty will be experienced with the soil or with irrigation as far as the experiments are concerned. The subject of distribution of plants which have succeeded in the depot garden's must of course be determined by various circumstances, but the first should only be sent to favourable climates: culture is apt to discourage further attempts. The next subject of attention and for which the preceding observations are only preparatory is the kind of plants suited to the most fertile parts of India and the Himalayan mountains. Here we must be guided not only by the nature of the plants with respect to vicissitudes of temperature but also to their usefulness, their annual or perennial nature, and noting the climate into which we wish to introduce them take care to compare it with that from which they are to be introduced. The plants to be introduced may be considered with respect to their usefulness or their fitness for different kinds of climate. In the first case we should arrange them under the heads of food for the inhabitants, or food for their cattle, such as are likely to be useful in some of the ordinary arts of life, or those which afford products likely to become articles of commerce. Merely ornamental plants should not be neglected, nor those remarkable for their odour as both gratify the senses and induce us to many pay attention to gardening when other useful plants are necessarily introduced and with little additional expense. Fruit trees might appear to be as not included among useful plants independent of their increasing the proportion of excellent produce in the country, they might become sources of considerable commerce between the plains and the mountains of India as is now the case with Cashmere.

There is another class of plants to which I paid considerable attention when in India, and which form the chief object of my present duties, and

at their lessons in the Male's School: the ■■■ class learning English, the others geography, arithmetic, and history, in the vernacular. There ■■■ three other such schools in the district, but the attendance of the pupils is very irregular, and on the average little above half the number on the books are ever to be found at their tasks.

that ■■ medicinal plants. I cultivated many articles which were pronounced, after trial in the General Hospital at Calcutta to be of the best quality. Dr Falconer, the present able superintendent of the Saharampore Botanic Gardens writes ■■ that extracts of henna which I first cultivated and manufactured still continue to be supplied from the Saharampore garden to the hospital depots. In the same situation, and in the hill nursery, ■■■ other medicinal plants now sent from this country might be successfully cultivated and not only more cheaply produced but also preserved in a fresher state.

"Keeping these several objects in view I have thought it preferable for practical purposes— that is, the operations of sowing and the selection of sites for the experiments—to arrange those plants I have as yet been able to think of in separate lists according to the situations for which they are suited.

' 1. Annuals fit for cultivation in the plains of India in the cold weather and in the summer of the Hill tracts.

' 2. Perennials probably suited to the plains of North-West India.

' 3. Perennials suited to the Hill tracts.

' I have long thought it a very interesting subject of enquiry to ascertain by experiment whether the grains the people of India possess in common with Europe are of the same degree of productiveness and equally fruitful as, for instance, the wheat, barley, rice, and mustard seed. Some of the plants which I have to look to may be said to be useful for their products which may be of much value to commerce, but this involves another subject of enquiry and that is whether the articles or substances which India actually possesses are superior ■■■ inferior in quality to those cultivated in other parts of the world.

It is probable that some of those enumerated in the lists may not be suited to the localities I have named and a still greater number that might be suited to them are I am well aware entirely omitted, but thus I have been from want of time to give the subject the full consideration it deserves, but as this to be successful to any great degree must necessarily be carried on to a few years I shall be happy to return to the subject as required, or put it to other persons suited for cultivation in other parts of India.

It is, however, my attended wish I am well assured that success will attend the proximity of seasons. In the summer of 1836 ■■■ stating that it is the subject of the third time of my plans suited to the different parts of India to be tried and the principles which should guide their attempts to be explained very briefly and results will in a few years be evident to all and will be confirmed by the investigation of publication to the manufacturing world of the very varied natural products of India, ■■■ increase of the number and varieties of that empire will ensue in an extent anticipated by few, but it will after long attention to the subject I feel well assured ■■■ able to prove to the satisfaction.

The ■■■ impetuous of Mr. Keith are already, we believe, in ■■■ way of realisation.

These lists are too long to be inserted.

"About [redacted] girls [redacted] present in the Females' School. These, [redacted] [redacted] told, attend very regularly. The Missionary's wife gives them clothing, and keeps it clean, they are taught reading, writing, and arithmetic, and their afternoons are employed in knitting, at which they [redacted] very expert, and for which they receive payment. The articles produced [redacted] sold at Simla, and meet [redacted] readily with purchasers that the School is rendered thereby [redacted] self-supporting institution.

"A lithographic press is attached to the Mission, for printing the Scriptures and books in the dialects of the tribes inhabiting the neighbourhood. The Missionaries have been accustomed to give their leisure to such translational studies as were required.

"On the whole this vicinity affords one of the most promising fields of Missionary labour. The work, however must for some time to come consist in establishing village schools, and itinerating among the scattered population. Mr Wilkinson met with numerous opportunities of discoursing to the chiefs and principal residents in the various Native States, as well as to the lower classes, on the great truths of the Gospel. In his journeys he was accustomed to read aloud to his bearers, this attracted travellers, and he had frequently a *walking congregation*, who were generally attentive and conversable. Mr Prochnow has undertaken extensive tours with the view of becoming acquainted with the country and people, and making known the existence of the Koghur Schools to the inhabitants of the numerous villages in the valleys and on the sides of the mountains.*

"In his visits to Kanawar Mr Prochnow has met many wandering Tartars from Central Asia, who were able to understand and willing to receive the Tibetan tracts he distributed, some of which have been carried into Chinese Tartary, where they appear to have been highly esteemed. Dr. Haberland,

* Human sacrifices [redacted] formerly offered up [redacted] the gods. I [redacted] still seen near Koghur where a young girl was annually sacrificed to [redacted] of the place [redacted] [redacted] black and weird-looking spot and is [redacted] accounted [redacted] accursed place on which goats and cattle [redacted] [redacted] permitted to graze. When we visited it in 1861 [redacted] [redacted] told that on the last [redacted] when a beautiful girl of [redacted] was brought by the priest to [redacted] immolated, [redacted] [redacted] and [redacted] [redacted] carried away both [redacted] and temple, and scattered all the people. The offering [redacted] of [redacted] sacrifices has from that time ceased. —*Act* [redacted] [redacted]

during his stay some few years back ■ Sumla, made ■
■■■■■ with Mr. Jamieson of the American Presbytery, to
the frontiers of that country,* ■ ascertain the expediency and
practicability of a translation of the Scriptures into Thibetan,
which we have understood has, in consequence of his favourable
opinion, been in contemplation by the American Mission'

The TEA PLANTATIONS of the East India Company at Kumaon and Gurhwal are worthy visit. When Dr. Royle was Superintendent of the Botanical Garden at Saharanpore, he on theoretical grounds recommended the culture of tea in different parts of the mountains, which he did also in his *Himalian botany*. His successor Dr. Dyer seconded that recommendation, it was also joined in by Dr. Wallich. The great coincidence in latitude and many points of climate, the nature of the soil and above all the great resemblance in the vegetation of parts of the Himalaya with that of China and Japan convinced them that tea might be grown here. Messrs. Girdle and Gutzall were accordingly sent to China to procure seed. A large number were obtained, and sown in Calcutta and ten thousand sent to the North West Provinces of the latter however, only 12% reached their destination alive. By 1845 there were considerable plantations, and in that year Chinese tea preparers were brought to Kumaon. The progress of the experiment appears to be very satisfactory.

* Ketchikan is situated about 10 miles from Ketchikan on the coast of Alaska.

Mrs. (Mrs.) I met a widow 10 years later. A sheep dealer of
 three months. After the mission station of Koonhou where we found
 very kind. She is the Pomo. Here Robert and his family with a pretty
 home (a good with trellis and a few things and comfortable)
 seemed to be a haven of rest after our time. In the middle there
 they have lived some years and have a number of other Christians
 whom we saw assembled for daily morning prayer and were back by
 their own spirit back to the heathen where we met some usually
 draw

In 1844, a hospital was built at the company's
nurses. The hospital had been opened in 1841 in 176 acres
the water surface is 1000 ft. by 1000 ft. at 100 ft. of longitude at
elevations varying from two thousand to six thousand
hundred feet. In 1844, the plant covered over 2000 acres. The Indian
Government under Lord Hardinge's authority authorized an outlay in
prosecution of the project the sum of £1000 a year. Mr. Fortune,
C. of the Garden of the London Society of Apothecaries who
in the East in 1844, his parents, was sent to

But a voice has come to me across the broad seas, over the Plains of India, up into the heights of the Himalaya, requiring my [redacted] without delay [redacted] England. It seemed probable [redacted] [redacted] a few months, if I could have duly qualified in [redacted] native languages, I might have obtained an appointment of considerable distinction and value. But the voice is to [redacted] imperative, I will go, but I will *return*. I accordingly ask and obtain leave of absence. I prepare to bid adieu for awhile [redacted] India, her mountains and her valleys, her hills and her plains, her scorching suns and her cool retreats, her people of many races, tribes, and languages. The [redacted] Jucko—capped with garnets, and not long since possessed by the wild beasts of the forest—commands the crest of Jumnotree, and pours its waters on the one side to the Bay of Bengal, and on the other to the Gulf of Cutch; the twin-born streamlets [redacted] thus at length divided by [redacted] space of many hundred miles. So it has been with me, and the companions of my boyhood. One mother—ENGLAND—gave us birth, but how widely have we been separated. We may probably ere long be once more united!

In taking leave of Simla, we may say that RELIGION (in the little Church) and SCIENCE (in the Magnetic Observatory) have planted their twin feet on the tops of the mountains, on the borders of our territories, and there hold aloft the banners of TRUTH and KNOWLEDGE over our Indian dominions; while the tombs of our countrymen gathered round the Church, on the brow of the hill, bear a perpetual witness to their Christian Faith. And we may rejoice in the hope and the assurance that Religion and Science will always be found, and found thus engaged, wherever the [redacted] and the influence of England may prevail.

obtain the best species of the plant and make enquiries respecting its manufacture. He transmitted seeds and plants to India from the northern parts of the Celestial Empire, and we learn [redacted] in addition [redacted] eight thousand previously forwarded from the black and green tea districts. [redacted] arrival in the Himalaya he had with him above twelve thousand living plants, and a number of germinating seeds, [redacted] that with these [redacted] produce the whole of the north-western hills, and the Kohistan of [redacted] Punjab, might be planted in a comparatively short period. This gentleman [redacted] reported [redacted] have said [redacted] the vegetation [redacted] [redacted] a striking resemblance to [redacted] of [redacted] Chinese tea-hills, [redacted] [redacted] the [redacted] and soil are identical. The Government have [redacted] [redacted] [redacted] farms, each containing [redacted] two hundred to [redacted] hundred acres.

CHAPTER XV

FROM THE HILLS TO THE PLAINS

I RESOLVED on travelling from Simla to the Ganges on horseback, confining my journey as much as possible to early morning, and to proceed to Calcutta from Allahabad, Benares, or Ghazepore by water. Being acquainted with a party about to start for the plains, and solicited to join it, I accepted the invitation.

We anticipated with pleasure the morning ride * amid the varied scenery of the road—the breakfast waiting for us at the end of our journey, and put taken of under the shady trees—the subsequent visit—the visit in the afternoon to neighbouring cities and ruins—and the evening port of recreation. It is charming to travel thus at leisure in India and see all that is to be met with or banded by the way.

* Hey well Dr. K. N. Custod writes this in his *Lectures of Indian Life*.

The hot had become my friend and the horse my only means of transport. Simple was the night light were the slumbers undisturbed the health of those days when the earliest moon found me in the saddle. How tired it became with the sun in his low settings and uprisings. At starting this was my guide. I in the saddle the pleasure of looking with familiar pleasure at the moon counted the stars of the night sky.

In hour before daylight all is dead silence. The sound of dogs barking is heard a mile's distance. As we walk the river with lighted torches, hear such melodious splash. All is dark but the dark red becomes thinner the black softer down to grey the wind begins to blow the stars begin to wane to the silence succeeds a rich bird when on a branch and addresses soft notes to his companion. The great family of the wood is roused itself for its business for the watch of the day by labour and by crime glorious trees come on spread the vision of paradise distant clouds shaping into happy islands, Aurora scattering her gifts on the earth, and come the sun sails up in majesty and glorious Phœbus looks me steadily in the face. On the journey he is lost for I dare not look upwards until older, wiser broader grown, he sinks in the river the golden shadow smile playing through the foliage with beauty unexpressable.

Hurrah for the road! On the mettlesome
 To the greenward of the flowery
 And rouse the young winds to a gambol in noon,
 That frolic at eve with the maidenly moon;
 While the sparks leap out 'neath the courser's feet,
 And the pale cheeks glow, and the pulses beat,
 O'er the flinty path, thro' the babbling flood,
 Hurrah for the canter! Hurrah for the road!

Hurrah for the bowery, shadowy way,
 The slack, and the spur to stay,
 Where the bee stops to sip of the bright fresh spring,
 And the butterfly lights to rest her wing
 And birds tell in music sweet tales of love,
 While the sun peeps in through the leaves above,
 And redbirds in the cavernous trees,
 And we hurrah!—may repose at ease!

We left Simla on October 29th, as lovely a day as we could wish to see. The sun was shining brightly, illumining the dark pine forests, and casting a dazzling brilliancy on the snow-capped mountains, which was again reflected by magnificent cascades, the birds were singing sweetly and sporting merrily in his beams; the trees were clad in foliage, and the surface of the hills in verdure of the greenest hue; clouds white as a fleece and light as a feather, through which were seen dark precipices, smiling valleys, and cultivated fields, were rolling beneath our feet; while even the swarthy features of the mountaineers appeared lighted up by the glow of pleasurable excitement. Our ladies preferred descending in the *ghumpan*; but my male companions, like myself, travelled on the saddle. As the roads had been repaired since the Rains, and were now in excellent condition, we felt perfectly safe, and enjoyed the ride much, till, when about four miles from Simla, an immense host of locusts crossed our path, beating about us on every side like hail in a heavy storm, and leaving millions behind, while the main body pressed on to devour. It is indeed an *army* like that so magnificently described by the prophet Joel (ii. 2-11). Our horses began to kick, and prance, and snort, as the mailed squadrons came up from beneath their heels, and entered their ears, and played

nostrils; while, seeing a precipice just by us, I felt half inclined, as I flourished my whips vigorously about us for protection, to alight from our seats aloft. However, an accident occurred; and, on arriving at the Siree bungalow, I found the servants, who had been on with refreshments, engaged in preparing a *curry* for themselves from a few handfuls of the locusts. Thus, of old, "out of the eaters came forth meat."* And though I should not myself fancy such a repast, they seemed to anticipate a treat.

Having discussed a sandwich and a glass of ale, I went on. By-and-by we again reached Subathoo; and after tarrying a short time, pursued our way, pausing for a little while at Kussovie, and arriving at the foot of the hills towards evening. The descent is exceedingly steep; but there are some sweet views, though the absence of trees cannot fail to be noticed, presenting, as it does, so great a contrast to the regions from which we have come down. Our baggage was badly knocked about to-day, and one of our bull-ponies having been overboarded, went to the edge of a precipice, jerked itself a little on one side, and threw our crockery into the abyss, where all was, of course, dashed to pieces.

November 2nd.—We move from Bhar to Pinjore, over a most irregular road in the worst possible condition. And I am again in camp, with all the freedom and freshness, and with all the little inconveniences, of camp life. We visit the far-famed Pinjore Garden, at present the property of the Rajah of Puteala. It is indeed large and beautiful. At the head of it is a reservoir, from which the water flows into an elegant canal running through the centre of the garden, forming in its progress several beautiful cascades, and interspersed with spouting fountains of progressively increasing elevations. The cascades are so arranged as to have tanks behind them, in which on special occasions lamps are placed, the rays of which are charmingly refracted by the water; the fountains are put in operation; and the spectacle thus afforded, together with the magnificent trees loaded with ripe and beautiful fruit, the stately and curious shrubs, the lovely and odorous flowers, and all the other adjuncts of a lovely scene, is a truly delightful sight. The garden

* Judges xiv. and see Matt. 24, Mark 13.

surrounded by a lofty [redacted] wall, which [redacted] [redacted] [redacted]
its picturesque appearance

"Bear [redacted] Pomona, to thy citron [redacted]
In where the lemon and the piercing lime,
With the deep orange, glowing through the green,
Their lighter glours blend Lay me recline [redacted]
Beneath the spreading tamarind, [redacted] shakes,
Fann [redacted] by the breeze, its fever-cooling fruit
Deep in the night the mussy locust [redacted]
Quench [redacted] hot humbs, or lead [redacted] through the maze,
Embowering, endless, of the Indian fig,
Or thrown [redacted] gayer [redacted] [redacted] [redacted] fair brow,
Let me [redacted] by breezy murmurs cool'd,
Broad [redacted] [redacted] head the mountain cedars wave,
And high palmettas hit their graceful shade,
Or stretch'd amid these orchards of the sun,
Give me to drink the cocoa's milky bowl
And from the palm to draw its freshening wine" ■

* * * * *

November 7th—To Kot Kuchwa The tops of the mountains we have left are here barely discernible. This evening we saw for the first time a case of "sitting in Durmah." A fakir who happened to be walking by our camp, carrying [redacted] earthen rice pot in his hand, was accidentally touched by a water-carrier as he passed along. This was to him pollution. He immediately destroyed the vessel, threw himself [redacted] the ground, tore off his scanty clothing, and assumed a look of intense devotion, rolling his eyes, casting them up to heaven, making figures with his fingers on the earth, and going through [redacted] variety of unmeaning gestures and gesticulations. This farce he sustained for a long half-hour, holding [redacted] his hand [redacted] knife, with which he every now and then significantly threatened to wound himself, but speaking not a word to any one, though surrounded by numbers whom the spectacle [redacted] drawn together. At length some of [redacted] people began to make fun of him, and, catching up his rags, threw them at him, but he showed [redacted] discomposure. Others [redacted] their dogs [redacted] him, but he made no resistance, and the sagacious creatures, when they saw that, refused [redacted] injure him. The crowd, however, became [redacted] great as [redacted] prove [redacted] source of inconvenience, and [redacted] was told [redacted] move off, but he did [redacted]

■ ■ reply. One of our Mussulman servants, irritated ■ ■ impudent contempt of orders, ■ ■ caught hold of him, and dragged him over the rough and stony ground to ■ ■ considerable distance from the camp; ■ ■ no sooner ■ ■ the fakir released than he returned without saying ■ ■ word, and resumed himself in his former position. The Mussulman would have again dragged him off had not we interposed and forbidden the man to use violence. The fakir, however, was again told to be gone. "WHAT!" exclaimed he, at length breaking silence, and bursting into a violent passion. "WHY SHOULD I BE GONE? AM I NOT IN MY OWN TERRITORIES? HEAVEN AND EARTH ARE MINE! I WILL NOT ■ ■ GONE." A Hindoo, whose respect for the fakir had prevented him from interrupting his silence, now ventured to inquire his reverence's wishes, when it was found that he had fixed on four rupers as the sum to be paid him on account of his rice-pot not worth a hundredth part of that amount, ere he would stir from the spot. Had we been Hindoos we might have given him this sum to go away, as it was, we did not, but left him and went to dinner. Hours after, when retiring to bed, the voice of the fakir, proceeding from the same spot, fell on my ear, and if the coldness of the night and his nakedness be considered, an idea may be formed of these mendicants' perseverance.

This mode of begging was formerly common. A fakir in want of money had no more to do, it is said, than seat himself before the door of ■ ■ Hindoo's house, demand any ■ ■ he wished, and, if it were not granted, proceed to the operations of the *Durrah*. These were various. Should there be, as there often is, a puddle at the threshold, the fakir would probably seat himself therein, and remain motionless, or he might fill a porous earthen jar with water, lay himself at full length across the doorway, and place the vessel on his abdomen, which in a few hours would swell up so ■ ■ almost to envelope it, and of ■ ■ present ■ ■ frightful spectacle; or he might lacerate himself with a knife* (as ■ ■ visitor had threatened to do). And whatever ■ ■ fakir did, the Hindoo whom he thus addressed ■ ■ ■ ■

* Some years ago six lepers hanged themselves alive in Benares, and a hundred drowned themselves in the wells, with a view of being revenged on some persons who had offended them.

do also or pay the required, and to abstain from food at the departure of the visitor.

November 21st.—Reach Kissen Talao. The majestic ruins of Old Delhi meet the eye on every side. We leave that magnificent pillar, the Kootub, the ancient fortress of Togluckabad, to our right, passing several once magnificent but now ruinous Tombs, which have stood for centuries. What would those whom they erected say could they now rise and look about them, to see the desolation of that once famous, and in their day beautiful city of INDRAPUT?

November 22nd.—To Furruckabad, twelve miles. Here a delightful orange grove, the trees literally bending the earth with the weight of the fruit which loads them. How beautiful is the sight! and how delicious, taking in one's hand some Eastern romance, to sit down beneath the delightful shade which these trees afford during the noontide heat, inhaling incense with every breath, and realising (in fancy) the scenes of which you are reading. As I thus enjoyed myself, now and then plucking some of the clusters which hung temptingly around me, I remembered the words of Solomon, "I sat down under his shadow, and his fruit was sweet to my taste."

Arriving Jeit, and again passing near Muttra and Bindrabund, reach Secundra and Agra. After taking leave of the party with whom I had travelled from the Hills, resting a few days, and bidding my acquaintances adieu at the station FAREWELL, I proceed on my journey towards Calcutta.

December 10th.—Reach Mynpoorie. This is a small station, and one of but little consequence. A regiment is generally quartered here. The only public buildings I saw in the neighbourhood were the military lines, hospital, the Judge's *cutcherry*, and—THE GAOL! As to the latter, I saw nothing of it. Stations without noticing it is one of the features that modern civilisation always introduces, and it would be India to be indispensable.

December 12th.—Leave Mynpoorie about 11 a.m., and arrive at Futtighur, forty miles distant, about 10 p.m.

I ■■■ an ■■■ acquaintance, who recognised me immediately, ■■■ insisted ■■■ my putting up with him. We had so many questions ■■■ ask each other, about ourselves, ■■■ travels, our relatives, and ■■■ connections, and each of us had ■■■ ■■■ ■■■ tell that, if my friend had not in his joy imbibed a little too freely the juice of the grape, we should probably not have retired at all that night. As it was, ■■■ did ■■■ part till the midnight hour.

Puttyghur (which is also called Furruckabad) was built about the year 1700, and ceded to us in 1802. Here the celebrated Holkar was defeated by our troops, November 17th, 1804. It was formerly governed by a Patan chief, and ■■■ famous for its robbers.

December 15th—To U'rowl, forty-two miles distant. Put up ■■■ the Dak Bungalow. This is beautifully situated amidst a large grove of trees, which affords a shade most delightful to the wearied traveller. Some one has filled nearly a whole page of the Traveller's Book here with his effusions, beneath which he who came next inscribed, "*What an ass!*" A sad humiliation for the writer, could he have seen it.)

December 17th I again reach Cawnpore. Here I remained ■■■ week, engaged in visiting old acquaintances, and old familiar scenes.)

December 25th CHRISTMAS DAY! But how different from ■■■ English Christmas Day! Still there is an attempt at festivity: the bungalows are decorated with flowers by the native servants, who know it is ■■■ great National Holiday, and, after their manner, show (or would have us believe they show) *their* joy in ■■■ joy; bringing, too, their little presents to their several masters from whom they naturally expect a liberal acknowledgment.) We go to the Church (which is also decorated,) and have ■■■ Christmas Service and Christmas Hymns. Our tables ■■■ loaded with good things, and ■■■ this Station, and others to the North-West, pleasant little groups even gather round a fire,* and ■■■ from outlying posts come in, and the cheerful wine circulates, ■■■ ■■■ pleasant ■■■ is given, and the air is filled with music, and ■■■ song.

* See ■■■ Words, n. 306.

SONG.

Wake the song ! wake the song ! *to the days long gone by !*
 (Too swiftly they fled, but they never can die !)
 When fondness ■■■ fellowship woke in the breast,
 ■■■ Friendship ■■■ smiled, and when Love first caressed,
 And Honour engaged ■■■ Friendship its due,
 And Truth Love's ■■■ engaged to renew,—
 Round the shades of the past what bright memories throng !
 To ■■■ ■■■ ■■■ ■■■ ■■■—wake the song ! wake the song !

■■■ ■■■ song ! wake the song ! *to the days with us ■■■*
 When Friendship and Love twine ■■■ ■■■ for the brow !
 Oh, what joy heart ■■■ heart 'tis to clasp, 'tis to strain !
 Oh, what joy hand in hand 'tis to grasp once again !
 To ■■■ loving eyes beaming on us once more,
 And the ■■■ hear again that oft charmed us of yore,—
 ■■■ ■■■ crowned with the hope Love has sowed long,
 To THE DAYS WITH US NOW—wake the song ! wake the song !

Wake the song ! wake the song ! *to the days yet to come !*
 Fate may give larger wealth, prouder honours, to ■■■,
 But may ■■■ want A FRIEND through whose generous ■■■
 The tides of affection and sympathy roll,
 To share the glad light of prosperity's day,
 And when clouds round the heart gather chase them away !
 Aye ! as years round ■■■ circle may friends round ■■■ throng—
 DAYS TO COME ! DAYS TO COME ! (NOW ■■■ SONG ! CROWN ■■■ SONG !

CHAPTER XVI

A VISIT TO OUD

DICHBELER 20th As I am again so near Oude, and quite my own master, I determine on visiting Lucknow and have Caanpoort for that city, some fifty three miles distant, on horseback, the day after Christmas. The river is crossed by a bridge of boats. From this the traveller enters that part of the bed of the Ganges which, in the rainy season, is covered by the river but at this period of the year a sandy waste. Hence he emerges into the main road, a fairly good but exceedingly dusty one * for the soil is loose, and mara-adamisation unknown. The aspect of the country, however, is agreeable, numerous groves of tin trees enliven the prospect, and afford shelter to the wayfarer, villages, which, embowered amidst rich foliage look in the distance exceedingly pretty, are scattered around and travellers of various castes and callings, from the Brahmin to the Soodra, from the Nawab the Fakir, together with fierce and sturdy Mussulmans, throng the road, and enhance, by their variety of costume, the native charms of the scenery.

Oude is considered to be the ancient *Kosala*, the oldest seat of civilisation in India, and the birthplace of the "god" Ram. It is one of the richest and most populous Provinces of Hindostan, and is about two hundred and fifty miles in length from east to west, with an average breadth of one hundred miles. It is one great plain except on the Nepaulesc border, with

* [redacted] been [redacted] Oude [redacted] visited by Bishop Heber, [redacted] says "We for some time lost our way there being no other road than such tracks as are seen across ploughed fields in England, [redacted] whole [redacted] cultivated though not enclosed, [redacted] intersected by small rivers and nullahs

very ■■■■ soil producing wheat, barley, and other grains, including rice of the finest quality, varieties of pulsc, oil seeds, ■■■■ cane, tobacco, hemp, cotton, etc. The climate is ■■■■ sidered the healthiest along the whole valley of ■■■■ Ganges. The people ■■■■ a fine robust race, intelligent and manly; they ■■■■ chiefly Hindoos, and most of them Brahmins, but there are numerous Rajpoots—the famous “sons of kings,” the chivalry of India—among them. Hence, ■■■■ a natural consequence, the ■■■■ of the people is fierce and warlike. The Bengal Army is largely recruited from this province.* Oude ■■■■ conquered by the Mahomedans in 1193, and annexed to their empire, under which it appears to have remained till 1753, when the Nawab Vizier, Saifdar Jung, revolted, and compelled the reigning Emperor to make the Governorship hereditary in his family; his son and successor, Shujah-ood-Dowlah, became entirely independent, and founded a dynasty that, protected by ourselves from external enemies, has been notorious for its wretched misgovernment. Shujah was succeeded by Asufud Dowlah, the builder of modern Lucknow, and of most of its numerous Palaces; *he* (after the deposition of ■■■■ adopted son, who immediately followed him, and was removed by the British) was succeeded by his brother Saadut-Alee Khan, and *he* in 1819 by his son Ghazee-ood-Deen, who, with the sanction of the Governor-General, assumed in 1819 the title of King. Since then Nussur-ood-Deen (who died by poison in 1837),† Muhammad Shah, who died in 1841, and the present ruler, Amjad-Ali-

* The ■■■■ ■■■■ “From Sepoy to Subadar” (whom we ■■■■ ■■■■ ■■■■ ■■■■ ■■■■ account of the way in which ■■■■ countrymen ■■■■ formerly regarded in Oude. “I had never yet seen a *sahib*, and imagined they were terrible to look on, and of great ■■■■ ■■■■ ■■■■ days ■■■■ were but few *sahibs* in Oude, only one or two as *sahib residents* in Lucknow, where I ■■■■ never been. In the villages in my country ■■■■ curious ideas existed about them, any one who had chanced to see a *sahib* told the most absurd stories of them. ■■■■ fact, nothing then could be said that would not have been believed. ■■■■ was reported that they were *born from an egg which grew on a tree*. This idea still exists in remote villages. Had a *memsahib* (an English lady) come suddenly into some of our villages, if she were young and handsome, she would have been considered as a kind of fairy, and probably have been worshipped; but should the *memsahib* have been old and ugly, the whole village would have run away, and have ■■■■ ■■■■ the jungle, considering ■■■■ apparition as a ■■■■ ■■■■.

† Some revelations of the court of this monarch will be found in “The Private Life of an Eastern King.”

Shah, have successively reigned over this beautiful, but unhappy kingdom. ■ is said that the King, sunk like ■ latest predecessors in sloth and sensuality, gives no thought to public affairs, ■ to the counsels of the British Resident. Court favourites sell every office in the State.* The *ryots*, cultivating the land (generally their ■ by inheritance, and "no people carry so far the love of the paternal acres ■ the Hindoos of Oude") are subject to the *talukdars*, or farmers of the revenue; who so impoverish them by their impositions as often to dispossess them, and compel them to resort to depredation and plunder; so that the country is overrun with Thugs and robbers. The *talukdars* have their forts and strongholds, in which they defy the power of the Government, and from which they issue to make war against each other, to spoil the neighbouring villages, and to strip merchants travelling on the highways. The strong everywhere prey upon the weak, and crime in every form stalks about unpunished. The public revenue can be collected only by force of arms, or by a compromise with the more powerful barons. Law and justice appear to be unknown, and the country is thus brought to chaos and the verge of general ruin.† Basket-loads of heads of poor wretches executed for alleged crimes are said to be brought in frequently and suspended in public in Lucknow.‡ The manufactures and commerce of the kingdom seem chiefly limited to soda, saltpetre, and salt, but military weapons are largely made for home use.

After some six hours' riding from Cawnpore I approached the capital. Lucknow (which is 610 miles from Calcutta) is said to be the oldest of the great cities of India, and to have been founded four thousand years since by Lutchman, brother of Rama, who gave his name to the city, and resided on ■ spot whereon Aurungzebe afterwards erected ■ mosque, thus converting it into a Mahomedan city. Its appearance at a

* "The ■ and his creatures appropriate to themselves at ■ one-half of the revenues of the country, and employ nothing but knaves ■ the very lowest kind in ■ the brain-les of the ■ Sir W. Sleeman.

■ Tristler, i. 308.

† "We ■ passing a very picturesque clump of trees, ■ a mud village, ■ skeleton hung from ■ and sundry skulls, ■ upon prominent ■ others, were expressive of ■ political economy ■ —Indian Army Surgeon.

distance is very prepossessing, the King's palace being ■ promi-
 ■■■ object, and presenting ■ the eye what seems ■ ■■■
 sion of Palaces (it being the custom for each ■■ sovereign ■
 ■■■ himself ■ ■■ palace), stretching ■ great length along
 the bank of the river, and embracing, ■ ■■ afterwards found,
 ■■ only the abode of the sovereign *and his harem*, but also
 the offices of the chief ministers of state; squares, gardens,
 tanks, fountains, etc. In passing through the city ■ the Dāk
 Bungalow, where I purposed to stay during my visit, and which
 I found was situated near the Residency, I was particularly
 struck by the beauty of its Mosques (one of which, built ■■
 tirely of pure marble, though extremely small, almost rivals
 in elegance the Motee Musjid at Agra, the unusual breadth
 and cleanliness of its streets, the decent appearance of the
 houses and the people, and the stately mansions * of the
 great. This, however, turned out to be the better part of the
 place, a considerable portion of which was both meanly built
 and very dirty. The King's Palace itself, though showy ■ a
 distance, was a medley of architecture, and remarkable chiefly
 for its extent, and its gilding and colouring; and many of
 the inferior palaces † and large buildings had but a superficial
 beauty, arising from the brilliant stucco with which they were
 covered. The Imaum-barrah, indeed, — a structure erected
 for the annual celebration of the Mahomedan Festival of
 the Mohurram,‡ and as a tomb for its founder, Assuf-ud-
 Dowlah, who lies in brilliant and imposing state within—is
 a noble edifice, and was thought by Valentia to be the ■■■
 beautiful building he had seen in India. Bishop Heber tells
 us it reminded him of the Kremlin at Moscow, and gives
 ■ very much the preference. (Near this is the Roomee Dur-
 waza, a beautiful gateway, a copy of one at Constantinople.)

* The better class of houses have underground apartments in which the residents live in hot weather.

† The author ■ "Wanderings of ■ Pilgrim in Search of the Picturesque" ■■ observed that many of the Palaces have fronts in ■■■ of ■■ Palaces in Naples and ■■■.

‡ The Mohurram appears ■ ■■ celebrated with peculiar honours ■ Lucknow, ■ being supposed that ■■ standard of Hossein is preserved there. This sacred relic is regarded with a veneration equal ■ ■■ that with which ■■ pieces ■ 'the true cross' are regarded in ■■ parts of Europe. All the ■■■■ inhabitants of Lucknow are ■■■■ to ■■■■ create the banners employed at the Mohurram by having ■■■■ ■■■■ by the sacred relic, and for this purpose they are conveyed to the shrine in

There are other Royal Tombs, which, as usual in Mahomedan countries, constitute one of the principal features of Lucknow. A very fine panorama of the city may, ■■■ told, be obtained from the roof of the Residency, or from that of any of the great edifices around ■■■ may be said of most of the finest buildings in this city that "if mass and richness of ornamentation constitute architectural capitals in India could show ■■■ much of it as Lucknow." It may be added that Lucknow contains the most debased architecture to be found in India. An exception however, must be made in favour of our Church, which stands close to the Residency. It is in the pointed Gothic style, and was considered by Bishop Wilson who both laid the foundation and afterwards consecrated the building, to be "quite a gem." It is very small, holding about one hundred persons but appears to be sufficiently large for the present. It is at all events a witness to the *existence* of the Christian faith in this Mahomedan and Hindoo city.

We presently made the acquaintance of Dr. Leighton, the Residency Surgeon and spent a short time with him.

After resting for the night we go forth to view the Hospital

which it is proposed will be much improved. A rich man sends his horse upon elephants surrounded by an armed guard and accompanied by bands of ■■■■■. The arms and accoutrements worn by those who carried in some of these processions and some of the most important features in Dhul Dhul the horse. In with his master, the fatal field of Kurukshetra, his trappings are dyed with blood and arrows are seen sticking in his sides. Multitudes of people form these processions who frequently stop while the musicians to do the old told but never telling story. ■■■ the tragic scene is created by young men expert at beautiful exercises.

Sanguinary

* Ferguson

† There were no Missionary stations at Lucknow at this time and though, (as Mr. Leighton tells us) several Missionaries had been at Lucknow and a number of New Testament copies had been sold there, all these before the Mutiny ■■■ was not till after the evacuation that we returned here. Indeed, it is not likely that ■■■ would have been permitted to do so. After the Mutiny Sir R. Montgomery the Chief Commissioner visited the Church Missionary Society to occupy the city ■■■ in August 1858, while the country was yet full of rebels. Mr. Leighton ■■■ was there and took solemn possession of all trade for the Lord Jesus Christ. ■■■ house, confiscated by Government, as the property of rebels ■■■ given him for ■■■ premises, and another house similarly disposable ■■■ handed over to Dr. Butler, of the American Episcopal Mission, ■■■ whole city ■■■ divided between the two. ■■■ R. Medical Zetara ■■■ recently been established, and a Leper Asylum has also been opened.

The city—the population of which scarcely be less half a million—is notorious for moral degradation. The court, while enjoying the reputation of being after (of old) the splendid of the native courts, also the unenviable notoriety of being the most licentious in the world, next to that of Constantinople. It give little no encouragement to science,* literature, art. The beauty (if it may be called) of the Royal Palace is the fair of a of inordinate and tasteless extravagance and vice. Gaudy displays of Eastern pomp, and awkward attempts imitate European splendour and fashion,† sustained by reckless expenditure of the royal revenues; the maintenance of a crowded harem, and of a corps of to guard its unhallowed corridors; troops of nautch girls; acts of able shamelessness and abandonment,—these, mingled with childish amusements (such as leap-frog, kite-flying, and the like) the general features within.‡ And to these are to be added terrible cruelties. To say nothing of the numerous ladies of the harem who are without doubt made away with from time to time when they become tiresome or distasteful, and of slaves tortured and put to death for slight offences, a man's nose has been cut off for sneezing in the presence of the King (and such inflictions, we are told, are not in native courts); for a word lightly spoken a Minister of State has been deprived of his office, insulted and disgraced, and with his family—his aged father, wives, and children—condemned to die; and though, by the influence of the Resident, the latter have been spared, and the life of the unhappy offender himself saved, he has been exiled from home and household, and sent aged into captivity. An aged uncle of Nussur-ood-Deen has, by order of the King, been made drunk, divested of his robes, and forced to dance naked in the midst of the assembled Court and retinue, the sound of music, and with a European holding the office of

* An Observatory formerly existed in Lucknow, the establishment was dismissed in 1847.

† A little staff of Europeans appears to have been kept about made the personal companions and "friends" of the king.

‡ "The palaces of Lucknow Delhi," says Norman Macleod, "were the Gomorrah of India."—The king, says (when Resident), "is surrounded exclusively by eunuchs, fiddlers, and poetasters worse than either."

premier partner, while weeping at his own disgrace. Another uncle, more aged and infirm, has been plied with drink till, unable to protect himself, each end of his moustache has been tied by a cord to his chair, fireworks have been set off under his seat, and when, alarmed by the explosion, he sprang up, his moustache has been violently torn off, and he is obliged to retire from the presence bleeding. And not far from the palace is the Royal Menagerie, where the kings of Lucknow in succession have amused themselves and their royal and princely guests with fierce fights of lions, tigers, elephants, bears, wild buffaloes, rhinoceroses, camels, and

It is remarkable that the ex-king of Oude preserving a similar taste in captivity should possess a large menagerie in his exile at Calcutta. It is unquestionably writes the correspondent of the Times in 1854 one of the largest in the world. It contains about seven hundred lions and snakes ranged in the pretty order of zig-zag diagonals on the four sides of a magnificent tank 300 feet long by 250 feet wide almost alive with every conceivable variety of fresh water fish that can live in a hot climate and covered with broods or specimens of every known water bird which time or money has been potent enough to procure though I fear have must in this case give the palm to money if the relative successes are compared. The pigeons seem to be the king's favourites. They number 15000 arranged in the war is here and there in different parts of the enclosure, a lot of every variety of colour I should think the finest existing collection of pigeons. About 1000 of the lake swim at will the ostrich, the pelican mingling with swans, geese, and a host of birds known to ornithologists with a host more known only to the naturalist bird fancier. Amongst and all these after the freedom of the wild animals is introduced to the garden sheep representing many climates and species, camels, domestic asses and I know not what. The snakes have for their home a mountain shape like the dome of St Paul's of 150 feet than about thirty feet high and with perhaps an equal diameter at the base. The dome is covered with holes of different sizes the most for snakes of 18 inches and diameters. Here the reptiles rule supreme they feed ferociously and allowed their own and pleasure is freely the king has his within treatyable terms. If they break the contract by crossing the moat which divides the retreat the grounds generally why they are caught elsewhere. If they curl themselves up and down go to bed when they please and when they please. Their food is brought to their very doors frogs and other excellent dishes and upon the whole the snakes have a somewhat enviable life—for snakes. How much more in the grounds I find many of the beautiful grass snakes, and others a like kind I no care for. I can distinguish from snakes that are poisonous. Finally a collection of cobras brought from a couple of years ago. The ex-king several thousand more snakes on their way down country, when the Government stopped it and forbade the dangerous cargo. At night part of the buildings and sheds lit with innumerable lamps of different colours. The menagerie is feeding £500 a month. The snakes are beautifully kept employ 300 gardeners. The stables for the royal elephants and horses are one of the sights of Lucknow.

other creatures, brought ■■■ large numbers, ■■■ delectation of such spectators, ■■■ tear each other ■■■ pieces! Pigeon-flying is also a favourite amusement. A Court Gazette, published from day to day, ■■■ Royal proceedings, and also those of the Resident, the chief officers of State, and distinguished visitors.

Many tales ■■■ narrated of the corruption of the court, and the abuse of authority by those in power. A common *bobarchee*, ■■■ cook, in the household of a king of Lucknow, by his skill in spicing wines, and making specially delicious drinks, ■■■ under the notice of his Majesty, a man of licentious and depraved habits, accounted an orthodox Mussulman, but exceedingly fond of the bottle. The monarch, having tasted a sample of his *bobarchee's* elixir, to reward his skill and encourage his merit presented him with an appointment near the royal person; and as, while holding this situation, he continued to afford his Majesty the highest satisfaction, advanced him step by step, and at last gave him the post of Prime Minister.* This office he retained until his master's decease, and in the meantime won so great an influence with the sovereign that the latter is said to have been little better than ■■■ automaton whose movements were regulated by his hand. His chief object, like that of most of his countrymen, being to amass wealth, he tyrannised over the people, and left ■■■ stone unturned beneath which he deemed it possible that wealth might be discovered. One mode of "raising the wind" was frequently practised by him. A rich merchant ■■■ other wealthy man having just completed the erection of ■■■ magnificent and sumptuous abode wherein to spend the remainder of his days, the minister would forward to him an official intimation that the spot ■■■ which he had built must be immediately cleared for state purposes, and that no compensation would ■■■ given him. Astonished and perplexed at such a message from an

* Incredible as this may seem, such cases appear to have been by no means rare ■■■ Oude. ■■■ after this (in 1854) C ■■■ Sleeman, then our ■■■ Lucknow, reported that "eunuchs, saddlers, ■■■ ■■■ the best places in the State. The King's favourite saddler was made Chief Justice, and his favourite singer acted as Vezir ■■■ a King who never troubled himself about public affairs as long as he could indulge his own taste for rhyming, drawing, dancing, and could go ■■■ the busy streets of Lucknow beating a big drum that hung round his neck. There was no such thing, in short, as government, law, or justice throughout the land."

authority it was useless to contend with or dispute, the unfortunate victim would perhaps endeavour, by pointing to some other eligible spot for the presumed purpose of the Government, and offering a nuzzur of, it may be, ten thousand rupees, to avert the threatened calamity; but to no purpose, for the wily man who had risen from the office of a slave to the highest post under the Government would at first accept of no terms. The petitioner, therefore, turned away in despair, and went back to his house, whither, after a few hours, an emissary of the minister would follow him with an intimation that, should anything worthy his acceptance be presented to the Premier in his private capacity, he would use his influence with the King to have the order revoked. Flattered with this chance of escape, the unlucky individual thus fated to be "squeezed" would perhaps offer a larger bribe than the Minister had anticipated. But even this was sure to be indignantly refused, and not until the victim had been visited over and over again, and no hope of any larger offer remained, would the bribe be accepted. Thus, and by a variety of other means, he gathered a vast amount of wealth. On the death of the monarch who had so blindly favoured and elevated him he fell, however, into misfortune, for the new King threw him into prison. It was now his turn to bribe, and a timely present of fifty laas of rupees to an influential person procured his release. Even then he had an immense fortune remaining, and, thinking it the best way to secure both his person and property, he left Lucknow and settled down in our dominions.

It has been stated that the Nawab Hukeem Mehndee Ali Khan, Prime Minister, poisoned the King of Oude's ear against one of his people, by declaring that the man betrayed some State secrets and intrigues, and that the King thereupon, without any investigation, ordered the man's head to be fixed and a heavy weight to be fastened to his tongue, until it should be wrenched from the roots that it should ever after hang out of his mouth. This brutal punishment was inflicted, and the poor creature's life was preserved by pouring liquids down his throat. They afterwards discovered that the man was innocent! We have not heard that any recompense was given him.

The city of Lucknow, it may be presumed, takes example

from the Court, and, ■ report speaks truly, its morals are ■ indeed* Kite-flying ■ to ■ the chief ■ (and, ■ would appear, the chief occupation) of the gentry, while ■ bold and audacious spirit prevails, and *every man goes armed* Indeed the bazaars of Lucknow appear to ■ chiefly distinguished from those of other native cities by the number of armed ■ with which they are filled—even the beggars, who *sawar*, carrying weapons of war, and priding themselves, ■ it would seem, ■ their terrible looks (In this respect the city ■ altogether unique, Hence affrays frequently take place, especially between the retainers of rival statesmen and office holders, and between Mussulmans and Hindoos, and the crowd look on with indifference while these assault and kill each other ■ the public thoroughfares Add ■ this, innumerable elephants and camels, which choke the ways, and which appear to do the work that horses do among ourselves (though horses, too, are to be met with, and greatly

* We may here use the words of another — But what gives their special character to the streets ■ Lucknow are the dark beauties in courtly ■ who throng the balconies and windows and whose intentions the most simple cannot misunderstand Besides this especially effeminate features would be fascinating glances and flowing locks are the ensigns of a vice which cannot be mentioned in European countries and which exhibits itself openly in this Indian Sodom — *Thalberg's* "The English and India

There ■ little refinement, however ■ in Lucknow The ■ (a Calcutta newspaper) says "It ■ once our privilege ■ a poetical exhibition ■ contest, usually styled ■ Urdu a ■ Under the patronage of a certain Nawab in Lucknow, about twenty poets of the city ■ together ■ read extracts from their ■ writings The ■ poetical ideas and expressions have all passed ■ of our recollection, ■ we ■ forget ■ extreme degree of polite deference shown by the poets ■ each other, and ■ exaggerated praise that ■ given by ■ whole party ■ each scrap ■ poetry that ■ recited

■ countryman, Dr Knighton had ■ strange ■ of ■ in Lucknow One ■ the year 1835 ■ he (■ driving ■ a friend of mine in a little open ■ from the ■ Goomtee to one of ■ King's palaces in Lucknow To our profound astonishment ■ found ■ streets of Lucknow ■ empty as if a pestilence ■ them ■ deny broke ■ this solitude must be ■ nightmare, it seemed uncanny ■ no single soul in ■ always before ■ been full of bustle and motion ■ there was the ■ reason for it, as the hour of the siesta had not yet arrived Presently at the far end of one deserted street I caught sight of a figure, then of a second, and both were running for their lives I shook the reins, and my mare hurried her trot At the same moment an agonising yell broke on the stillness of the street, and seemed to echo over the very rooftops We spun round a corner, and then the mare fetched up suddenly with ■ sprawl, almost sliding back upon her ■ As ■ I had ■

encountering the elephants), and it will be of surprise that the and dirty streets of this part of we w'at seemed a shapeless bundle slung before the fore-legs the middle of the road. It was a trampled bloody heap. It was the corpse of a ludicrously lacerated and mangled by wild beast, obviously. The face had been crushed by its teeth into miserable shapelessness, the long black hair was dotted with blood. Some excitation probably I muttered to my friend, who looked white and sick at the sight. I started the clear of the obstacle, and drove on. I knew the King of Oule to be a scoundrel and cruel-minded savage, and at first put this down as his work. But a moment's reflection assured me that this he something very much more out of the common than a piece of royal barbarity. I looked up to the deserted houses to right and left of as we passed, and presently spied a solitary figure standing on a housetop. It was one of the kings' troupe. His head was up, shining his eyes, and the bell was ringing merrily up the street. What is the matter? I shouted to the pulling of the reins. The troupe leader pulled his hand and looked down on us. He made no answer, call that I look out with, it is quite well to say. Now I had heard of a savage horse belonging to one of the troupe, and of his extreme of him wallah or the man-eater, which had been given to him because he had destroyed many. So I started for a moment to be about to ask the man on the horse to put his direction, the best had to be when the fellow (who had been given to him in the direction of a soldier) started and yelled down to us. He is coming! He is coming! Take care! Take care! He came on to us, and as he came, he gave a low bow up the road, his white hair of a large lion here, white shaking white bundle in his mouth. The bundle was at a happy corner child that he had seized by the shirt. One of the beast was violently coming our way. In another moment he caught sight of the carriage, dropped the child in the dust and rushed forward furiously to attack us. I cannot tell how I turned the for the man was very nearly human age due with terror. But I must have got her round in less time than it takes to write this sentence, and in an instant after we were tearing at a mad gallop back along the road. We could hear the roar, hoofs of the man-eater clattering over the road between the lines of silent houses. He pursued us in breakneck speed. I flung one look over my shoulder, noting the distance. There was no hope for us except to make straight for a sort of yard which lay ahead of us. The main thing was closed with strong gates, but I saw a streak of light between them, and I saw itly began to make me here that in this sense they speed at and that the horse was not up. Prominently this was the case. We drove up to the entrance where I kept out of the and flung myself against the gate. It flew back. I caught my mare by the bridle, dragged my friend to safety. I was almost slammed to behind the and shot with a crash as a heavy ball fell into its socket. We were in time. As the ball fell in the water came thundering up, his head and neck coming up. I heard the stream of water with the fearful slaughter of his time. He stood looking down at the rails with cocked ears, doted reds and darts of eyeballs. I turned round looking at him. Our mare was trembling from head to foot as if shivering cold, though the it was really streaming off her coat. The glared for me through the bars. He began to walk round and round to find an opening. But it was all that I saw. Satisfied he was, he stood round rattled his iron hoofs against the and and tail and cocked ears galloped off down the road. —The of Adventure

the city is avoided by the European stranger. The trade of the city is limited, however,* notwithstanding the noise and the bustle. The Goomtee is not much of a commercial river, its course being sinuous and its current slow. It may be added that the king coins his money, of which, it seems, there are two kinds; one for the capital, the other for the provinces.

King Nussur-ood-Deen invested three lacs of rupees for the support of two charitable institutions, a Poorhouse and a City Hospital, which is a remarkable fact when the character of that monarch is considered. These institutions appear to be still in existence.†

The British Government is represented at Lucknow (as at other Native Courts) by the Resident; generally an officer of distinction and experience, whose duty it is to watch over our interests, and be a guide and counsellor to the Ruler. The post of Resident at Lucknow is one of the most lucrative which the Indian Government has at its disposal; and on the return to Hindostan of the forces serving beyond the Indus had been given by Lord Ellenborough to Nott, the hero of Candahar; whose health, however, was so greatly impaired, that he had held it but a few months when he solicited furlough, and vacated it. General Pollock has been appointed to succeed him, and, having arrived within a short distance of the city, has notified the same to the Court, the whole of which, including the King himself and many of our own countrymen, are going out to-morrow to meet him. Meanwhile, we again retire to rest in the dāk bungalow.

December 28th—Rising early this morning, I visit Constantia, or, as it is called by the natives, *Martin-ka-Courtie*; ■

* We do not, however, omit to mention the gold-embroidered shoes for which Lucknow is famous. They are in demand over India. The jewellery of Oude is also very celebrated.

† Since 1858 the management and control of the King's Poorhouse it is called has been in the hands of the city magistrates. A visitor says: "This was intended as a relief house for blind, maimed, leprous, infirm, and the helpless from all ages chiefly prevent begging in the streets. Out-door relief was also to be select few. There is day 148 in the Poorhouse and clothing. The outdoor charity list persons, who get monthly cash payments two rupees. Seventy-nine rupees per month is made over to the chaplain as the of poor. Every Saturday a dole of grain is 2000 4000 poor people, who are, from age or illness, unable to work."

palace built by the famous General Martin, who came ■ India ■ private soldier in the French army, entered the East India Company's service, and was transferred to that of the Nawab of Oude. He became ■ favourite with the Prince, being ■ great cock fighter and hearing him one day remark that, among the many things he had bought he had never purchased anything that had cost him a crore of rupees (£1000000) and should like to buy something of that value determined, it is said to afford the Nawab an opportunity of so doing. Accordingly he erected this edifice and when ■ was finished, took the Prince to view it and intimated that ■ had been built in order to afford the Nawab the opportunity he had desired. But, alas for the futility of human designs! the Nawab refused to give so large an amount for the palace. The Prince however offered half the price which Martin declining the Nawab intimated that the general was now an old man and could not live many years and that after his death the State would be able to buy ■ for a mere trifle or even to let it for nothing. This exasperated Martin and, though he said nothing to the Prince he resolved that when he did die he would be buried in the building so that it should be of no use as a royal residence well knowing that no Mussulman and certainly no Prince of a Mussulman people would live in a *chapel*. And there he was afterwards interred accordingly.

Constantin is situated at about three miles from the city and is approached by an excellent road. Entering ■ the great Gate, a broad path or carriage-way leads through ■ avenue of trees some quarter of a mile in length and rounds fantastically laid out, to the palace which at a short distance bears an extremely elegant appearance being very lofty, handsomely planned (a large central pile with a lofty tower and two low semicircular wings) and adorned with plaster figures of various character, that, rising one above another, wind round the building ■ the summit. But a closer examination of the edifice disappoints the expectations which the distant view has excited. It is like the King's palace, a medley of architecture, European and Asiatic. The ■ divided into several apartments, which have nothing remarkable about them save the ■ they afford ■ external

splendour. Only the hall is paved with marble; the walls ■■■■ brick, covered with ■■■■. In a vault beneath the hall stands the sarcophagus, which is of plain white marble, and bears ■ bust of the General, on each side of which, in niches formed for their reception, stand plaster figures of sepoy, *in red coats*, each leaning in the attitude of grief on the butt of his firelock. The tomb is quite plain, and bears an inscription in English recording the place and time of the General's birth, his coming to India, his rank, and the date of his decease (1807). On the whole the building is pretentious and whimsical, and can hardly outlive the present century. It ■■■■ to have been erected, as the razors of a certain hawker we read of were made, "to u//." The building is ■■■■ in charge of the Resident, and is available, with his permission, as ■ place of temporary abode for respectable travellers.

An admirable provision, however, was made by the General for the disposal of his enormous wealth in the gift of £100,000 for the erection and endowment of a College for the education, maintenance, and placing out in life of Orphan children at Lyons, his native city, a similar gift for a like institution ■ Calcutta (to which we have already referred), and ■ nearly equal amount for a similar establishment at Lucknow. The latter is now in course of erection, and would long since have been completed and opened, but for some legal dispute. It would seem that the property has greatly increased ■ value since the General's decease.

While on my return from Constantia to the city I had the pleasure of witnessing the entrance of the newly-appointed Resident, General Sir George Pollock, the hero of Ghuzni, into Lucknow. The sight was grand. Sir Charles Metcalfe, when he accompanied Lord Wellesley on ■ similar occasion, said, "Everything recalled to my memory the 'Arabian Nights,' for every description of any such procession which I ■■■■ met with in history, even the celebrated triumph of Aurelian when ■■■■ led Zenobia and Tiridates, Tetrinus captives, of which Gibbon gives ■■■■ account, was completely beggared by it." A numerous body of heralds, proclaiming the virtues ■■■■ power of the great ■■■■ behind them, formed the vanguard; these were followed by a yet larger number of military ^{from} officers in full dress, seated, some ■ light carriages, others on

stately elephants, richly caparisoned. Then the hero of the day, the new Resident, in a chariot with Captain Shakespear, his Assistant, surrounded on all sides by numerous attendants, and followed by a dashing body of cavalry. The most stately part of the procession was, however, in the Resident's rear. British officers and their ladies, native princes, chiefs and warriors, led on the monarch of Oude—the so-called "Asylum of the World," who sat in all the pomp of the East, and all the glory of regal splendour, in a golden howdah, borne by a noble elephant ten feet high. Then the royal carriage, drawn by twelve beautiful horses, with half a dozen postilions in scarlet. Nor was this all. A stately train succeeded. Noble chargers of pure Arab and Persian blood, in housings of gold and silver, were led, curveting and prancing, along, hundreds of huge elephants followed, with coverings and howdahs of the same precious materials, the howdahs containing persons of eminence, clad in garments of a richness and splendour corresponding to their wealth and station, camels and dromedaries high in stature, swift of foot, and having bells of silver round their necks, which, as they moved onwards, kept up a merry jingling, succeeded, and numerous magnificent-looking objects came after them, together with a miniature chariot drawn by a pair of the deer species of about the size of a ram. An innumerable body of followers of all ranks, ages, and tribes brought up the rear of the procession.

December 20th. This morning I had the pleasure of an interview with Sir George Pollock at the Residency. Sir George was busily engaged when I called, but I saw sufficient of him to say that he seems a perfect soldier—a fine type, as has been said, of the old military Anglo-Indian in his manners, and that his appearance denotes that he has suffered much for his country.*

* It may be remembered that Sir George Pollock was created a G.C.B.; and received the thanks of both Houses of Parliament, and a Pension of £1000 per annum from the East India Company for his services in the Afghan campaign. The Freedom of the City of London was also given him, and on his return to England he became one of the Crown Directors of the East India Company. Finally, he was made a Knight of the Order of the Star of India, and had the honour of succeeding Field-Marshal John Burgoyne, as Constable of the Tower. He died at Weymouth on October 6th, 1872, in the 84th year of his age.

The regiments of the Company's Native Infantry are generally stationed here, and are paid by the King, who has also a large army—cavalry, artillery, and infantry—of his own clad and accoutred, after the European and some after the Asiatic fashion, but for the most part, it would appear, in rags and tatters.

December 30th.—I take my leave of Lucknow this morning.*

* We need hardly remind our readers that Lucknow had a very large share in the Mutiny of 1857. The state of Oude—the and the ill-governed province in Hindostan—grew worse and worse subsequently to 1817, and in length after repeated warnings from the Governors-General, and in obedience to the Home Authorities (the King having refused to sign a treaty by which, while the government was assumed by the British, the royal title would be reserved for himself and his heir, with sovereign rights over his palace at Lucknow, his park at Bulaksha, a yearly pension of twelve lacs of rupees, three more for his bodyguard and due provision for all the members of his family.) Lord Dalhousie on February 1st, 1856, with the full consent of the three last Residents, Colonel Steman, General Lowe, and Sir J. Outram, annexed the province to our dominions. The introduction of British rule turned against all the great territorial chiefs—feudal barons—with large bodies of armed followers—and all the once powerful classes that had been maintained in wealth and honour by the Court of Lucknow. (The King of Oude, it is said, had 50,000 soldiers, and at least as many more chiefs and officials.) Moreover the disbanding of the old native army of Oude scattered over the country large numbers of lawless and desperate men, owing their ruin to the English annexation. Lucknow had become—at had long been—the Alsatia of India, and there were congregated the idle, the dissipated, and the disaffected of every native state and many deserters from the British army. Sir Henry Lawrence—one of our most eminent civil servants, and a noble pair of brothers now world-famous—who on March 20th, had assumed the Commissionership of the newly-annexed province had but a small British regiment (the 32nd Foot), and a weak company of British artillery, about seven hundred in all, to protect the Residency, but, apprehending the possibility of mutiny among the sepoys, the whom there were some seven thousand, he disposed the former in such a manner as effectually to oppose the native soldiers should they rise. We can give the barest outline—but this we give—of the events that followed. Symptoms of disaffection among the sepoys began to manifest themselves in April 1857, when the house of one of the officers was set on fire. On April 30th, the 7th Oude Irregulars refused to receive their cartridges, after a serious, but it would seem unavoidable, delay, they were disbanded. A few days later the Chief Commissioner, who had been in the rank of Brigadier-General and so enabled to exercise military authority, held a durbar at the Residency, when the garrison was brought up, and by him with such effect that he hoped all might yet be well. Henry, however, had already begun to strengthen the defences, and proceeded to erect further fortifications, lay in a stock of provisions, a possibly long, the very church being eventually filled with arms. The news of the mutiny at Meerut had arrived, and caused fresh anxiety. It was resolved to bring up others in Lucknow and to need protection, within the fortifications, and to every immediate and buildings.

and arrive in Cawnpore six hours afterwards, having ridden fifty miles on horseback before breakfast. I feel happy and

the walls which during the siege were known as so many different
These became crowded with more than two thousand persons, and
every outhouse occupied. At last on the night of May 20th
sepoys foiled in their first rush upon the guns, whose European
guards at them with showers of grape, they spread over
the caissons murdering, plundering and setting the buildings
fire. Sir Henry next day followed up engaged and defeated
mutineers, they fled, he pursued and captured some, but most of
escaped. Barricades were erected at all the entrances to the Residency,
and guns pointed round the entire walls. The treasure and ammunition
were buried and many additional guns got together as could
collected. Refugees continued to daily. Meanwhile the European
stations in our North Western Provinces were becoming scenes of disaster
and ruin. On June 15th the Military Police and Native Cavalry broke into
open revolt and on the 12th the Native Infantry followed their example.
By this time every post in Oude except Lucknow was in possession of the
rebels. Before the arrival there were in Oude two hundred and fifty
forts each held on an average by a garrison of four hundred men with two
guns. The Civil Commissioner still held the communications but had been
obliged by ill health to delegate his authority. Sir H. Stanley succeeded to
the command of Brigadier-General to the military command, but the former
was almost immediately killed and Stanley assumed the supreme authority.
The heat of the weather was excessive. On June 20th news of the fall of
Cawpore arrived. A few survivors of the garrison within the
garrison who had sheltered some British soldiers. Rain at last began
to fall heavily. On June 21st a large force of the rebels advanced to
Chinhiti a village eight miles from the Residency. Sir Henry marched out
and gave them battle but thwarted the treachery of the Oude artillery had
to retreat with considerable loss to Lucknow the report of which ever
memorable history is being commenced. On July 1st the
magazine in one of the forts from which it is so difficult necessary to with-
draw the garrison was exploded burning 220 barrels of gunpowder and
530,000 rounds of ball and gun ammunition. The Residency is now
completely invested by a circle of the enemy's guns, the houses around
were also occupied by the enemy and the little force was surrounded by
thousands of bloodthirsty looters who had lost the advantage of British
military training and who poured upon them constantly a heavy fire.
Sir Henry Lawrence was mortally wounded by a shell on July 28th and died
two days after and was buried in the Residency garden. His tomb is
the inscription: Here lies Henry Lawrence, who died in his duty May
God have mercy on him. Assault followed assault, there were mines
and countermines for nearly three months night and day the garrison
were employed in heaving back their assailants who were able to take up
positions in the mosque and other buildings outside the town where,
short distances they could fire their mortars and shells against the British position.

"As there is a large light coming down on the
chamber walls.

W: 17 Am. - let wall on 11 May 1967. 1/2 cup on wall
 But 1/2 cup on the top of roof over banner of [redacted] and 1/2 c. "

By 11:00 a.m. July 1 the investing force amounted to more than 100,000 men, while the strength of the besieged had dwindled away. [redacted] was

¹ - There does not stand recorded in the annals of war an achievement more truly heroic than the defence of the Residency at Lucknow." Conning

thankful to have visited Oude without hurt ■■■ molestation from man ■■■ beast, though ■■■ would ■■■■ (under

intense, the hospital was crowded, the stench ■■■ dead animals was dreadful, swarms of flies, rats, and other vermin plagued them, smallpox broke out, and their condition was miserable indeed. Heavy showers ■■■ rain fell continually. In September Outram, "the ■■■ of India" (who ■■■ annexation of Oude had been appointed Resident ■■■ the Court ■■■ Lucknow but had been obliged, from ill health, ■■■ retire and ■■■ home — had subsequently been engaged in the expedition against Persia and had again returned to England had been appointed to ■■■ command ■■■ the expedition against Oude — had just arrived at Calcutta with ten forecements — and had chivalrously placed himself under the orders of Havelock, his junior at Cawnpore, where the latter had defeated Nana Sahib), marched, with Havelock to the relief of the imprisoned garrison. Every village on the road ■■■ looted and had to be taken, and that amid deluges of ■■■. On the 22nd they arrived ■■■ the Alumbagh (a walled garden ■■■ the Cawnpore road held by the enemy) stormed and took it, and left a small party there (who were soon surrounded by the foe) fought their way, step by step to the Residency which they gained ■■■ the 25th, and received a warm welcome from the garrison now reduced ■■■ half their original numbers. Cannon balls and musket balls, shells and rockets, fever, cholera, dysentery and smallpox, burning suns and drenching rains, toil, privation, want of sleep the stench of half-naked bodies and plague, had done their destructive work and carried them off. The relieving force, too, had lost nearly ■■■ third of their numbers by the way, and now that they had got ■■■ found that they could be of no use as the rebels continued to surround the Residency, and the combined forces were unequal to the task of cutting their way through such tremendous odds, and at the same time safely conveying with them the wounded the sick the women, and the children, they were obliged therefore to await further reinforcements, feeling that they had now used rather than diminished the perils of the garrison by the necessity of drawing on their provisions. Outram however ■■■ who had ■■■ assumed the chief command, made frequent sorties, and brought many important works within the limits of the defence though the enemy kept up ■■■ continual ■■■. Meanwhile some eighty ships ■■■ reached Calcutta from England with Sir Colin Campbell the ■■■ Commander-in-Chief and 6000 English soldiers. As the latter arrived they were sent up the country to the numerous provinces, some of them to Cawnpore, whence ■■■ November 6th Sir Colin advanced with 4700 men including Peel's famous Blue Jackets from the *Shannon*. Sir Colin swept away the besiegers from the Alumbagh and in the course of ■■■ few days reached the neighbourhood of the capital, and occupied the Dilkoush and the Martimere. The story of the Scotch nurse who when hope had almost abandoned the beleaguered garrison suddenly started ■■■ and declared that she heard the happiness ■■■ the Highland regiments on the march to their relief, will be remembered by all. Sir Colin next attacked the Secundra Bagh, the rebels' stronghold and in 2000 of the ■■■ fell before the bayonets of ■■■ infuriated soldiers. ■■■ they pushed on, and at length, on ■■■ 17th, reached the Mootee ■■■ on the outskirts of the Residency. Outram and Havelock came forth from the intrenchments through ■■■ grapeshot ■■■ them and the second day was accomplished. ■■■ Colin, however, ■■■ perceived ■■■ it would ■■■ impossible ■■■ present circumstances ■■■ complete the task before him ■■■ determined, in undertaking any further operations, to evacuate the Residency ■■■ to Cawnpore the wounded ■■■ women and children, and afterwards ■■■ and crush out the rebellion. By ■■■ the wounded and

Providence) only the axis which Britannia throws — her the sick — quietly borne away on the night of November 18th — garden (five miles distant) and during the two — days — women, children, — non-combatants followed — the — place. Here Havelock died of dysentery, and was buried amid the — of his mourning — headed by Campbell and Outram. The latter now proceeded — Alumbagh, where Campbell left him with 4000 men (*it is then that England retained her title to Oude, and that the army, or would return*), while he himself proceeded with his charge to Cawnpore, whence the women and children ultimately reached Calcutta. Meanwhile the rebels at Lucknow, seeing that Outram, though he had visited the Residency, remained at the Alumbagh, and anticipating, as it would seem, the return of Campbell with a yet mightier force than they had hitherto had to encounter, extended and strengthened their fortifications, adding an external line of defence surrounding the greater part of the city in a circuit of two city miles, and getting together — great guns and mortars. At 11 o'clock came the final struggle. On March 2nd, after suffering most severely and to Wuthien at Cawnpore, against a renewed attack of Nussutulla, who utterly defeated the latter, Sir Colin approached the Alumbagh — was joined by Outram (who for four — this had there sustained and defeated the attacks of more than 120,000 rebels), and with an army of 25,000 infantry, cavalry, artillery, and engineers, of whom two-thirds were Europeans, a majority of the veterans who had been victors at Delhi and in the previous expeditions to Lucknow, advanced on the great city. With Outram were such commanders as Franks, Hope Grant, Sir Archibald Watson, Sir Robert Squire, Peel, Adrian Hope, Tombs, Forter, Norman, Mowbray, Hudson, and others, distinguished officers. Some 70,000 troops of the sepai created them, brave, resolute, and cunning, and full of hate and fanaticism, and the slaughter was terrible. To Campbell during the operation came Jung Bahadur of Nepal, with 12,000 Ghoskhas. In twelve days of almost consecutive fighting the victory was won, and the city taken with a loss of 500 killed and wounded on our side (Peel and Hudson being among the slain) and many more on that of the enemy of whom 2000 were buried.

Lucknow was held, left with a powerful garrison commanded by Sir Hope Grant under the orders of Sir James Outram, Chief Commissioner. The surgeons of the hospital, who yet remained, were left to be dealt with by troops sent through the country for that purpose, under selected commanders, and the estates of all the talukdars, which had been confiscated by their rebellion, were restored to such as had done their arms and sworn fealty to the British Government.

It may be added that before peace was restored — the eyes of the Church Missionary Society were upon Lucknow as a place to be occupied in the name of Christ. Sir Henry Lawrence had earnestly desired that a Mission should be established there, and Sir Robert Montgomery, on his appointment as first Chief Commissioner, lost not an opportunity of expressing the same wish. — Leupold of Beares, was the first Missionary to visit Lucknow. On September 24th, the day of the first anniversary of the relief of the city by Havelock, and while the sound of distant artillery could still be heard, of troops pursuing parties of rebels, a Church Missionary Association — formed among the English Christians — Luck — with the Commissioner himself as President. Missionaries were soon appointed to occupy — parishes, and their work appears to have been very successful. — Zaher Bakhsh, an old Mahomedan palace, has been let by — Government at a nominal rent to the Church Missionary Society.

"The — of the Residency have been left most wisely," said Mr. — Duff, in 1875, "just as they were after the — had passed by, — tablets fixed here and there mark the most famous spots—Jahanne's

CHAPTER XVII

THE HOMELAND JOURNEY AND VOYAGE DOWN THE GANGES

WE now bid adieu to our old friends whom it is possible that we may never see again, and to our old haunts, whose chief features are stamped indelibly upon our memory.

Jan 2nd, '44 Since my last entry the Old Year has passed away and a New Year has begun. But, to us, so memorable an occurrence, is to most of those around us no event at all. Both the Hindoo and the Mohammedan calendars differ from our own. The Hindoo year does not agree with the Solar year, and they have various ways of reckoning them in different parts of India: a calculation based on several eras are in force in various provinces, so that New Year's Day do not occur at all quarters simultaneously with each other. The Hindoo months are called *lunar* months, but have thirty days each, and every third year their calendar contains thirteen months. Among Moslem nations, as is well known, the year has no fixed position in relation to the sun's course in the seasons, being invariably a *lunar* year, which begins annually either eleven, or twelve days earlier in the season than the previous year, so that in the course of thirty three years the commencement of the Mahomedan year runs through the whole of the seasons, while the Era dates from the first day of the Mohurram preceding the Hegira, or emigration of Mahammed from Mecca A.D. 622, and each New Year's Day is the first day of the Mohurram, *which is itself regulated by the moon*.* Of course neither the Hindoo nor the Mahomedan months correspond with our own.

* "It is ordinarily reckoned from the first observed appearance of the new moon, or, in cloudy weather, from the time when it would be visible,

I proceed ■ my journey ■ day towards Calcutta. At this period of the year the road ■ with pilgrims ■ the great January festival at Allahabad which we have already described. Among these the *jakirs* ■ ■ conspicuous, and we have imagined to ourselves the song of such ■ one—a Yogi—as he travels along.

SONG OF THE YOGI

(1) I am a Yogi' ■ Yogi am I'
Ho hah aha' Ho hah aha'
And sorrow, vexation, and pain I defy'
Ho hah aha' Ho hah aha'
With my bottle, my staff, and my cloak ■ ■ ■
I've all that I want, and seek nothing to win,
While no one will rob me, they give who pass by,
And I would not exchange with a Rajah—nor I'
For I am a Yogi' a Yogi'

Yes I am a Yogi devoted to truth
Ho hah aha' Ho hah aha'
For ever a Yogi a Yogi I am—
Ho hah aha' Ho hah aha'
No saints climb laughingly up to my knee,
No sons of my youth in my age shall I see,
I've no brothers, no sister, no mother—ah' ah'
My wife now embraces another—ah' ah'
For I am a Yogi ■ Yogi'

But my time's all my ■ to spend as I choose,
Ho hah aha' Ho hah aha'
So I sleep away half the rest—why, I move
Ho hah aha' Ho hah aha'
I live quite alone, and do just what I please,
Kings may die war ■ ■ I know nothing of these,
On the wings of abstraction, to heaven I fly
And a god I shall be—ave ■ god by and-by,*
For I AM A YOGI ■ YOGI'

■ this can scarcely happen earlier than twenty-four or later ■ forty-eight hours after the conjunction. In this matter each separate month is reckoned, ■ ■ a few cloudy days ■ thus retard its commencement, two parts ■ the ■ country may sometimes differ a day in their reckoning. - Extract ■ a Native Calendar given in the (■ Number (1883) of *India's Women* (a monthly ■ published by Nisbet & Co.), in which the English, Hindu, and Mahomedan calendars ■ 1884 are ■ side by side.

* ■ have modified in this line the thought entertained by the Yogi. He believes that he will be one hereafter with the Supreme Spirit.

January 5th.—Arrive at Allahabad, where ■■■ more the "MEETING OF THE WATERS" of the clear ■■■ Jumna, with the turbid yellow current of the Ganges. Here, again, is the fine old fort, and all the familiar scenery.

That great Jewish missionary, Dr. Joseph Wolff,* stayed ■ short time at Allahabad on his return from Bokhara. He lectured and preached in the Fort to crowded congregations. It would appear that he greatly interested our people by singing, in the course of his sermons, some Hebrew hymns and chants. Some curious anecdotes are told of him. A lady on whom he called says: "On his arrival he introduced himself in these words, 'I am of the tribe of Benjamin, and Benjamin was ■ ravening wolf: and so they call ■ Wolff.'" It is said that he once encountered two fakirs, whose faces, ■ usual, were besmeared with dirt. Wolff asked them "why they befouled their faces in such a way?" They replied, "To indicate that man was created of dirt." Wolff answered, "If man is created of dirt, you need not make yourselves more dirty than you are by nature." They said, "You have entirely convinced us of the truth of your remarks; and we will give you an immediate proof that we will reform." They then spat on their hands, washed their faces, and wiped the dirt off with their arms.

January 9th. At 10 p.m. I leave Allahabad for Benares;

* An old Indian officer, Major Vetch, who met Dr. Wolff abroad, commemorated ■ visit which he afterwards received from him in the following lines.—

SONNET

On receiving a visit from Joseph Wolff, in my Hindoo cottage,
Haddington, 1831.

Champion of Heaven! chief of heroic men!
Fearless ■ lion when ■■ at the wild;
Cautious and gentle as a little child
When seated undisturb'd in the social scene!
In other lands I weel'd my artless lyre,
To hail thy burst from slavery and sorrow
(A conqueror's might in mendicant's attire),
And sang thy triumph with exulting glow;
How sweet to ■■■ thee welcome to the place
■ ■■■ ■■■ my boyhood in my native land,
And nenth its ■■■ in talk of other days—
Our first fond meeting on the distant strand,
Immortal home to poet's bowers is given,
For it has shelter'd the beloved of ■■■

crossing the river by a bridge of boats.* The road to the ferry lies over a deep bed of sand, about three miles long and without any path or track to guide the traveller — the mark of cart wheels. It was a fine moonlight night, or should have lost my way, as it was, I arrived early in the morning of

January 10th at Mirzapore after again crossing the river. This is a large and thriving commercial town, the Kidderminster and Manchester of the Ganges, which has grown up with our own greatness, and has no historic antecedent. The inhabitants are remarkably active and industrious. Carpets of excellent quality are made here, and are not unknown in England. It is also the principal cotton mart of the province of Allahabad (in which it is situated). They have a large establishment here for weaving cotton. That intended for sale in Calcutta or for export, is sent hither from the farms loosely packed and subjected to extreme pressure. About five shillings a bale is charged for this operation, which being finished the cotton is put on board the native boats, and taken to Calcutta. Shellac and lac dye, sugar and salt-petre, brass washing and cooking utensils, are also made at Mirzapore, which has an extensive inland trade. The bazaar, like that of most other native towns, is close, dirty and insalubrious, but open squares and broad streets are found here and there. Numerous wealthy commercial men reside here, and there are consequently some handsome native dwellings. There are two fine ghats, with several temples,† and the view from

* Such bridges are common in India. They are but temporary erections, however, for the currents are so violent during the rains that these would be swept away and are therefore always renewed at the commencement of the wet season. They are put up by the Government and superintended by the magistrates who farm them out to the zemindars and other wealthy natives. After all expenses are paid the surplus goes into a fund which is applied to keeping the water communication free from impediment, maintaining police, repairing roads, and general local improvement.

† The author of the *Autobiography* of an Indian Army Surgeon mentions a curious feature here. Just above this trading emporium is a *chukra* — a wharf or landing-place. It is marked by a miniature temple on which a large prepuce obliquely throws its shade, with the air of a giant holding an umbrella — a pyramid. There were a mark a ferry — note, for here the road to Central India leaves the Ganges. If reader, you ever chance to pass this landing-place you may probably find it occupied by a group such as is met with every day elsewhere, for suddenly brought up by the great Ganges river — from the *Shooliee* — the here finally collected from here — here — the *Shooliee*

river be very picturesque and impressive. They
 idols here from freestone*. Many stately Hindoo
 pagodas are to be seen in the neighbourhood, and one, very
 ancient, at Bindachun,† in which the Thugs consecrate them-
 selves to their murderous godless and "offer human sacrifices
 whenever they can procure them." Mango trees abound
 here, and the land is well cultivated.

The Civil Station with the Judge's Magistrate's and Collec-
 tor's offices, is some little distance from the town, and is
 graced by an elegant church the spire of which is seen rising
 just above the town. The houses of the resident European
 merchants are fine buildings. At a distance of two miles
 from the town rises the Military Cantonment the white build-
 ings of which stretch along the right bank on a high cliff.

January 10th. Reached Chunar which derives its name from
 the footsteps of a deity who descended upon the spot in
 the heroic period. It is a fine military station with a fine
 fortress of native construction on the bank of the Ganges,
 in which the European military are lodged and quartered. The
 fortress is said by the British to have been built by a giant
 in a single night. It is a fine example of Hindu architecture
 stone work built upon a high cliff and reaches so far
 across it that it is the Kan when the stream is high and
 rapid, it is somewhat dangerous to pass down. From its
 position it controls a command the mouth of the river, which,
 however is said to be no longer so. It has been in the
 hands of the British in 1817 from whom it was taken in 1873
 by the Moguls and was in 1763 given up to the British, who
 have ever since retained it.

tomb of the British army sent them a great many letters, and
 the gem is the only one of its kind in the world. The following
 makes that they are the only one of its kind in the world.

* We heard that at the W. Market of the 1st of May, 1873, a very important
 to the Moguls, the British and the British were a very important

† See a description of the temple in the "W. Market of the 1st of May, 1873, a very important
 to the Moguls, the British and the British were a very important

‡ See a description of the temple in the "W. Market of the 1st of May, 1873, a very important
 to the Moguls, the British and the British were a very important

§ See a description of the temple in the "W. Market of the 1st of May, 1873, a very important
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§ See a description of the temple in the "W. Market of the 1st of May, 1873, a very important
 to the Moguls, the British and the British were a very important

prisoners sometimes kept here; Queen of Ghazee-ood-Deen, Hyder, and Moonajah here was here that Bishop Heber found the chieftain Trunbukjee, long the inveterate enemy of the British power, like a caged tiger, confined, here also that he was shown the old Hindoo palace where, before the Mussulman conquest, all the marriages of the kings of Benares and their families were celebrated; the ancient subterranean State prison, forty feet square, in front of it, to which entrance was obtained by four round holes just large enough for a man to pass through, and which had neither light, air, nor access except what those apertures supplied; and greatest curiosity of all "THE MOST HOLY PLACE" ALL INDIA, a small square court, and a slab of black marble within it,* on which the Hindoos all believe the Almighty is seated personally, though invisibly, for nine hours every day (during which the sepoys apprehend that Chunar can never be taken by an enemy).

The Bishop gives a very interesting account in his "Journal" of his official engagements while at Chunar, the church meetings he held here, and the numerous old soldiers and native Christians that attended them. There is an interesting Church belonging to the Church Missionary Society, with a tall Gothic tower, like that of a parish church in England †

So many old soldiers die off at Chunar that it is called by the army "The Exile's Grave." ‡ It should be remembered, however, that they are old soldiers, and many of them, it is to be feared, old drunkards; that they are not sent there till parapet down the steep face of the hill to impede the advances and overwhelm the ranks of an assailing army, and when a place has not regularly breached or where, as at Chunar, the steep and sloping rock itself serves as a rampart, few troops will so much as face them. — *Heber's Journal*

It will be remembered that the greater part of Benares is built of Chunar stone.

* On the walls opposite a rudely carved rose inclined in a triangle, which to have been the only symbol to be seen. I struck." the Bishop, "with the absence of idols and with the feeling of propriety which made even a Hindoo reject external symbols in the supposed actual presence of the Deity, and I prayed inwardly that God always preserve in our mind, and in the our good your people, in what and how true He is indeed present here and everywhere.

† It is mentioned by the Bishop as an of Mr. native village.

‡ The prisoners here, had their choice of residence.

considered invalids, capable only of garrison duty — and that they drink freely of the toddy trees that abound there. And no doubt it is ■■■ exceptionally hot place. Such a sun, says Heber, "thinks Heaven's never shined on England as this day rained its lightnings on Chunar." I thought myself fortunate in getting housed by ten o'clock and before the worst came ■■■ but it was still enough to sicken one. There was little wind and what there was was hot — and the reflection and glare of the bright grey rock the white grey castle the light grey sand and the hot bright river were about as much as I could endure. Yet I trust it is not a little that exposures ■■■ It may be added that snakes abound and that *there is a pretty little malarial fever* ■■■

Chunar is famous for its ■■■ Pottery of different black and red earthenware water-cadders and other vessels. Crossing the Ganges and passing on the British Empire where a Regiment of Cavalry is ■■■ arrived about two hours after leaving Chunar I arrived at Benares. It is remarkable that while the road is full of the trees so beautifully lined with rows of trees Benares itself is done without them.

Benares — I have more reach the rose-hill of Calcutta proper. Here I met with a man who had been a military interpreter. Born in France in 1774 he enlisted in the French army in 1801 and Napoleon whom he had accompanied was on a expedition to Sicily in the Bay of Aboukir and it must be the French army in that place at the commencement of the Republic came to India and it is a painter proved unfortunate to employ him under the present as a chemist and is now a captain and that capacity over a hundred rupees a month.

Having travelled more than seven hundred miles on horse-back since October and being now so tired for the present of equestrian exercise I determined to turn in a boat here and going down the Ganges to Calcutta. The experiment I had thus tried of the fat ■■■ and exposure Europeans ■■■ capable of enduring in India has fully satisfied me that with a good ■■■ *constitution abstemious habits and carefulness* there is ■■■ half so much to dread ■■■ a tropical climate as is generally supposed.

* It is interesting to note that Mr. Phil Robinson author of "My Indian Garden" and other works was born at Chunar (1849).

With little trouble I arranged for a "Boat," which took a few days to complete we had to do. The "Boat" somewhat rough one* — change of type, I presume, in the several classes of such "Boats" from age to age — it was perhaps forty feet long and fifteen broad, and covered in from the weather, a portion of the deck appropriated to my own use, and the remainder to that of the crew, which consisted of a *manjor* master and several *dindies* (sailors). I fear there were some passengers besides myself; though seen in the daytime, I doubt not they might have been found by any one looking for them — cockroaches, centipedes, etc., besides, as was to be expected, rats†. My table, too, was somewhat coarse. I had but a small stock of provisions, and was content to rough it. My own portion of the vessel was divided into two parts, one half of which was my day, and the other my sleeping, "den." There was a little verandah.

At length we were off. The boatmen, sitting in front, with long bamboo paddles, pulled their craft along, while the helmsman sat at the end, plying a huge oar-like rudder. These boats, being loaded high on the roof, which is used as a deposit for luggage, frequently upset, through the sudden squalls of wind to which the Ganges is subject, but, as I had little circumstance, I was likely to escape such an accident. I found that sails were ordinarily used, but that, when there was no wind, the towrope was employed, with which the crew dragged the boat along, all the men then going ashore, except two who remained on board, one to attend to the helm, the other to keep the boat clear of shoals and banks.

* So dangerous and expensive is the navigation of the Ganges at present, and so wide the field for improvement, that the writer has long considered improvement of boats to be one of the few fields open for successful enterprise on the part of Englishmen in India, since abundant employment would be afforded by their construction, for the conveyance of stores and men inland. (*Dr. John Jeffries F.R.S.* 1852.)

† As to the boats on the Ganges, Dr. Jeffries relates his experience. "The thach of the boat had to be thrust up, when a large nest of stinking rats upset the boat. The captain of the boat leaped into the water as he and swimming to the eddy in which the creatures were struggling, he caught them up one by one by the tail and chucked them, old and young, upon the thach again. Upon the object being inquired, what led him to reverse what had been supposed a good service, he replied, 'Pardon your servant, when any of us are not well, and our stomachs too weak to relish ordinary fare, we turn ourselves to a rat or two, which we breed in the thach.'"

We are ■■■ afloat on the Ganges, that famous river — the chief of all the rivers of India — of which ■■■ have heard from ■■■ childhood, which is and has been for many ages deified, and an object of worship to countless millions, and is renowned alike in the Mahabharata, the Ramayana, and the Puranas. The fertiliser and highway* of Northern India from within two hundred miles of its source ■■■ the Himalaya to the ocean, the Ganges, with its mighty floods, has created, as it were, and fertilised for man, thousands of square miles of land ■■■ has not, indeed, been an unmitigated blessing; for, by continually changing its course, especially in this lower portion of its way, and ■■■ removing the landmarks and altering the boundaries, it has given rise to frequent disputes and much litigation, while, in its inundations† which begin in April and continue till the end of August — it has sometimes swept away multitudes of people with all their property and cattle. Many a humble, old incised and ancient grove of trees is remorselessly eaten up and whirled by the current, and we learn that a Benares' property has often to look on helplessly while his estate is being carried off, and converted into the bed of a broad deep river. Moreover the process of eating away land from the banks a part which the current catches and depositing it ‡ in the still water along the other bank, is continually at

* With the help of a transportation contractor in North India the group was able to visit the area of the attack, to interview people in the area.

[illegible]

It has been calculated that the ranges of Gauges 1 & 2 millions of cubic feet of oil per annum at the average price would allow either to supply 13 millions of tons a year or nearly the whole of India's requirements of the first 15 months. The calculation has been accepted by Sir Charles Hall. It is so neatly provided, he says, to justify any action in the market which will secure an adequate correction of the mighty scale of this operation, so that it will be almost immediately carried out by the Gauges. About 10 per cent of the whole imports are being drawn during the 15 months of the year—more or less than could be carried by 250,000 ships, each of 12,000 tons tonnage. The work thus done in that season may be realised or we suppose that a daily movement of fleets, each of great ships, sailed down the river during the four months, each ship the daily run would deposited a freight of 100 tons mud every morning at the estuary. — Sir C. Hall (Gazetteer of India).

work ; ■■■■ so, even in their quiet moods, the rivers steadily steal land from its old ■■■■ and give ■ to ■■ ones,* while in ■■■■ they operate with uncontrollable fury. In the cases ■■■■ great public works and extensive constructions the damage done is sometimes irreparable, as will ■■ seen, if we mistake not, as we go down the Ganges, ■■■■ of whose cities have been ruined and forsaken from these causes. Their work, however, is on the whole beneficent, embankments ■■■■ required in but ■ few places to restrain the inundations, for the alluvial soil they distribute every year over the land affords to the fields ■ top dressing of inexhaustible fertility ; and if ■■ crop ■■ carried off by the flood, the next crop will yield ■■ abundant recompense. None of the other rivers of India equal the Ganges in beneficence, or utility to navigation and agriculture. She and her tributaries are the unwearied water-carriers for the densely populated provinces of Northern India ; and her peasantry, who affectionately call her *Mother Ganga*,† reverence the bountiful stream that fertilises their fields and distributes their produce. And we shall find that history, tradition, legend, and poetic fancy will attend us all our way down this noble river.

We are presently in the middle of the stream, which is here, perhaps, about four miles wide, and as a bit of a breeze springs up soon lose sight of Ghazepore. The river ■ very shallow, however, and we several times get aground, which greatly delays us. Numerous boats are passing ■■ and down, but none concern themselves to give us any help.

Now and then the body of a Hindoo is ■■■■ floating down the stream. Of old the river from Calcutta to Benares ■■■■ infested with Thug boats during five months of the year. The murderous crews decoyed acli-to-do pilgrims to the holy shrines by offering them ■ comfortable passage, and when they succeeded in getting them ■■ board, while some of the gang sang and played, and so engaged the travellers' attention, others rushed upon them, strangled them in the usual ■■■■ doubled them up, broke their backs, and ■■■■

* An important branch of Indian legislation deals with the proprietary charges thus caused by alluvion and deluvion.

† See note, p. 146.

██████ bodies ██████ the stream, where they passed down among many more unnoticed. Some two hundred and fifty boats ██████ said to have been at one period engaged annually ██████ this nefarious employment. Thanks to Major Sleeman and his officers, however, the business seems now to be extinct.

We presently enter the great province of **BHAR**, which the Ganges divides into two almost equal parts, which abounds with large rivers, and which is consequently liable to frequent inundations during a considerable part of the year. It is one of the four great provinces of **Ben**, and comprehends 44,139 square miles, with 77 p. 7 villages, and is by far the most densely populated province in India. The inhabitants are chiefly **Hindoo**, but many are **Mohammedans**. The most important towns are **Lahna Gays**, and **Bihar**. The climate is divided into three seasons, as in **Ben**, but is not so hot or so moist when the cold season is chiller. Its chief productions are opium, indigo, wheat, barley, rice, pulse, sugar, cotton, hemp, betel, and tobacco. Its most important minerals are coal and mica. The latter is a minute dry pellucid and is sometimes found in blocks yielding plates of 30 inch by 18. Its manufactures are mud, earthenware, carpets, woven goods, glass, cut glass, pottery, leather, and numerous flower essences. Tigers, leopards, hyenas, bears, and baboons are among the fauna of **Bihar**.

The presence of special interest in the student from its ancient history. One of the names of the Kuru of Mykhal, the lords paramount of India, whose court is said to have been of royal splendour and of fabulous duration, come

[illegible]

India's past is a story of a people who have lived in the land of the Indus for more than 4,000 years. The Indus Valley civilization, which flourished from 2500 to 1500 B.C., was one of the earliest and most advanced of the world. It was a civilization of great wealth and power, and it was a civilization of great art and science. The Indus Valley civilization was a civilization of great achievement, and it was a civilization of great influence. It was a civilization that has left behind it a legacy of great wealth and power, and it was a civilization that has left behind it a legacy of great art and science. The Indus Valley civilization was a civilization of great achievement, and it was a civilization of great influence. It was a civilization that has left behind it a legacy of great wealth and power, and it was a civilization that has left behind it a legacy of great art and science.

2300 years since ■■■ in revolt against the Brahminical rule which had prevailed, became the cradle of Buddhism,* and ■■■ the missionaries of that ■■■ hence to Ceylon, China, Burmah, Tartary, and Thibet; and though the Brahmins in turn, after seven centuries, drove the Buddhists ■■■ by fire and sword, it is still regarded as sacred by ■■■ Buddhist nations. Numerous Buddhist remains have been found in its soil. In 1202 the province fell into the hands of the Mahomedans, and from that time ■■■ we came into its possession it ■■■ ruled by the Nawabs of Bengal.

We ■■■ pass the junction of the KURUMASA (supposed by Kennel to be the *Comenassis* of Arrian). Most Hindoos abstain, even in crossing it, from touching its waters, believing that if they do they will be excluded from paradise; and that even if a pilgrim returning from Benares do so, all the sins the Ganges had washed away will return upon him doubled. The people who live on its banks appear to think themselves exempted from this penalty, and use, though they seem to dislike it. But whatever prejudices they may entertain on this point, they have none whatever against pillage and robbery, but are notorious for their thievish propensities. We did not stay, therefore, but went on a little farther; and as, on account of the windings of the river, and the shoals and sandbanks that abound in it, it is seldom navigated after dusk, made last (*flunged* for the night along shore," when

* A Native Poet, Bahadur Kasmprasad Ghosh, who has learned our language, thus describes an

"EXALTING ON ■■■ GANGES

"To evening to the western heaven
His golden car the sun has driven,
And to the Ganges' waters bright
Wearily directs his homeward flight.
Hail, brightest ornament of day!
Resplendent gem of ruby ■■■
Rich with many a glittering hue
Of gold and purple, red and blue,
You flaming orb ■■■ heaven's cloth of hue,
Made by thy parting ray divine,
Flow bright beneath thy ■■■
Wanders the sacred Ganges' stream.
Lo! beneath the waters' cover,
To rest ■■■ labour, unkest thou.
Bereft of thee, so famed in lays,
The looms of the ancient days,
Upon the holy wave behold,
Begins its petals now to fold.

is the only sound heard while tracking along river banks), the Indian roller, the magpie-robin (a favourite fighting bird), the Indian bee-eater (shining like gold in the sunbeams, and oft repeating its loud but pleasant whistling), the swift (frequenting old buildings, chattering much in evening, and often piping monotonously at night), the starling (flocking in large flocks), the brown shrike warbling very prettily, the ring-bill with fond "cow", the tern passing in numbers up the Ganges, the brilliant but noisy rose-ringed parakeet roosting together in hundreds in the fruit gardens,* the industrious tailor bird and interesting weaver-bird† the night jar crying "tyook, tyook, tyook", and the Indian screech, rock horned and spotted OWLS.

January 26th How many a tale of war is associated with the districts through the midst of which we have already passed since leaving Calcutta. It is probable from the ruined forts of Bhareilly and Chunar which yet occupy the banks of the river. And now we have reached Huzar seventy miles south of Benares and four hundred and eighty five north of Calcutta, a place of special interest as the scene of the battle on October 2nd 1784 between our forces and the allied armies of Sulthoon Dowlah and Cassim Ali Khan which resulted in a victory that secured to the British the peaceable

* We are told by Mr Jerlar in his *Birds of India* that at Suagor the parakeets may be seen in great numbers, and that they are found for many miles around to such an extent that a large grove of banana trees and the clearing now before us is from before sunset till dark and from the dawn of day till a later sunset, given to the list of the dead of numberless young ones which are struck.

† The weaver bird is most common, it is to be seen in great numbers for its dexterity when it comes to its chief work. Jerlar observes that it is famous for picking up small articles like articles dropped down a well, to carry a note to a friend, to give a signal, and to bring it in. The birds are performed by the weavers are really wonderful and must be witnessed to be fully credited. But it is very common about the houses of the country and the usual procedure is when a bird is present for the bird or a small insect to take a cardamon or sweetmeat as its bait and deposit it between a lady's lips and repeat this offering to every lady present the bird following the lady and go on its work. A woman is then brought who has a bird with a quantity of powder made up for this purpose, the bird seizes and swallows the powder, and then takes a lighted match from its beak which it applies to the touch-hole. We have seen a little bird apply its beak five or six times successively before the powder ignited, which finally did with a report loud enough to alarm all the crows in the neighbourhood while the little bird remained perched on the gun apparently quite elated with its performance.

Life, Travel, and Adventure

possession ■ Bengal and Bahar The enemy outnumbered us ■ ■ ■ five times but want of discipline and of military skill led, by the providence of God to their defeat, and they ■ ■ ■ routed with immense slaughter The ■ bit of a fort which we then occupied and which is now an unsalid depot, like that of Chunar commands the passage of the river It was however the limit of their conquest

Not far off the Government Stud for the Army. We told About six hundred horses are here. You have the choice of the ribs for Linn. They are from the best English, Arab and Persian horses and come with great The stud is some months one rich character. It would appear that every one is from everywhere tonight the whole of the day. Horses are turned into a paddock to feed and about 1000 come which can be a pleasant sight.

It is said in the case of the old German Empire and the rest of the world, that the Kaiser was a highly proper ruler, but that the German people were the demagogues, who were the cause of the war.

By Top Hobs - As you are to see out of the Journal the very Best of the final Mercury School for Monday at Kalamazoo. I had of the the School for a number of hours with observe for the first time of the in the in this school. I had of the school and under the water with the school for people.

(Hut 100 + 1) = c; Hut 100 + 1 = c

We are told that the road is the best of from there or there perhaps there is any sorts and it is very up and down. Our trip from point to No. 10 is the only road from the point to the river or two or three years or may be it is a very good state to go. It is a very hard road for it occupies almost as long a time as a trip up is both and inconvenient yet the absence of good roads

of ■ "containing French, English, and Dutch factories," and ■ the seat of ■ active trade in cotton, sugar etc. It was first entered by our troops in 1757 when in pursuit of a French regiment and now possesses a small civil station. There are many Moslem and Hindoo ruins about here, but they are not visible from the boat. In the neighbourhood we are told quail and black partridge abound. We presently arrive at the confluence of the SOANE the Golden River famous for its beautiful pebbles and petrifactions over the rocks of which we so well remember trudging in our march to Hydrabad, and the deep blue colour of which water it derives its *alstonia* name of the Black Water contrast so remarkably with the hue of the Ganges. Here stands Mandi which contains a reservoir and pond fit only the main town of Mirskoon. Ship D. left Mandi on the eve which preceded our departure.

Now add the other 200 marks to see how far you and bank + together go to win the lot and how long their bank + will be. You see they lie 10 feet above the water. If you find that all standards are 20 and cut

[illegible][illegible][illegible]

some portions of them, but—*I don't know*)* Porpoises tumble around ■■■ Numerous ■■■ skim the air, especially ■■■ mornings and evenings, gulls and terns ■■■ in flocks ■■■ night, and also wild geese and pelicans. A steamer passes ■■■ her way to Allahabad, towing her "accommodation-boat" with numerous European passengers, and equally numerous native attendants. On the shore the tall conical nests of the white ants ■■■ numerous. "The pyramids," says Heber, "when the comparative bulk of the ■■■ is which reared *them* is taken into the estimate, are as nothing to the works of the termites. The counterpart of one of those hills which I passed to-day would be if a nation should set to work to build up an artificial Snowdon and bore it full of holes and galleries."†

January 29th. Reach the great Military Station of Dinapore, on the south bank of the Ganges, 380 miles by land, and 510 by water, from Calcutta. Its central position, its command of the Ganges and its proximity to Nepal make this an important station. Both European and Native troops are therefore quartered here ‡ The cantonments barracks and bungalows are very extensive, and the latter have

* Dr. Jeffries, however, writes in a letter here quoted, relates the following: "On another occasion when the muddy water having towed to land the huge masses of uprooted trees with the vain hope of extricating without the aid of the saw, I requested in my attention ■■■ the almost terrible hand ■■■ I began to feel sure of my own coming to alter nothing, not but took every care of at command the Indian petitioners for the sake of ■■■ the great to us to take out bushels full of the blue ■■■ of the ■■■ of the ■■■ of all ■■■ half dozen boats they had day by day kept them in baskets, the ■■■ until I got from the root of the boat which they were to save gale from under the boat, but as to me, the existence I ordered them to be thrown without. Such a power to a request that they might ■■■ finished off the evening, it was a small trial to the stomach when ■■■ men and boys entering our but ■■■ at the water the exudations trickling down their skins were to be used the oil distilled from within. I saw one almost naked boy with the ■■■ of the ■■■ of his stomach he rubbed patting it completely. *Hum he de can unde ■■■ / Hargan.* Yes your worship it is burned in the eggs."

† The structure appears to me not to depend on one but the decay of clumps of bamboo or of the trunks of large trees which these ■■■ have destroyed. As they work a line from the ground they ■■■ the bark with particles of sand glued together carrying up this artificial ■■■ or covered way ■■■ they ■■■ a clump of bamboo is thus speedily ■■■ and ■■■ dead ■■■ tall great leaving the mass ■■■ stumps coated with sand which the action of the weather ■■■ ■■■ ■■■ of earthy mat ■■■ —Howler

‡ The Sepoys at Dinapore took part in the Mutiny of 1857 but after a short conflict with the European troops retired from the town.

beautiful gardens attached ■ them, which ■ famous for their trees, fruit, and flowers, many of which ■ exotics from Nepaul, Lower Bengal, Africa, Arabia, etc. The barracks, however, ■ said to be hot and unhealthy, having been laid out and built in such ■ manner that they lose the benefit of the breeze in warm weather. Moreover, the toddy tree is very abundant, and as the soldiers are fond of the beverage ■ produces, and drink it in large quantities, it creates a great mortality among them. It is, nevertheless, a very lively Station, as the river steamers stop here to coal, and to embark and disembark passengers, and the fleets of boats conveying troops up and down the Ganges often pass and frequently call here. The military bands which play in the evening, attract great crowds to the parade ground.

Dinapore is famous to us as the Station to which our heroic Missionary clergyman Henry Martyn was first appointed* as Military Chaplain and where he was associated with the Sherwoods in friendly intercourse. It was here that he translated the New Testament and the Book of Common Prayer into Hindostanee, and brought to a conclusion his "Commentary on the Parables." From this Station where he had been the means of great spiritual benefit, he was transferred in 1807 to Cawnpore. The existing church is large and elegant one, but strange to say, is devoid of a spire †.

Dinapore is one of the cheapest Stations in India. Swarms of pedlar haunt the river side, and especially food and book sellers. A pair of shoes of excellent quality may be bought for about half a rupee, one shilling; and a pair of good Wellingtons for two rupees. Table linen, tapers, wax candles, lacquered toys, tale pictures from Patna, and supplies of many kinds may also be had at a low figure. Several European tradesmen reside here, whose signboards look curiously strange in this far-away country.

Not far off, we are told, is the Digah Farm, described by Bishop Heber,‡ who visited it. It was established, ■ would

* Sept. 13th, 1801.

† We learn from the "Travels and Adventures of Dr. Joseph [redacted] ■ he had the gratification of preaching ■ the [redacted] ■ same pulpit which the [redacted] Henry Martyn often occupied when he was ■ monary of that place before he set out on his missionary tour to Persia."

‡ "Journal," 1, 326.

seem, as a *model farm* by an Englishman named Howell, who became "the butcher, corn-dealer, brewer, wine merchant, confectioner, and ■■■■ chandler of all this part of India," exercised great hospitality, and made a large fortune there. Though still existing, it appears to have now sunk into insignificance.

We by-and-by reach the old and famous city of Patna—the Palibothra of the Greeks (visited by the ambassadors of the successors of Alexander, and described by Megasthenes as the capital of India); celebrated, too, in the annals of Hindooism* as the metropolis of Bahar. Here reigned the great king of all India, ASOKA †272–230 B.C., whose inscribed pillars we have seen at Allahabad and Delhi. The first native city of wealth and importance on the Ganges, it has always been a place of considerable trade. It is said to be "the last resting place of the camel." In the early days of our Indian history it was much resorted to by the English, Dutch, French, and Danes, all of whom had factories here (the English trading in opium, rice, etc.). It may be remembered that Mr Ellis, our representative at that time (1763), sent troops to Monghyr after some deserters from the little force we then maintained, and thereby gave offence to Meer Cossim, Nalob of Bengal, whose soldiery surprised Patna by night, and made many of our people prisoners,—that 150 of these were massacred at his instigation by the adventurer Sumroo,† and that the English then stormed the city, and gained a victory, which was followed by the entire defeat of Meer Cossim *and his allies*. This settled the fate of Mahomedan rule in Bengal. (The association of Patna with the history of Clive is well known.) Since then the Civil Establishment has been transferred to Bankipore, six miles from the city, where the Opium warehouses, the Courts of Justice, and the residences of the principal Europeans ■■■■ situated. Dinapore is now regarded as the Military Station of Patna.

Patna itself is a large and straggling city, intersected by

* It is said however that there is no existing building ■■■■ ■■■■ ■■■■ old in Patna.

† A ■■■■ column of ■■■■ and yellow stone, about thirty ■■■■ high—to the memory ■■■■ the 150 victims, still ■■■■ in the old burial-ground at Patna.

marshes and gardens and is said to extend nearly nine miles along the bank of the Ganges. The city proper, however, forms a quadrangle extending a mile and a half only along the river side and three quarters of a mile from north to south. It stands high on a steep bank and having fine stone gates and its buildings with many remains of old walls tower and bastions shadowed abundantly with banyan and peepul trees presents a highly picturesque appearance from the river which is thronged with hundreds of boats employed in its commerce. But within the town is not so picturesque. A long avenue the way we took and itself by no means straight or regular but stretches from one end to the other of the old walled city, a fine broad walk, in which a varied series of Muslim and Hindoo architecture together with that of the modern British is common to be observed. In the road Mohammedan in its remotest part the public buildings of the Muslim empire preponderate. The mosque is everywhere to be seen with great splendour and beauty and the Imam-baitun to receive the Muezzin but there are many Hindu temples and a few palaces of the latter are mixed with the more important Muslim ones. The city is

[illegible]

however, ■ great temple or ■ worthy so ■ a city. Many of the native houses of the better sort, which are handsome structures as ■ from the Ganges, with their ■ roofs and carved balustrades, present from the ■ ■ gloomy aspect with their almost windowless walls and quadrangular courts. The dwellings of the ■ what quaint, and very many of them of brick and wood, with overhanging verandahs—many, too, of mud, with tiled roofs—are mean and dirty; the streets ■ more correctly *alleys*, and are said to be covered in winter with mud and slime, which is converted into thick and choking dust in summer, when the temperature is very high, and ■ sheet of water, in the centre of the town, becomes exceedingly dirty, offensive, and malarious. There are, however, many beautiful gardens and groves about Patna; though the soil is in parts so thickly encrusted with soda, which effloresces on the surface, that vegetation is entirely prevented thereby.

The Emperor Akbar is said to have received ■ Royalty of £80,000 per annum from the diamond mines of Patna, which appear to be no longer worked.

with a small drum, and two or three with cymbals. The book was now opened, and the old ■ began to chant to the tune of the drum and the cymbals, and, at the conclusion of every verse, most of the congregation joined chorus in a response with countenances exhibiting great ■ of joy. Their tones were by no means harsh, the time was quick, and I learnt that the subject was a hymn in praise of the Chay the Omnipotence, and the Omnipotence of the Deity. I was singularly delighted with ■ gestures ■ the old man, I never ■ a countenance so expressive of intellect, whilst he turned about from one to another, ■ ■ were, bespeaking their assents to those ■ which his very soul seemed to be engaged in chanting forth. The hymn being concluded, which consisted ■ about ■ verses, the whole congregation got up and presented ■ faces with joined hands towards the altar, in the attitude of prayer. ■ young man now stood forth, and, with a loud voice and distinct accent, solemnly pronounced a long prayer or kind of liturgy, ■ certain periods ■ which all the people joined in a general response, saying *H'i Goo-roo!* They prayed against temptation, for grace to do good, for ■ general ■ and ■ Mankind, and a particular blessing to ■ *Serfs*, and ■ safety of those who ■ ■ were on their travels. This prayer was followed by a short blessing ■ the old man, and an ■ to ■ assembly to partake of a friendly feast. The book was then closed, ■ restored to ■ place at ■ altar, ■ people being seated ■ before." The ■ then describes the feast, in which he was invited to share, ■ which appears to have been a simple curry, followed by sweetmeats. "They told me," ■ adds, "that the religious part of the ceremony was daily repeated five ■."

We ■ informed that no one should visit Patna without seeing the Mahomedan burial ground

The manufactures of the city—besides ■■■ goods, ■■■ candles,* lacquered toys, tale pictures, etc., to which ■ have already ■■■ and here, ■ at Calcutta, Benares, and Delhi, the manipulations of the native operative may be studied ■■■ pleasure ■■■ advantage - include elegant bird-cages inlaid with ivory, and a large trade is carried on in grain, rice, etc. (The rice of Patna is well known in England) It may here be mentioned that a "granary" was built at Patna by the Government in 1783, as a resource in time of famine. It is, however, only a hundred feet high and perhaps sixty ■ circumference, and is a strange and grotesque building. It ■ intended that the corn should be poured in at the top, and steps were built round it for the purpose of ascending with that view to the summit, but the architect who seems to have been an idiot made the door at the bottom to open ■ ards, and, consequently had the granary been filled ■ could never have been entered at all. Hence it seems it was never used &

But perhaps the most important—and it may be added, the most generally interesting—of the works of Paton is *Optics*; the manuscript of which, as is well known, is under

" In the 's was candles are always burned when candles are used at all. A few are at the time of the 's but not there out of use as in the 's. We have a few of them in the 's but not there out of use as in the 's. They will be used in the 's but not there out of use as in the 's. Some hearers of the 's will not use a candle at all but the 's will use a candle but a Khondung will not use it in the 's and the 's will use it when the 's will use it. It is not in the 's but in the 's.

4 I like the way you speak. Many say it is a talent. The rest of your words show the one of your heart. You come back with a wonderful reply. I cannot like the return wave of one of yours. It actually strikes you. The top of the head. I could not let you little time before that there was some more making me, and indeed I had I turned sharply round. The controller of the place to release him for what I conceived to be his importance. I cannot not help contrasting the two. Two butting with the 1st, of Agre. While the latter is wonderfully melioring and softening effect the former produces harshly. I wish I could say more. But I am not a poet. I am a man.

1 A very interesting description of them, and of the establishment
Bankipur, is given by Mr. Hooker in his Malayian Journals, 175-78
the second capture of Sateyong, a 1st of a considerable man had
paid annually by the British Government 1 in India in the Dances, and
also to the French a considerable re-inagurehing
at Patna during the negotiations congress, Prince
Talleyrand secured the restoration of Sateyong to French, and
at present the chief support of their settlements in India, but the
representative the King of Denmark did not succeed in regaining the
oil

the [redacted] superintendence of Government, [redacted] entirely [redacted] Government monopoly, and is a great [redacted] of [redacted] [redacted] and the magazines of which, as [redacted] have already intimated, are [redacted] Bankipore, "a sort of Battersea to Patna."*

It cannot be doubted that this manufacture involves moral questions of [redacted] very serious character. While [redacted] [redacted] medicine Opium is the most precious of all drugs in the *materia medica*, and of greater commercial value than any other, its habitual use as a narcotic appears to be terribly destructive, and [redacted] the same time its fascination so great as to render it all but irresistible [redacted] Its importation into China (to which its export is chiefly confined) was prohibited as early as 1796† by the Government of that country, which denounced [redacted] as [redacted] ruinous poison, and forbade its use under the severest penalties; yet it appears to have been forced [redacted] the Chinese at the cost of WAR, and is yearly sent thither in large quantities, and its use is now rapidly spreading, to the ruin of multitudes of people and the demoralisation of the nation. It may well be

"There is opium to the value of £1,500,000 in their storehouses, and Mr. L says that they wash every workman who comes out because the little boys even, who are employed in making it up, will contrive to roll about in it, and that the smoking of a little too will rolled in opium is worth four annas (or sixpence) to the bazaar if he can escape to [redacted] *Hon. Emily Eden*

"In passing, by water the great opium magazine of the East India Company at Patna, I paid a visit to a friend who had charge of the scientific department of [redacted] After he had led [redacted] through storey after storey, and gallery after gallery of the factory, with opium balls right and left fixed in shelves to the ceiling, upon my expressing amazement at [redacted] exhibition of opium enough to supply the medical wants of the world for years, he replied, nearly in these words, 'I see you are very innocent, these stores of opium have no such beneficent destination. It is all going to debauch the Chinese, and my duty is to maintain its smack [redacted] attractive to them as possible. Come to my laboratory. Here I saw broken [redacted] of opium, procured from China by the Bengal Government as approved musters for [redacted] by the cultivators. Though I had been several years in India, this was the first I knew of the nature of the traffic, [redacted] thankful was I for the accidental visit and the painful impression it left, and [redacted] the [redacted] person whom the Governor-General did the honour of selecting [redacted] the office upon the death of my friend, felt bound to decline it.

"Upon looking around for information, I heard that the natives, [redacted] they ventured an opinion, the Mahomedans especially, were equally [redacted] [redacted] the engagement of the Company in such a [redacted] —Dr. *Julius Jefferys, F.R.S.*

† Of this we have and illustrations in the cases of De Quincey and Coleridge.

‡ Before the year 1700 the quantity sent there was inconsiderable, and in 1817 did not exceed 2435 chests, but in 1832 had increased tenfold, and has gone on increasing.

questioned, many say, whether ■ is consistent with the character of ■ Christian Government to derive any portion of its ■ from ■ polluted a source; and still more whether ■ Missions to the people of India and China can succeed while ■ hold out the BIBLE to them with one hand and POISON (as it is said) *with the other*.

One singular practice prevails in Patna: the inhabitants marry only in the months of January and February. Another remarkable custom exists among the Hindoos: they never burn their dead here, but on the opposite shore.

In 1831 an English School was established in Patna by the Church Missionary Society. A Hindoo School was also opened, but, although supported by the residents, was soon discontinued.

An Annual Festival and Fair of great note is held at Sonapore, ■ fertile and beautiful plain opposite Patna, on the occasion of the yearly bathing of the people at the confluence of the GUDDER with the Ganges. A lofty white temple indicates the meeting of the waters, for every junction of a tributary with the Ganges is sacred. As many as two thousand elephants, ten thousand horses, it is said that the horse-dealers are as crafty as the same class elsewhere, and thirty thousand cattle are sometimes brought together for sale, and perhaps two hundred thousand people assemble; while hundreds of tents are pitched for the rajahs, zemindars, and other great men, forming quite a canvas city, whose streets of booths and shops display their glittering wares; the river is crowded with boats, at night there are splendid illuminations both afloat and ashore; and all sorts of popular amusements go on. Very many Europeans attend the Fair, ■ of them in great pomp and state; they form their ■ camps, and for two successive weeks races, balls, concerts, theatricals, and dinner-parties occupy all their attention.

Near Bankipore is GAYA, ■ most famous place* of

* A curious and interesting paper relative to the origin of ■ celebrity ■ Buddhist Faith appears in "Literature of Asia," vol. ii. (1792); it is ■ curious indeed, that ■ venture to quote ■ "TRANSLATION OF ■ SANSKRIT INSCRIPTION ■ A STONE AT BOHOMA-GAYA ■ MR. WILMOY, 1785. TRANSLATED BY CHARLES WILKINS, Esq." "In the midst of a wild and dreadful forest, flourishing with trees of sweet-scented flowers, and abounding in fruits and roots, ■ with lions and tigers; ■ of human society, and frequented by the *Moonies*, resided

Hindoo, and ■ former days of Chinese and Burmese

██████████ the Author of Happiness and a portion of *Narayana*. This *Devī* *Harer*, who is the Lord *Harer*, the possessor of all, appeared in the ocean of the Heings at the close of the *Devatara* beginning the long, he who is omnipotent and everlastingly contemplated, Supreme Being the Eternal One, the Divinity worthy adored by the praiseworthy of mankind, appeared here a portion of divine nature.

"Once upon a time the illustrious *Amara* reappeared before men, coming here, discerned the place of the Supreme Being in [redacted] The [redacted] embraced to render [redacted] God propitious by superior service and [redacted] remained in the forest for the [redacted] of twelve years, feeding upon roots and fruits and sleeping upon [redacted] bare earth, and he performed the vow of a *Umapara* and [redacted] without [redacted] He performed acts of severe mortification [redacted] for he was a man of infinite resolution, with a compassionate heart One night [redacted] a [redacted] saying 'Name whatever boon thou wantest' *Amara* [redacted] having [redacted] that was astonished and with due reverence replied, 'First give [redacted] a visitation and then grant [redacted] such a boon' He [redacted] another dream in the night and the voice said 'How can there be [redacted] apparition in the *Akshaya*?' The same boon may be obtained [redacted] the sight of an image or from the worship of an image [redacted] may [redacted] derived from the immediate visitation of a deity If thou hear I thus he caused an [redacted] of the Supreme Spirit *bandha* to be made, and he worshipped it, according to the law with perfumes, incense and the like and he thus glorified the [redacted] of the Supreme Being the incarnation of a portion of *Ireshvara* Reverence be with thee in the term of *bandha*! Reverence [redacted] unto the Lord of the Earth! Reverence be to thee [redacted] incarnation of the deity and the Eternal One! Reverence be unto thee O God in the form of the Lord of Mercy the dispeller of grief and trouble the Lord of all things the deity who overcometh the sins of the *Akshaya*! the Guardian of the Universe the Emblem of Mercy towards those who serve thee - O! the power over all things in vital form Thou art *Ashtam Ireshvara*, and [redacted] us! Thou art Lord of the Universe! Thou art, under the proper form of all things movable and immovable the possessor of the whole! and thus I adore thee Reverence be unto the bestower of salvation and *Arsha* Anna the ruler of the *Triloka*! Reverence be [redacted] thee (*Akshaya*) the destroyer of the evil spirit *Akara*! O *Paramahansa*, [redacted] favour! Thou art he who reareth upon [redacted] face of [redacted] milky ocean, [redacted] who heeth upon the serpent Thou art *Trivikrama* (who [redacted] three strides encompassed the earth)! I adore thee, who art celebrated by a thousand names and under [redacted] is *Arara* in the shape of *Bandha* [redacted] God [redacted] Men's [redacted] propitious O *Ma*! High God!

Having worshipped the Guardian of Mankind he became one of the just joyfully caused a holy temple to be built as a wonderful construction and therein were set up the divine lore of Terakono for ever Purifier of manhood the Pandour of the Varkshoo and in manner of Arakoon the rest of the daughters.

"This place is renowned and it is celebrated in the name of *Boud-dha* Gova. The forefathers of him who shall perform the ceremony of the *Shadha* at this place shall obtain salvation. The great virtue of the *Shadha* performed here is to be found in the book called *Aryagyan*, an epitome of which hath in me been engraven upon stone.

"VICKRAMADITYA was certainly a king renowned in the world. 5
his court there were many learned men, celebrated under the name of
Alankaravanshi, or song poets, one of whom was *Antara Datta*, who

pilgrimage,* [redacted] as the [redacted] [redacted] [redacted] the sacred peepul [redacted] the Bodhidruma—under whose shadow Sakya-Muni, the founder of Buddhism, who [redacted] born here [redacted] years before Christ, [redacted] six whole years absorbed in [redacted] contemplation "till he attained the perfect wisdom of the Buddha" This, [redacted] will [redacted] remembered, was the great object of [redacted] his

the King's chief counsellor is of great genius, and profound learning,
 the greatest favourite of his prince. He certainly was who the
holy temple which doth set up in in a place in *Samuel'sbury*, where, the
 bring steady it obtains its wishes and in a place where it its
salutation reputation and enjoyment even in the country
 the promise of *Asmodeus* where its place in *Sam's* the purser of the
saintly is renowned. A name it as I understand undoubtedly be
expiated from a sight it as a thousandfold from a touch thereof, as
of a hundred I think without worshipping the great. But where is the
use saying so much of the great virtues of this place? Even the
of *Heaven's* worship with great last day a

[illegible]

Great water was on the farm & the bottom of the living agent (dead) for the 1st time in real ceremony & the departed is conserved in a granite house of perfume & here it is a whole, the spirit of a great man in a direct gaze as well as the emotion to live. If it is

(1) The first step is to identify the problem. This involves understanding the current situation, identifying the problem, and determining the scope of the problem.

[illegible]

Near the village of Sam... road
 its roof of grass... the...
 fractious... and...
 first in the...
 and it...
 The waves of...
 The... of...
 The... of the...
 The... of the...
 ... lies between

study and self-denial. The Bud-^{dhists} believe the spot on which ■ is ■ have won the final triumph to be the ■ of the earth. From Gaya ■ Muni proceeded to ■ of his doctrines, returning ■ Benares and Ceylon, to propagate ■ the mountain-girt hither ■ Bahar, to itinerate ■ Rajgud ■ metropolis, the city," to the south of Gaya, was a celestia- ■ har until the seat of empire, and the centre of Buddhism in ■ men, court ■ removed to Palibothra by Asoka. It is said that the Chinese pilgrim Hiuen-Thsang, twelve hundred years after Buddha's death, found the Bodhidruma still standing. "There is a temple," says Chunder, "more than two thousand years old, in which three complete arches have been observed by Baboo Rajendra Lal Mitra, as affording a remarkable proof of the Hindus having had a knowledge of the principle of the arch at a very early period, though the credit of it has been denied them by all our Anglo-Indian antiquaries."

February 1st. We leave Patna on our left, and proceed down the river. The fan-palm, which has hitherto been scarce, now begins to be abundant*. Passing the towns of Futwa—famous for a College of Mussulman law and divinity, the moulvies of which are widely renowned—and Phoolbarra, and going on through highly-cultivated lands, at about thirty five miles from Patna we reach Bar, a most picturesque and lovely place, where extensive groves of banyan, palm, mango, jacpul, tamatind, and other noble trees are seen stretching out for miles in the distance, and gleaming waters descending from the hills through undulating grounds in the ■. The whole district is richly cultivated, and abounds

* Along the upper and middle courses of the Ganges ■ the country rises gently from their banks a fertile undulation dotted with ■ villages and adorned with noble trees. Mango trees went the air with their blossoms in spring, and sold their almonds to fruit in ■. The spreading lacuan with its crown made of hanging roots, the stately pipul with its green masses ■ foliage, the wild cotton tree glowing white still leafless with its crimson flowers, the tall daintily-shaped ■ the quick growing behul ■ their heads above the crop ■ rivers approach the coast, the palm trees take possession of ■ scene. The ordinary landscape of the delta is a ■ stretch of ricefields, fringed ■ with an evergreen border of bamboo, cocua-nuts ■ areca, and other connected palms. This densely peopled tract seems at first might bare of villages for each ■ is hidden ■ its own grove of plantains and weak-growing ■. The bamboo ■ play a conspicuous part in the industrial life of the people, and the numerous products derived from ■ include ■, oil, food, ■ and timber. —Sir ■

with cattle that are seen grazing the ■■■■■ bathing in the stream. There ■■■■ two or three drabacks, however — the meanness of the people — dwellings the abundance of beggars and the pigs the p. s. ' swine not of the portly kind, but lank black and unspiced — may ■ seen running and scampering about everywhere and the people after them, as though they had nothing else to do. It is the ■■■■ all along the river here for sales and mules. The p. s. saltpetre manufacturers abound ■■■■ that the soldiers can pickle their pork cheaply.

Again not a word about how we are depending upon the
waters.

[illegible]

The first thing I noticed when I stepped out of the plane was the cold, crisp air. It was a stark contrast to the warm, humid air of the tropics. I had heard that the weather in the north was perfect, but I didn't realize how much I would appreciate it. The sun was shining brightly, and the sky was a clear, deep blue. The ground beneath my feet was soft and green, with small flowers beginning to bloom. I took a deep breath and felt a sense of peace wash over me. This was exactly what I needed. I had been so stressed and overwhelmed in the city, but here, in this quiet little town, I felt like I had found a second home. The people were friendly and welcoming, and the pace of life was just what I needed. I had heard that the north was a beautiful place, and now I knew why. It was a place where I could finally relax and enjoy the simple things in life. I had found a place where I belonged.

construction is such as to defy the utmost force of the river for [] [] [] come."

The view of herds of cattle crossing [] floating [] the [] (which here, [] elsewhere, may [] and then be witnessed, gives [] agreeable impression of [] pleasure [] must afford these animals, whose [] only sometimes [] above the water, while the herdsmen may [] seen sitting [] the shoulders of [] of them or hanging [] [] the tail. Sometimes, too, [] elephant may be [] [] perhaps a number, crossing the stream, his head [] the tip of [] trunk alone visible, while the mahout in each case sits upon his shoulders, and guides the animal according to his will.

February 5th — Monghyr,* at which [] have [] arrived, is [] of the prettiest spots on the Ganges, and the site of a noble fort which stands on a rocky promontory (a difficult and dangerous point for the navigator, and prevents from the river a striking and beautiful object. It is of native construction, is about two miles square, was the stronghold of Sultan Suja during his rebellion against his father, Shah Jehan, and was captured by our forces (October 10th, 1763, after [] siege of nine days. It subsequently became one of the principal stations of the British Army, but with the extension of our territories to the north-west its importance diminished, till it is now left to the [] of a few invalid soldiers, and may be regarded as purely a Civil Station. The public offices and the residences of the Europeans [] situated within the fort, and have a very pleasant and stately appearance. The climate is healthy, being free alike from the hot winds of the Upper Provinces and the steamy vapours of Bengal, and Monghyr is a favourite residence of old military officers, who select it [] a place of retirement for its beauty, salubrity,† and cheapness.

All kinds of goods of native manufacture may [] [] here, and there is [] continual hubbub among the sellers, [] throng the landing-place (and with whom [] a few beggars [] associated). It is, indeed, [] kind of Birmingham, [] of [] [] reputation. Guns and gunpowder

* Bishop Heber visited this station, and gives a long and interesting account of it in his "Journey."

† It must be observed, however, that among the native population cholera appears to be chronically prevalent.

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for sportsmen, necklaces for ladies, pistols and bracelets; toys for good children and ones; walking-sticks, straw hats and straw bonnets, work-tables, footstools, boxes, and baskets, pretty and sweet singing birds, * chameleons ugly and talkative monkeys and baboons, among the commodities offered and urged stranger. It is said that a very small and beautiful species of deer not above a foot high, which is found in the neighbouring forests is sometimes to be purchased here.

I went when for a few minutes and visited the fort and cemetery. From the heights of the latter I enjoyed a beautiful prospect. In the latter part of dusk I found two peculiarly affecting memorials one erected in memory of Walter Fletcher, a youth who fell a prey to the Indian climate at the age of sixteen immediately after his arrival in the country and the other of Captain Pigeon an excellent man one of whose daughters continued to reside in Bombay after his death and with a sincere desire to be useful took her station in the school acquired with the native language established a school and went at any earthly recompense or reward, but her bounty from the Bible itself to the youthful native population. She subsequently founded a small hospital and having given considerable study to medicine took upon herself to prescribe for and administer to the more simple diseases with which the poor in her neighbourhood were afflicted. Thus and in many other ways did she act as the patroness of both mind and body to the people among whom she lived. Her name will long be cherished with affection in their memory.

By the side of the latter two others the great benefactors of Moorshedabad were there to be seen the change of favouring the English cause.

* Amongst them may be justly reckoned the Nawab of Oude the Nepal Raja his sons and a great number of great power, surrounded by rich retainers. The Nawab's army is a very large one but late and after a long time of preparation the Nawab's army of 100,000 men and of various animals will cause a great deal of trouble and damage are also brought for sale the latter a very remarkable article by some Hazar-dastan. The Nawab's army is a very large one and the Nawab's army is a very large one and the Nawab's army is a very large one.

The famous Nawab of whom Butler remarked in the House of Commons, that their transactions were as extensive as those of the Bank of England, and of whom the natives say that they proposed to block up

very much on the Mango crop, the mango being, ■■■ have already said, largely cultivated. On the whole, there ■ probably no other place in the world where food ■ so cheap as at Monghyr. Fish swarm in its waters*. Altogether, Monghyr ■ a delightful place for ■ lover of nature, geology, botany, ornithology, entomology, and zoology, may all be studied here with advantage.

But we ■■■ voyage. Boats ■ often detained in great numbers at Monghyr by contrary winds, and ■ liable to be wrecked by the strong currents among the rocks, but we manage to get safely away.

The beautiful Koiruckpore hills in our vicinity ■■ portion of the Rajmahal and Parasnath range, peopled, ■ we have already seen,† by descendants of the aborigines of India, who find, as their ancestors found a shelter in the backwood recesses. An aerolite, weighing about 160 lb, which had been discovered by the natives embedded in the soil of one of these hills, and had been for many years *worshipped by them as ■ god*, came some time since into the possession of the Asiatic Society.

Not far from Monghyr, amid beautiful scenery, is the famous hot spring of Secta-Coond, a very remarkable and beautiful phenomenon. Large quantities of gas are discharged every instant from the centre of the basin or tank, in which the clear, bright, blue water is collected. The latter is so pure (though it is said to owe its purity to the ablutions of Secta) that ■ Monghyr it is used in the manufacture of soda-water, and ■ countrymen returning to Europe sometimes take a supply with them for the voyage. It is stated that its temperature is so high ■ to cause the death of any animal venturing into it, and that ■ European soldier who once attempted to swim across it ■ so miserably scalded as not to survive the perilous exploit. The heat, however, differs at ■ periods. A temple has been built close at hand and pilgrims bathe in a pool adjoining. There ■ several cold springs in the immediate vicinity.

* A valuable work ■ Monghyr entitled 'Natural History, Sport, ■ Travel' from the pen of ■ Edward Lockwood Magistrate ■ that Station, ■ published in 1878.

† The Church Missionary Society and the Baptist Missionary Society both have stations here.

† P 93, *et seq*

In the evening ■ passed the celebrated JUNGEEAH, *the Fakir's Rock*, ■ picturesque stony mass about ■ hundred feet high, covered with verdure, and adorned by the chisel, that rises out of the midst of the river, and has a temple ■ its summit, which is the shrine of the famous idol Naragan, and the most holy temple on the Ganges. It has for ages been ■ resort of Hindoo pilgrims. Here dwelt ■ number of fakirs, ■ of whom hailed my boat ■ I went by. His appearance, however, ■ so uninviting that I would not stay. It appears that he exacts ■ toll from the river passengers, to whom he sometimes puts off ■ a boat, and whom he follows till he gets it, but ■ escaped from his importunities. Bacon * says that during the reign of Aurungzebe the temple, which has ■ been rebuilt, was the haunt of a band of *jogis*, who had made this place their headquarters, and the depot of an immense treasure, the fruits of their extortion. When Aurungzebe marched upon Benares, he detached ■ small division from his forces, against Monghyr, with orders, if they were successful ■ their first object, to proceed down the river to Jungceerah, and sack the treasury of the miserly devotees. The party ■ fortunate ■ the execution of these orders, and carried off from the latter place an enormous amount of specie, besides vast numbers of valuable jewels, and vessels of gold, worth fifty lakhs of rupees, or £500,000 of English money. The *jogis* were driven forth from their hive, and the original temple was partially destroyed, that which now stands upon the island is a modern erection, though built ■ the foundation of the materials of the former ■. This fact ■ borne out by the evidence of the masonry, "but," he adds, "for the verity of the details just given I will not be answerable, my information being collected from rather ■ doubtful source." Be that as it may, it would appear that this rock is associated with many a tale of love and ■.

Now and then, here and elsewhere, along the banks, ■ proceed, ■ *charpoy* is to be seen, ■ which some dying Hindoo is, ■ has been, laid before the committal of his remains to the waters. When he has relatives, they may be perceived dipping water and mud out of the ■ with their hands, and putting them to the nose and mouth ■ the dying man, ■ preparing

* "First Impressions from ■ of Nature in Hindostan.

his body for cremation. Sometimes the smoking pile may be observed. (Happily there is now no widow-burning to be witnessed) Should the poor man have no relative to attend to these duties, his remains will form a meal for the pariah dogs, crows, adjutants, and vultures; shared, should the rising flood wash it into the stream, by the alligators.

Sometimes may be seen in the trees the hut, a some remains of the hut, of a watcher, who, in the season, we suppose, looks after the crops, and scares, or attempts to scare away, the wild beasts who would devour them, and from whose ruthless jaws he is thus protected.*

A Village Festival now and then claims the passing *voyageur's* attention. Seated under a banyan, or in a grove of mangoes, the little community are gathered, some in their simple white robes, others less distinguished by apparel, the old men sitting and (seemingly) reciting and listening to stories (which they are fond of telling), the younger, perhaps—some of them—engaged in cock-fighting, the lads, playing at quoits, marbles, etc., while the drumming of tom-toms, the blowing of horns, the clattering of cymbals, and the noise of other deafening instruments mingle with the voices of song and laughter, and here and there a nautch girl, or a dancing boy, gather a group around them.

February 6th—We reach Bhagulpore, a prettily-situated place on the left bank of the Ganges, which derives its name

* The total number of persons killed by wild animals and snakes in the divisions of Bengal during the official year 1885-86 was the highest in the last five years, and amounted to 11,823. As usual, nine-tenths of these deaths were caused by snakes. But of 12,823 buffaloes, oxen, horses, and ponies destroyed in this manner, only 311 were killed by snakes. These annual returns do not take account of sheep, goats, pigs, and monkeys, the destruction of which is very large. The hyena is credited with the destruction of 773 head of cattle. In BHAGULPORE the number of wolves killed fell to 86 from 337 in the year before, and the reason given was that a slukari had been punished for an attempt to pass off jackals' heads for the heads of wolves. Passing the formidable wild animals, it appears that 548 persons were killed by jackals, 221 by crocodiles or alligators, 84 by tigers, and 22 by elephants—whether wild or domestic is not stated—12 by leopards and oxen, 1 by a horse, 1 by a deer, and 1 by musk-rats, the bite of the latter having brought on mortification or tetanus. Only 18 deaths were put down to mad dogs, which is regarded as a manifest understatement. Not a single death was caused by wild animals in the town and suburbs of Calcutta, but 13 persons died from snake-bite. The total compensation of Rs. 29,884 was paid for the destruction of wild animals and snakes, compared with Rs. 42,374 in the preceding year.

from having been formerly a place of refuge from hill banditti. (The hills lying to the north and north-east are visible for many miles along the course of the river. We are told that at the foot of the hills are large jheels, and lakes.) Bhagulpore is a Civil Station; the Hill Rangers, originally formed into a corps by Mr. Cleveland,* and who are commanded by the Magistrate, protect it. The monument erected to the memory of Mr. Cleveland by the highland chiefs and lowland zemindars is here. The inscription is in Persian†. The Government have erected another monument to this truly great man, which bears the following remarkable and noteworthy inscription:—

TO THE MEMORY OF AUGUSTUS CLEVELAND, ESQ,
LATE COLLECTOR OF THE DISTRICTS OF BHAGULPORE AND RAJMAHAL,
WHO, WITHOUT BLOODSHED OR THE TERRORS OF AUTHORITY,
EMPLOYING ONLY THE MEANS OF CONCILIATION, CONFIDENCE, AND BENEVOLENCE,
ATTEMPTED AND ACCOMPLISHED
THE ENTIRE SUBJECTION OF THE LAWLESS AND SAVAGE INHABITANTS OF
THE JUNGLES OF RAJMAHAL,
WHO HAD LONG INFESTED THE ADJACENT LANDS BY THEIR
PREDATORY INCURSIONS,
INSPIRED THEM WITH A TASTE FOR THE ARTS OF CIVILIZED LIFE
AND ATTACHED THEM TO THE BRITISH GOVERNMENT BY A CONQUEST OVER
THEIR MINDS—
THE MOST PERSISTENT AND MOST RATIONAL MODE OF DOMINION
THE GOVERNOR-GENERAL AND COUNCIL OF BENGAL,
IN HONOUR OF HIS CHARACTER, AND FOR EXAMPLE TO OTHERS,
HAVE ORDERED THIS MONUMENT TO BE ERECTED
HE DEPARTED THIS LIFE ON THE 13TH DAY OF JANUARY, 1784, AGED 27

How wonderful an example of the good that one man may do in a very short lifetime!

The town of Bhagulpore lies in a low valley, surrounded with vegetation, and hence is undoubtedly malarious, while it has a bad reputation for *snakes*‡. Though formerly supposed

* See p. 100

† A translation is given by Heber at the end of the first volume of his "Journey."

‡ As an instance of the abundance of these reptiles here, take the following narrative of Mr. R—— late Chief Conservator of Forests:—"I was ordered by the Government of India to report on the state of the forests in Bengal. Accordingly I was sent down to Bhagulpore, with instructions to go out and select a good bungalow, which I intended to make that my headquarters. The place was a small one, and only one house available, which had not been tenanted for years, hence, for

to be the ancient Palibothra (!), an honour that has been claimed for many cities have claimed to be the birth-place of Homer, it has little remarkable about it * except two round towers, seventy feet high, of which no knows anything, but which seem to be of Buddhist origin. It commands a distant view of Mount Mandar,† an insulated conical

lack of choice, this taken for On arriving Bhangalpore, I put up the first day the house of a friend, and in the afternoon I inspected the bungalow which was to be my residence. It was thatched one, with the usual pyramid-shaped roof; but though apparently clean, it was in a most dilapidated condition. The 'chut' (the whitewashed ceiling-cloth, which is stretched horizontally to the height of the walls, and hides the unsightly-looking beams and rafters) was of large holes; the thatch, for I could see patches of blue sky here there. Of this would do. I therefore for the of the house. Bengalee Baboo, and ordered him to make the building thoroughly habitable. 'Sir,' he replied, 'it is the dry season; you only want the house for a month or so, and during that time there will not be a drop of rain. What need is there for these repairs?' The native was plausible, but I was not quite the force of his arguments, and insisted on having the place put to rights. The next day, when I reached the bungalow, I found four or five thatchers and some loitering outside; but not a hand's-turn of work had been done; moreover, it was evident they had not the slightest intention of beginning, for some of the thatchers approached me with joined hands, and said, 'You may hang me, if you like, sahib, but I cannot work at that house.' 'Why, what is the matter with it?' I asked wonderingly. 'Come and see,' replied the native; and calling the other workmen, who had tied their hooked iron tools to the extremities of long bamboos, they approached the house, and then, standing by the doorways, commenced cautiously and apprehensively to pull down the chut, or ceiling-cloth, when the sight that met our eyes absolutely beggared description. The whole roof, thatch, rafters, and beams, seemed literally alive with cobras. They swarmed in hundreds; hooded crests and angry heads hissed at us from every nook and corner overhead. It certainly was a most appalling spectacle I ever witnessed; all the horrible as I had only just escaped the chance of living, rather, perhaps, dying among them. On examining the house further, we found that the walls (made of sun-dried bricks) were completely honeycombed with holes and snake-channels; and it was evident the cobras had used the building as a nursery for the propagation and nurture of their kind for years. I am glad that the next day the bungalow was burnt to the ground by the order of the magistrate and collector of the district.

* Horticultural Gardens have since been established at Bhagulpore, which was visited by Sir J. D. Hooker, Director of Kew Gardens, and of which he speaks highly. See "Himalayan Journals," i. 62.

† Described in the Mahabharat as "a mighty mountain whose rocky summits like towering clouds. It is clothed in a net of the entangled mazes of the twining creeper, and resounds with the harmony of various birds. Innumerable beasts its borders, and it is the respected haunt of Kennars, Deers, and Apars. It standeth 11,000 yojan above earth, and 11,000 below its surface." The is fully described by Colonel Franklin (some time Regulating Officer at Bhagulpore Tirhoot); and would appear from that description to be one of the greatest natural curiosities in India. See "Traveller," ix. 175.

hill, with which, they tell us, the gods churned the ■■■■ to obtain ■■■■ ELIXIR OF IMMORTALITY* (the Hindoo Ambrosia). A spirited version of the churning (from the MAHABHARAT) ■■■■ given by Mr. Henry Meredith Parker, of the Bengal Civil Service (whose acquaintance ■■■■ have already made),† in his poem, "The Draught of Immortality."‡ Mount Mandar is

* ■■■■ notes to Southey's "KEHAWA, vol II, p 205

† See p 201.

‡ We quote a few lines ■■■■ sample of the poem (he sings of ■■■■ "gods") —

"Each on a cloud is resting there,
Floating about on the rosy air,
And they debate how they may gain
The blest AMREETA which shall be
A DRAUGHT OF IMMORTALITY

'Hear me,' said Brahma 'Dins and Assoors,
Spirits who sport in the cold ■■■■'s ray,
Spirits who dwell in the frost-fog grey,
Over the haunted Himalay'

Hear me! Thus I do advise
Ye shall the mountain Mandar take,
Plunge it into the flashing ocean,
And whirl it round with ■■■■ furious motion,
Till the solid earth doth reel and shake,
Whirl it about, as the peasants turn,
With rapid hands, the smoking churn,
Whirl it about, and your toil shall earn
The amreeta cup—the glorious prize

Then was Mount Mandar lifted up,—
Mandar, the cloud-crowned king of hills,
With its waving flowers and silver rills,
Its shaggy rocks and groaning woods,
Its snowy peaks and rushing floods,
And plunged into the shrinking main,
Which flashed and roared and smoked again,
And round it—round it—nine times round,
Vasooake, the sacred snake, was bound,
Whilst his diamond scales did crack and rattle,
Like the sound of ■■■■ joining battle,
And flashed and blazed, as the flames that dwell
For ever on Seta's burning well,
But he must be the rope to turn
Mount Mandar in its mighty churn.
Then seized the Dins the head of the snake
Hold of his tail, which was curling and lashing
With ■■■■ like the ■■■■ of a ■■■■ dashing,
The Assoors, one and all, did take,
And they whirled ■■■■ Mandar round ■■■■ round,

renowned as ■ place of Buddhist and Hindoo pilgrimage, and it ■ said that ■ many as five hundred and forty temples formerly existed there.

Leaving on our left Colgong,* ■ small town—in the neighbourhood of which the bed of the river is exceedingly rocky

While the hot sea groined with ■ dreadful sound
 Away from the mountain,—away—away,
 Flew ■■■ and lakes in ■■■ and spray,
 Which, rolled in many a thunder-cloud,
 Cast o'er the sky a purple shroud,
 Through which the ■■■ peered darkly red,
 As the blood that ■■ newly shed.
 Round went the mountain, whirling fast,
 The huge grey rocks away ■■■ cast,
 As sparks before the midnight blast,
 And whirled through the air with a lurid light,
 Like the track of a burning arrow's flight
 Round went the mountain, with furious whirl,
 Away shot the plantain and babul tree,
 As feathers fly on the southern breeze,
 Away flew the poplar, the forest king,
 Away it flew, as when warriors hurl
 The pebble from the whirling sling,
 And then a mighty thundering
 Over the mountain Manda ■■■
 It was wrapped in smoke and dusky flame,
 Like that which some lost city pall,
 Whilst storm and havoc fill its walls,
 And prayers are drowned, and shrieks expire,
 Amidst the roar of war and ■■■
 And through the gloom, as thick as hail,
 That devastates some summer vale,
 Storm-ruling Indra from his bow
 Shot the blue lightnings from the brow
 ■■■ Manda rolled its snowy crown,
 And many ■ vast peak, xy-crested,
 On which no shank had ■■■ rested,
 Came crashing, toppling down
 Red meteors darted to and fro,
 The sky was hid in ■ pitchy shroud,
 And the tempest-heads howled long and loud
 To the sea—which like a watery hell
 In boiling billows rose, and fell,
 And raged, and tossed below.
 Round went Mount Manda still,
 With ■ dull and terrible noise,
 etc., etc., etc

* Here the Ganges reaches its delta, and enters ■ the third stage of ■ life, the first stage being from its source to the plains, the second from ■■■ ■ the plains ■ Colgong, and the third hence, where ■ ■■ becomes ■■■ level, and whence it splits ■■ channels which themselves throw ■■ distributaries right and ■■ ■ the ■■

and the navigation dangerous, and which ■■■ famous of old for its banditti,* who descended upon it from their eyries ■ the neighbouring hills of Rajmahal—we pass three picturesque hills of granite, rising abruptly from the bosom of the river, rudely sculptured with mythological devices, covered with trees and shrubs, and inhabited by numbers of the feathered ■■■ (and also, ■ we hear, by some Hindoo devotees, whose wretched habitations form ■ hideous contrast to the beauty of all around them), and come to the junction of the river Koosie with the Ganges. Opposite this stands another lofty hill (Pattergutta), on which is a Temple with ■ cave, into which, it ■ said, ■ native prince once entered with a hundred thousand followers at his heels, each holding ■ torch in his hand, and carrying a measure of oil and *never came back*! Truly this is a land of wonders! Next we come to Secrecully, a village at the foot of a high rocky eminence, on the summit of which gleams the white tomb of the Mahomedan saint, Peta Pointer, one of the conquerors of Bengal, ‘as devout as he was valiant’ It is stated to be three hundred years old. Tradition says that every Thursday night a tiger visits the tomb, couches close to the grave and remains there till morning. Faithful on we pass the Mooter Jhuina waterfall, a beautiful cascade. The country about here affords capital sport and is often visited by shooting parties from ■ great distance. Here game laws are unknown. Tiger, hog, rhinoceros, leopard, and boar hunting may be enjoyed in perfection.

We now approach the Rajmahal hills, the home of that interesting tribe the Santhals (referred to in our first upward march) and pass the desolate city of Rajmahal (also before alluded to), where once stood the palace of the Emperor Jehanghire, and where, amid a luxuriant bamboo jungle, still stand the remains of that of Sultan Sujah, visited and described by Heber†. The ■■■ are very picturesque ■ ■■ from the river, and remind the visitor familiar with our Anglo-Indian poet Richardson of his memorable lines written

See page 495

† Much of this has disappeared having been removed in the construction of the railway which now ■■■■ Rajmahal with Calcutta. The hall, ■ black marble, which once formed Sultan Sujah’s *bustakana*, ■■■ a comfortable room for the railway engineer.

there.* The ancient graveyard yet contains the dust of Surgeon Boughton, who went from Surat to Agra in 1636, cured the daughter of Shah Jehan, obtained permission for his countrymen to trade, and virtually laid the foundation of ■■■ Eastern empire (It seems ungrateful to let him lie in this desolate wilderness) Old Rajmahal once stretched three miles along what was then the bank of the Ganges, and it is said that no artificers ■■ common people ■■■ then allowed to live in that Belgravia There, in Clive's time, resided ■■■ of the famous family of Sett (referred to at Monghyr), who ■■■ said to be worth £8,000,000. A series of forts formerly extended hence to Bhagulpore, and many ■ raid has taken place between the former chieftains of those hills and the Moslems of the plains. Alligators abound about here, and they say there is a village in the vicinity whose inhabitants live on their flesh † Farther on—we are now in

■ "LINES WRITTEN ON THE RUINS OF RAJMAHAL

"Hail 'stranger' hail 'whose eye shall here survey
The path of Time, where ■■■ marks his way,
When wildly moans the solemn midnight lull,
And the giant jackal's piercing cry is heard,
If thine the soul with sacred ardour fraught,
Rapt ■ the poet's dream ■ sage's thought,
To thee these mouldering walls a voice shall raise,
And sadly tell how earthly pride decays
How human hopes, like human works, depart,
And leave behind the ■■■ of the heart."

† Our commercial men might have ■ eye on these animals, and might not only rid India of a fearful plague, but also enrich themselves by so doing. We read that in the United States some fifty thousand or sixty thousand alligator hides ■■ annually utilised, and that other commercial products ■■ obtained from these monsters. The teeth, which ■■ round, white, and conical, and as long as two joints of ■■ average finger, ■■ mounted with gold or silver and used for jewellery, trinkets, and for teething babies to play with. They are also carved into a variety of forms, such ■■ whistles buttons and ■■ handles. This industry is carried on principally ■■ Florida. Among Chinese druggists there is a great demand for alligators' teeth, which ■■ said to be powdered and administered as a remedy. As much ■■ a dollar apiece is paid by them for fine teeth. All the teeth of the alligator ■■ of the class of conical tusks, with ■■ cutting or grinding apparatus, and hence the animal is forced to feed chiefly ■■ carrion which is ready prepared ■■ his digestion. Other commercial products of the alligator are the oil and musk pods. The tail of an alligator of twelve feet in length, ■■ boiling, furnishes from fifty to seventy pints of excellent oil, which, in Brazil, is used for lighting and in medicine. The oil has been recommended for the cure ■■ quite a variety of diseases. ■■ has a high reputation among the swampers ■■ a remedy for rheumatism, being given ■■■ inwardly and outwardly. The crocodiles ■■ alligators possess four musk glands, two situated in the groin and two in the throat,

the Province of BENGAL—we pass (at ■ distance) historic GOUR, founded, as it would seem, about 750 B.C., and said to have been twenty miles in circumference, enclosed by ■ wall sixty feet high, and inhabited by two millions of people; the rival of Delhi, the capital of ■ hundred kings, the seat of wealth and luxury, the finest city in the empire, and called by the Emperor Jehanghire “an earthly Paradise”¹ but depopulated by pestilence three hundred years ago, and from that time abandoned,^{*} whose wharves and ghats—now four ■ five miles from the river, which sealed the ruin of the city by deserting it[†]—are yet to be seen, and the remains[‡] of whose palaces, fort, mosques, gates, columns, tombs—built, many of them, with enamelled porcelain-like bricks—are shrouded in the wildest luxuriance of vegetation,—banyans, peepuls, palms, silk cotton trees, parasitical climbing plants, and jungle grass, abounding with tigers, hogs, monkeys, jackals, and other wild creatures; while the innumerable tanks, often covered with the lotus flower, swarm with alligators. It may well remind one of Isa xxxiv. 12-15, which seems marvellously to describe its condition. Happily for us, perhaps, we have no time to visit it.

But we are about to leave the Ganges. Ere we do so, let us tell you a tale of the same we have somewhere met with, and which is so appropriate that we must quote it —

‘ THE EMPEROR AND ■ CHILD—A HINDOO STORY

“Many years ■ the sun was shining over the great plain of Northern India when ■ tall dark, stern-looking ■ in ■ long white robe came slowly along the bank of the Ganges, and stood looking down into the dark

a little in advance of the fore legs. Sir Samuel Baker says they ■ much prized by the Arab women, who ■ them strung like beads upon ■ necklace

“The Hooghly has been well named by Sir W. W. Hunter “*A River of Ruined Capitals*”

† “It ■ impossible ■ pass it,” says Bishop Hcher, “without recollecting that what Gour is Calcutta may ■ day become, unless the river ■ ■ channel should ■ more fatal direction, and sweep ■ ■ new track our churches, markets, and palaces to that salt-water lake which ■ ■ natural estuary. (See note ■ to the river Hooghly, on ■ 516)

‡ The masonry of Hindostan is of wonderful strength, and it is remarkable that, while ■ durability of Roman architecture is ascribed ■ the admixture of sugar with their mortar ■ builders of India impute the strength of their masonry ■ the use of *jaggery*—the inspissated juice of ■ sugar-cane—in the manufacture of their cement.

water with such a grave, earnest face that it was plain ■■■ something very ■■■ to think about. For a full half-hour he stood there without moving or uttering a word, while his face grew darker and ■■■ every ■■■

"Two or three men who ■■■ coming up from drawing ■■■ caught sight of him, and as they passed one of them pointed at him, and said, with ■■■ laugh

"See, there's Gohur Kshetriya (Gohur the soldier) waiting ■■■ the ■■■ come out and cook themselves for his supper!"

"And then they all laughed and walked on, thinking no more about him. ■■■ had they known what he ■■■ thinking of just then they might ■■■ have laughed quite so loud, for at that very moment Gohur ■■■ making up his mind to ■■■ a man and that man was the Emperor Baber, who reigned over the whole of that country.

"And what harm had the Emperor Baber ever done ■■■ *Am?*?" you will ask.

"Well, in the first place, Baber was not a native Hindoo at all, but had come with a great army from a country away beyond the Himalaya mountains, and had conquered India. Then having conquered it, he made very strict laws to keep it in order, punishing severely any one who broke them, so that, although he was really a very good man, and a very ■■■ one, there were many people who hated him bitterly, and thought him cruel and unjust. So Gohur made up his mind that, as the Emperor seemed to be making the people unhappy, the Emperor ought to die, and that he would ■■■ the man to ■■■ him. He knew well enough that he would be killed himself for doing it, but that did not frighten him a bit, for he thought he was doing right, although, as we shall see presently, he found himself mistaken there.

"Now, to meet with the Emperor was no difficult matter, for instead of shutting himself up in his palace, like most other kings of that day, he was fond of going about into all parts ■■■ the town dressed in rough clothes like a workman, to ■■■ how his orders ■■■ obeyed, and whether his people ■■■ well or ill-treated. So Gohur had a short sword under his robe, and away he went ■■■ the city.

"But when he got there he found such ■■■ uproar and confusion ■■■ he had never seen in his life. The whole air ■■■ filled with flying dust, amid which a crowd of ■■■ women, and children ■■■ running and screaming as if frightened out of their wits while every now and then came a crash, as if a house had fallen ■■■ a great tree been torn up by the roots. And presently right down the middle ■■■ the street ■■■ rushing an enormous elephant, which had broken loose in a fit of rage from ■■■ of ■■■ great bazaars, and gone charging through the town destroying all before it.

A fearful sight it was that great black ■■■ of savage strength tearing along like the rush of a locomotive, and beating down the huts on either side with ■■■ lash of ■■■ trunk as it swept by, its huge white tusks gleaming like sword blades, and the foam flying from ■■■ open mouth. Right and ■■■ the people fled shrieking before it, ■■■ all was terror and disorder.

"Now, I should ■■■ you that in ■■■ country there are a ■■■ of people

pariahs, or outcasts, whom everybody hates, and looks down upon avoids as if they had the plague, and nobody will shake hands with them or speak to them, or be friendly with them in any way. Why this is so would be long a story to tell you here, but for a Hindoo to have anything to say to a pariah would be thought quite as bad as for him to be friendly with a thief or a murderer.

"Well, it happened that one of the pariah children—a poor half-starved creature—had slipped and fallen right in the elephant's track. Another moment, and it would have been crushed to death, but a man dressed as a labourer sprang right in front of the furious beast, caught up the child, and leaped back just in time to escape the charge of the elephant, which went rushing blindly down towards the river. But as the man jumped back the turban that had his face fell off, and every one saw this man who had risked his life for one of the 'outcasts'—no other than the Emperor Baber himself.

"Then a great hush fell upon the crowd, and every one looked blankly at his neighbour, as if he could hardly believe his own eyes. In the midst of that dead silence another man suddenly stepped forth. It was Gohur, and he knelt at the Emperor's feet, and holding out his sword to him, said firmly

"Prince, I am thine enemy and I meant to have slain thee this day, but he who saves life is greater than he who destroys it. My hands are weak against him whom God protects. Take my sword and kill him who would have killed thee."

"Over the young Emperor's noble face came a strange smile. He listened to the grim confession. He stretched forth his hand, and raised the kneeling man gently from the earth.

"Not so, my brother, said he kindly. 'Thou hast said truly that it is better to save life than to destroy it, and should I kill any man who has confessed his fault and been sorry for it?' Take back thy sword and use it in my service, for from this day I shall make thee one of my palace-guards.

"The Hindoo bowed his head and wept like a child.

"But Baber's words came true, enough, for in after years Gohur was one of his bravest soldiers, and saved him many times in battle. And to the end of his days he was never weary of telling how the Emperor had spared him, or of repeating the words that he had spoken. 'It is better to save life than to destroy.'

We now, as we have said, in Bengal, the mother-province of our Northern Indian Empire, which, it will be remembered, is a magnificent plain (having hills only on its south-west frontier), stretching some 350 miles from east to west, with an average of about 300 miles from north to south, and an area of about 100,000 square miles; a land of burning suns, deluging rains, great rivers, many lakes, alluvial soil,

and exuberant vegetation; associated in ■ minds with nabobs and pagodas; Clive and his victories; Warren Hastings and his impeachment: ■ province in which thousands of ■ countrymen have fallen in battle, ■ perished from diseases incident to a foreign military life; while many others have died from indigenous disease, ■ lingered out their lives in almost hopeless, if easy, and, it may be thought, luxurious, exile; ■ land of thick jungles, fierce tigers, wild elephants, deadly serpents, and devouring alligators;—though withal, ■ land of inexhaustible natural riches, densely inhabited by ■ somewhat effeminate race, “wholly given to idolatry”; who, save when visited by famine, raise year by year their rice, opium, cotton, indigo, and countless other products; and manufacture their silks,* thin cotton cloth, and their muslins (for which they have been famous for centuries); but who have been the prey of invaders and domestic tyrants from age to age, and are still an impoverished people, yet are beginning to improve their condition under ■ mild and fostering sway.

Ere ■ leave the Ganges, let ■ take, with Heber,

“AN EVENING WALK IN BENGAL.†

“Our task is done! ■ Gunga's breast
The ■ is sinking down to rest;
And, moored beneath the tamarind bough,
Our bark has found its harbour now.

* “Bengal,” says Dr. Hunter, “is the only part of India where sericulture, ■ the rearing of the silkworm proper on mulberry, can be said to flourish.” In 1860 the attention of Government was first called by Dr. (now Sir George) Birdwood, of Bombay, to the value of tussur, ■ the wild silk of India, and the importance of cultivating it. Since then the manufacture has considerably developed, and is now (1892) carried ■ in several districts of Bengal, and especially among the Santhals (of whom we have already spoken, p. 95), who it seems ■ capable of producing it “in inconceivable quantity.” By the introduction of improved methods of reeling and dyeing its value has been greatly increased, and ■ manufacture has ■ been introduced into England. (See ■ important paper on this subject by Thomas Wardle, Esq., F.C.S., F.G.S., read before the Society of Arts on May 14th, 1891, and published in the Society's *Journal*, June 12th, 1891.) It ■ that ■ culture of tussur ■ might be carried on ■ the greater part of India.

† We hope ■ shall be pardoned for reproducing this beautiful picture. ■ is, so ■ as we know, unequalled for comprehensiveness, charm, and fidelity, ■ ■ sketch of Bengal ■ be incomplete without it.

With furled sail, and painted side,
Behold the tiny frigate ride
Upon her deck, mid charcoal gleams,
The Moslems' savoury supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simple food
Come walk with me the jungle through,
Yonder hunter told us true
Far off, in desert dank and rude,
The tiger holds his solitude
(Nor taught by recent harm, to shun
The thunders of the English gun),
A dreadful guest but rarely seen,
Returns to scare the village green
Come boldly on! no venom'd snake
Can shelter in so cool a brake
Child of the sun! he loves to lie
Midst Nature's embers parch'd and dry,
Where o'er some tower in moss laid
The peepul spreads its haunted shade,
Or round a tomb his scales to wreath,
His warder in the gate of Death!
Come on! Yet pause! behold us now
Beneath the bamboo's arched bough,
While, gemming o'er that sacred gloom,
Gleams the geranium's scarlet bloom
And winds our path through many a bower
Of fragrant tree and mant flower,
The cerise's crimson pomp displayed
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade,
While the brake, so wild and fair,
The betel waves his crest in air
With pendent train and rushing wings,
Aloft the gorgeous peacock springs,
And he, the bird of hundred dyes
Whose plumes the dames of Ava prize
So rich a shade so green so good,
Our English is never true!
Yet, who the Indian bower has stood,
But thought of England's 'good green wood'
And bless'd beneath the palmy shade,
Her hazel and her hawthorn glad,
And breath'd a prayer flow oft in vain!
To gaze upon her oaks again
A truce to thought! The jackals cry
Resounds like syrian revelry,
Through the trees yon falling ray

Will scantily serve ■ guide our way.
 Yet mark ! as fade ■ upper skies,
 Each thicket opes ■ thousand eyes
 Before, beside us, and above,
 The fire-fly lights ■ lamp of love,
 Retreating, chasing, sinking, soaring,
 The darkness of the copse exploring,
 While ■ this cooler air confest
 The broad Dhatura bares her breast,
 Of fragrant scent and virgin white,
 A pearl around the locks of night !
 Still ■ we pass in softened hum,
 Along the breezy alkys come
 The village song, the horn, the drum
 Still as we pass, from bush and briar,
 The shrill cigala strikes his lyre
 And what is 'st his whose liquid strain
 Thrills through you copse of sugar-cane ?
 I know that soul-entrancing 'well !
 It is—it must be—P'hilomel !
 Enough, enough, the rustling trees
 Announce a shower upon the breeze
 The flashes of the ■ sky
 Assume a deeper, ruddier dye,
 Yon lamp that trembles ■ the stream,
 From forth our cabin sheds its beam,
 And we must early sleep, to find
 By times the morning's healthy wind.
 But oh ! with thankful hearts confess
 Even here there may be happiness,
 And He, the bounteous Sire, has given
 His peace ■ earth, His hope of heaven !

The celebrated native poet, JAYADEVA, whose festival is annually commemorated, was born in Lower Bengal.

We now—as ■ asserted—leave the GANGES—that mighty stream with which we have become so familiar—and enter, ■ the northern extremity of the Moorshedabad district, the Bhagaruttee * river, *which, however, is really after all the most sacred branch of the Ganges.* It is only during three months of the year that this is sufficiently deep to admit boats of

* "Bhagarut ■ ■ thirsty man of sanctity who introduced teetotalising, ■ ■ punishment I suppose, among the great Hindoo ■ ■ thousand years ■ In a fit of this new virtue, he drank the sources of the ■ dry ■ one pull, but having ■ relented, ■ was subsequently honoured with his cognomen."—*Pilgrim ■ Namer Tal.*

large tonnage, which ■ ■ other times therefore obliged in going to Calcutta to follow the broader stream through the picturesque, but malarious, fever-haunted, and alligator- and tiger-abounding Sunderbunds,* ■ distance more than double

■ An ■ wilderness ■ fifty miles in depth and in length about ■ hundred and eighty miles in the south of Bengal. This wilderness which borders the coast to the water's edge forming a strong natural barrier in that quarter occupies the whole of what is called the ■ of the Ganges everywhere intersected by great rivers and innumerable creeks ■ which the tides are ■ intermixed that a pilot ■ absolutely necessary both to thread the intricacies of the passage and to point out at what particular parts the current will ■ certain times be favourable in proceeding either to the eastward or ■ the westward. In many places there ■ scarcely breadth for the passing of a single boat and even then the boughs of the ■ trees and of the ■ subordinate jungle frequently ■ found so to hang over as nearly to obstruct the progress of ordinary trading vessels. Fortunately these ■ river creeks are short ■ at least have in various parts such little bays as enable boats to pass. The water being brackish or rather absolutely salt throughout the Sunderbunds ■ is necessary for all who navigate this passage to take a good stock of fresh water for their own consumption calculating for ■ least ■ fortnight's ■. Even the villages which here and there are to be found ■ the banks of the great rivers are sometimes supplied from a great distance especially during the dry season when the tides are very powerful — *Silgadia*

A writer in the *Vol. 107* *Sun* describes how a surveying party of which he ■ a member was impeded and annoyed by alligators in the mouths of the Ganges. These reptiles he says several times attacked their boats in broad daylight and they lived in constant dread of them. One evening ■ a party of six (two whites and four natives) were returning ■ boat from exploring a lagoon alligators began to rise to the surface around them in great numbers and they landed on an island to swim the natives. I do not believe the writer says I exaggerate in the least when I say that there ■ two hundred and fifty of the saurians splashing about us when we landed. Indeed the two of us were using our firearms to keep them off while the natives pulled for the shore. We had two double-barrelled shot guns but not ■ dozen charges of ammunition and we used half of those before the boat landed. The island was a bit of spongy land not over fifty feet ■ with three or four small trees growing in the centre. I had never ■ the natives ■ badly rattled. The moment the boat touched the ground they sprang ashore and ■ to the centre of the island and ■ their haste ■ abandon the craft two of the ours were allowed ■ go ■ board and float away. It seemed for a moment ■ if the reptiles meant ■ crawl right over us but the flash of the gun and the death of three ■ four of them produced something of a scare and after that they drew away from the boat. I stood up ■ the thwart at I looked around ■ the twilight, and ■ seemed to me that the water all ■ ■ the little island was alive with our enemies. They swam here and there they turned and twisted and lashed the water and the odour from their bodies and the mud ■ became almost unbearable. It ■ plain enough that we could not stop long ■ that bit of land and we called ■ the natives to return to the boat and be ■. The poor wretches had no courage left and they began ■ cry and whimper like children. We threatened to turn ■ guns on them if they ■ obey orders and then they came running ■ the boat. The oars which had gone overboard had ■ away and could not ■ recovered

that down the Bhagaruttee The passage of this river is often obstructed by sands These are removed yearly, after the annual rains, when the river has somewhat fallen A heavy toll on all boats passing up and down is said to be levied by the Government, which appears, however, to do little to keep the stream clear for navigation, as great expense is now frequently incurred in obtaining assistance to help them over the shallows

The rise of the Bhagaruttee during the rains always inundates the villages near it, even deluviating lands

and when they discovered this the most intelligent of them said 'You do not understand these reptiles They are fierce and hungry, and are bold by night that they will even climb into the boat Any one upset by a blow of his tail 'What would you advise' I asked 'That we go ashore and to the other end of the island We will attract the crocodiles to that locality and then return here in all haste and row away The plan was the only one which promised relief, and two minutes after it was proposed we were hurrying to the lower end of the island The saurians pursued us in both channels, thrashing the water in a terrible way, and had scarcely stopped when a number of them attempted to land and would have done so had we not driven them back by the fire of our guns The four natives removed their hats and shirts rolled them into four respective bundles and at a signal these were tossed far out into the lagoon There was a terrific rush of the reptiles and at the same moment we hurried for the boat and pushed off We had nicely outwitted the enemy, and as we started away the two crocodiles pulled a stout stroke We were three hundred feet from the island and almost in the river when there was a sudden shock which threw us all down and two of the natives went overboard We had struck a snag and stove our boat, and the water rushed in so fast that she swamped inside of two minutes The four natives set up a dismal wail and started off in a body to swim to the island Had they swum quickly they might have reached it, but the poor fellows were half-crazed with fear and they splashed the water about and kept up a sort of wailing and the alligators were at once put on the scent 'Ore it God' but we are to be eaten alive' gasped my companion, as the boat settled down with us Don't follow I warned him he prepared to strike out after the natives If we have any show at all it is in drifting out with the boat The gunwales of the boat were awash, and we were both in the water clinging to the craft he on one side and I on the other There was a sluggish current there but we had not drifted thirty feet from the snag when we heard the shrieks and screams of the natives as the reptiles rushed upon them There was a terrible fight the victims and the waves kicked up helped to drive us from the locality and were probably the means of saving our lives After the first few words neither of us spoke Any attempt to cheer and encourage would have been a mockery The moment we were sighted by a crocodile our time had come As we drifted slowly along one passed by not more than ten feet, he made for the island and for a few seconds I was blind with blood Foot by foot we drifted and at length struck the current of the river, and it was not five minutes later when a boat from the island picked us up They had heard the firing and knew we were in trouble, but had come too late to save our helpers from a terrible death

(after the manner of the Ganges), and removing the landmarks; thus occasioning great annual disputes among the proprietors of the soil as it is difficult to identify their particular property. Endless litigation, and perjury, and robbery are the result.

At the branching-off of the Bhagaruttee from the Ganges stands Sooti, in the neighbourhood of which a battle was fought, in 1763, between the British forces and Meer Cossim.

The town of Jungeepore on the right bank, and Gurka and Kidderpore opposite, on the left, are the next objects of notice. When the East India Company kept their silk factories, Jungeepore was the chief of them. Lord Valentia in 1802 speaks of it as "employing three thousand persons." On their giving up the trade, this factory was purchased from them by a Mr Lauraetto, who, though the Company actually lost by the speculation, has found it a very profitable one.

The way in which the silk-producing business is transacted is very curious, and may be interesting to the reader. A certain sum of money is paid in advance by the proprietor of the factory to a native agent, who contracts with a worm-breeder to supply a particular quantity of cocoon, and advances him a sufficient sum to enable him to buy food for his worms, which the latter does from a person who makes the cultivation of the mulberry his business. When the cocoons are ready, they are brought to the factory by the worm-breeder. But it often happens that the hopes of the speculator are blasted, and the worms nearly all die, in which case the manufacturer loses the greater part of, if not all, the money he advanced. The system is considered a bad one, and speculators are beginning to see this, for some have adopted a new plan, which is, to advance no money, but to purchase the cocoons of the worm-breeders when brought to the factory. It is difficult to understand why they did not do this long ago. It would have prevented the great losses many have sustained, and stimulated the industry and care of the worm-breeders.

The river who flows to the river for water, and also to bathe here, present a peculiarly graceful aspect. The river is well described by "A Pilgrim in Search of the Picturesque": "I was much amused watching the natives bathing. They

wade into the stream, wash their dresses, and put them on again all wet, as they stand in the water, wash their hair and their bodies, retaining all the time some part of their drapery, which assumes the most classical appearance. They fasten their hair fastened behind in the Grecian fashion, large silver nose rings, a great number of ivory bracelets on their arms, with a pair of very large silver bangles on the wrists, and massive ornaments of silver on their ankles, their drapery, white, with perhaps an edge of some gay colour. bright brass vessels for water, or of porous red earthenware, in which they carry back the river water to their dwellings. Having bathed, they repeat their prayers, with their hands palm to palm raised to their faces, and turning in pooja to particular points. After sipping the water a certain number of times, taking it up in their hands, they trip away in their wet drapery, which dries as they walk. The skin of the women in Bengal is of a better tinge than that of the up country women. They are small, well-formed and particularly graceful in their movements."

As we pass down the Bhaguuttie the river views are exceedingly varied and beautiful.

Among the birds of Lower Bengal, besides the lordly peacock (often almost domesticated and much honoured) and some others we have already mentioned are the noisy serpent-eater the white-tailed and the grey-backed sea-eagles, the cormorant, the Indian snake bird (often to be seen floating in the water with only its head and neck visible) the purple heron, the pond heron, the bittern, the spoonbill, the white and the shell ibis, the kingfisher of various species, the black-bird, the hawk cuckoo (whose loud crescendo notes, "*Pipeeah, pipeeah, pipeeah*" repeated several times, each time higher than the last till they become exceedingly loud and shrill, are heard in the every garden and avenue), the Indian cuckoo, the pleasantly-chirruping and lively hill-bulbul, the purple honey-sucker, the water-cock (a shrill and furious fighter) the pretty yellow-breasted wren warbler, the lesser reed-warbler, the (well named) Bengal Babbler † (one

* So Jerdan gives it, but Elliott *akh akaha*

† All called the Seven Brothers. Seven Sisters from being always found in a company of about that number. The flock is constantly on the move now upon the ground, then on a tree, when one starts, all

of the most chattering and noisiest birds in India), the marsh babbler (with flute-like note), the blue-throated barbet, the wax-bill (a pleasant singer and fighting bird), the ruddy and the blue-breasted rail, the hoopoe, the palm-swift (to be found wherever the cocoa-nut palm is seen), and the mischievous magpie."

February 12th—Reach the large and famous city of Moorshedabad, which extends for some eight miles along both banks of the Bhagaruttee. It is said to have been founded by Akbar, and to have rapidly risen to importance. From 1704, when it became the seat of Mahomedan Government, until the British took possession of Bengal (a period of about fifty years), it was the metropolitan city of the province. Hence, ■ history informs us, Suraj-u-Dowlah, the cruel and infamous Viceroy in Bengal of the Great Mogul, sent forth against the small English fort and factory at Cossimbazar, and subsequently against our little fort at Calcutta, an expedition which ended ■ the discomfiture of both garrisons, and the imprisonment of the remnant of the defenders of Fort William in the Black Hole, after which he returned, dragging the survivors in chains, to Moorshedabad, whither Clive, "the Avenger," eventually followed him, and defeated him at Plassey (25 miles distant). Suraj-u-Dowlah (it will be remembered) fled,† but was brought back and put to death,

the rest follow it one after the other, making generally but a short flight of not ■■ than forty ■ fifty yards ■ a time, and when alighted they hold ■ sort of consultation, hopping and chattering about all the time, till, after ■ few minutes, they ■■ up ■ another tree and so on for the greater part of the day, rarely staying for ■■ than half an hour in the same place.—*Birds of India*

* Mr Smith says he has known this bird enter ■ covered verandah of a house, and nip ■ half a dozen young granaries, visit a cage of small birds, begin by stealing the grain, and end by killing and eating the birds, and repeating these visits daily, ■ destroyed. Mr Buckland informs me that he has known it enter ■ verandah and catch bats. It has ■ variety of ■ the usual harsh cry of the magpie, ■ ckar, whistling, somewhat metallic call, which Sundevall syllabizes into *Kohlee-oh-I-noi*, ■ *Kohlee-oh* the Bengalees into *Kotei*, and ■ has also a feeble, indistinct note ■ the pairing season, which the male utters, and the female responds to in ■ of chuckle.—*Jerdon*

† The close of his ■■ dramatic, and affords an illustration of ■ Providence overtaking a cruel and remorseless tyrant. "On July 2nd ■ Jaffier received ■ glad tidings that he had been taken ■ Rajmahal, through the information of a poor fakir, ■ dervish, who had recognised him in his disguise having had good ■■ remember the ■■ of the tyrant, inasmuch as he had been deprived of his ears about

by the son of his successor, in ■ own palace. And here, in Moorshedabad, Clive placed Meer Jaffier, who had aided in the overthrow of his master, ■ the musnud. "This city," said Clive, "is as extensive, populous, and rich as the city of London." He found the vaults of the palace piled with heaps of gold and silver, and quantities of rubies and diamonds. The first instalment of the indemnity ■ at ■ claimed by the English; "in addition to which Clive had taken ■ accepted from Meer Jaffier, ■ his ■ private reward, about £200,000 sterling, or, according to his own statement, £160,000. The money filled 700 chests, embarked in 100 boats: which proceeded, under the care of soldiers, to Nuddea, whence they were escorted to Fort William by all the boats of the English squadron (which had been sent from Madras and Bombay), with banners flying and music sounding, a scene of triumph and joy; and ■ remarkable contrast to the scene of the preceding year, when Suraj-u-Dowlah had ascended the same stream triumphant from the conquest and plunder of Calcutta."

Moorshedabad, while so extensive, is but meanly built, and is reputed unhealthy; and though still the principal Civil Station of the district, and a place of extensive inland traffic, has lost many of its commercial advantages through the

thirteen months before by order of this nabob. This earless wight led a brother of Meer Jaffar, who was residing at Rajmahal, to the fugitive's hiding-place, and Suraj-u-Dowlah was seized, and hastily conveyed by a strong guard back to Moorshedabad. At the hour of midnight he ■ brought, like ■ felon, into the presence of Meer Jaffier, ■ the palace which had ■ recently been his own. He behaved ■ the most abject manner, crawling in the dust ■ the new nabob's feet, weeping and praying for mercy. It ■ said that Meer Jaffier, moved both by contempt and pity, intended ■ spare his life, but that Meeran, his son, as vile and ferocious a scoundrel as the fallen nabob, insisted that he ought to be put to death, to render the musnud and his ■ to it the more secure. The victim ■ carried off by the soldiers to ■ distant chamber the vilest in the palace, and there secured, with a guard at the door. Before the day dawned Meeran ■ ■ trusty servant and ■ to the chamber with an order ■ ■ guard ■ make ■ end of the prisoner. As the door flew open, Suraj-u-Dowlah ■ ■ intention and fell into an agony of fear and horror. When he could speak he implored for a short respite to make his ablutions ■ a true Mussulman, and say his prayers in order that his soul might ■ perish with ■ body. There chanced ■ be a pot of water close ■ hand, and while the water was trickling ■ ■ earth Meeran's servant plunged a dagger ■ his body. The soldiers finished the butchery with their swords, and in ■ of the following day the mangled ■ of Suraj-u-Dowlah ■ exposed ■ an elephant in the ■ of Moorshedabad, and ■ deposited ■ tomb of his predecessor. —*MacFarlane*.

* *MacFarlane*.

silting up of the river, and seems decaying. It is famous for its silk manufacture, its boat-building, and its carved ivory work. The principal object of attraction is the Palace of the Nabob, ■ magnificent structure of dazzling whiteness, standing amid stately groves of flowering trees, and supposed to have cost about £200,000; a suitable residence, perhaps, for ■ British pensioner—for such His Highness now is—on an allowance of £160,000 ■ year. Some remains of the stately Palace of Black Marble from the ruins of Gour, built by Suraj-u-Dowlah, are still to be seen. On the right bank is the Nabobs' Cemetery ■

The river presents ■ scene of great animation. Numerous fine boats of elegant form, especially near the palace, cover the stream; and various craft in great numbers move to and fro.

Five miles beyond the new palace of Moorshedabad, on the left bank of the river, stands Berhampore, a large Military and Civil Station,† exceedingly beautiful in appearance, and abounding in noble trees of luxuriant growth. The barracks are well laid out and handsomely built, with a grand square and spacious parade ground; they are, perhaps, the finest in India, and have been occupied by European troops. But, alas! the beauty of Berhampore is like that of the serpent from its low and moist situation its climate has proved most deadly,‡ and to this the graveyard bears indisputable and touching evidence. Two very different characters are interred here among the multitude: George Thomas, the Irish rajah of Hurrianah (whose adventures ■■ said to have formed the basis of Sir Walter Scott's story of "The Surgeon's Daughter"), § and "Little Henry," the subject of Mrs. Sherwood's well-known tale.

■ "As ■ illustration of the spirit of Mahomedan rule, it ■ said that the nabobs of Moorshedabad used to confine men, for arrears of revenue, to a house of bugs"—*Chunder*

† HERE ■ SEPOY MUTINY OF 1857 MAY ■ SAID TO HAVE COMMENCED "On February 26th the 19th Bengal Infantry, quartered ■ this Station, being directed to parade for exercise with blank ammunition refused to obey the command, and in the course of the following night turned out with ■ great noise of drumming and shouting, broke open the *doors* of arms, and committed other acts of open mutiny. By order of the Governor-General the regiment ■■ disarmed, marched down to Barrackpore, and there disbanded."

‡ Berhampore has been ■ much improved by sanitary measures that ■ ■■ regarded as second to no spot in Bengal for salubrity

§ ■■ page 244

A silk manufactory is carried ■ at Berhampore, and here the famous bandana handkerchiefs are manufactured.

As we ■ approaching the end of our journey, and shall ■ be taking leave, for awhile, of the Country, ■ may now fitly introduce our Anglo-Indian poet, Major Calder Campbell's *

"FAREWELL TO INDIA

"Let ■ unclasp the ■ of love, and show how fair thou art
To such ■ leave—like me—their mark within a friendly heart,
For, like the wind-harp answering each breeze that wanders by,
A ■ of all the past ■ brought by each fond memory

"The jungle, with its tortile tracks—the forest with ■ flowers—
The rough ravine where craftily the lurking libbard cowers—
The tiger's dark and dreaded den, beside the nulla's bed—
The woods where elephants are found neath graceful bamboos spread

"The topes of dark-green tamarinds, full-podded through each bough—
The fertile marsh, where fields of rice ■ emerald ridges grow—
And groves of mango, freighted well with globes of luscious taste—
And orange arbours, rich in fruits, by richer flowers embraced

"The tall palmyra on the sand, a vegetable dome—
The feathery ■ with its ■ and ■ of silvery foam—
The wild wood-apple's spicy leaves—the banyan's broad arcade,
Where holy merchants with snakes divide the tent-like shade

"The shaddock bowers, the moorgra clumps, whose breath is like ■ draught,
The sombre thiradoo fane, whence floods of gummy ■ waft—
The painted shrine where Brahmins kneel and lay in ■ down
Sweet powders, peacocks' plumes, rich oils, and many a floral ■

"The Moslem's haughtier place of prayer, the mosque which gleams afar,
With many ■ clustering cupola, and many ■ white minar—
These swell the solemn symphony of the ■ cry
Who, ■ the darkness of the night save 'FEAR NOT!—God is nigh!'

"I think of all! The tombs ■ up with lamps and hly-buds—
The playful squirrel on the tree—the monkey ■ the woods—
The harmless lizard ■ the walls—the mongoose frisking by—
Oh! all, when I am far away, shall rise to memory's eye!

'Tis ever thus, 'tis ever thus!—The past ■ aye the best,
An absent spot is sweetest still—most loved the absent breast,
And there ■ I leave behind whom I may never ■
■ dear to this sad heart of mine ■ others ■ be!

Seventy miles more—it is a long way round by water—and behold the glorious field of PLASSEY,* where that famous battle was fought of which we have just spoken, which “transformed the East India Company from merchants to Sovereigns,” and gave into our hands Bengal, Bahar, and Orissa, and eventually all India. It is said that there is *one* tree left of the memorable mango grove in which Clive encamped the evening before the engagement, and where he decided, after the Council of War which had negatived the proposal, to encounter the foe. We need hardly remind the reader that the following day—June 23rd, 1757—four thousand British troops under Clive defeated here an army of fifty thousand Native soldiers.

A little farther on the Adji, or Adgar, river (the Amystis of Megasthenes) joins the Bhagaruttee. Near this stands the town of Cutwa, famous as a place of pilgrimage, for various events in Hindoo history,† for a hard-fought battle between the English and Meer Cossim Ali in 1753, and for its manufactures of silks, muslins, and cloth. Passing Dawangunge, once a commercial mart, but now only a fuel depôt, we arrive off Nuddea, a large and ancient village, once—on the *original* site—a fine town, the capital of a Native Principality, and, in very old time, of Bengal itself;‡ celebrated as “the Oxford of India,” and the scene of the life and labours of the great teacher Choitunya (who is worshipped by some as a god), and as the seat (in Bengal) of Hindoo orthodoxy. Numerous tales, legends, and traditions refer to it. Nearly all our great Oriental scholars, including Sir William Jones, Drs. Carey,

* See “*Clive's Dream before the Battle of Plassey*,” by H. G. Keene. It appears that the battlefield has since been entirely swept away by the river.

† “The retreat of Ali Verdukhan, in 1742, before a large army of ‘Jahratas,’ under Bhaskur Pundit, from Midnapore to Cutwa, through a mining country, without any food for his troops, but grass and leaves of trees, and any shelter from the heavy rains, has been remarked as parallel the ‘Retreat of the Ten Thousand’ under Xenophon.—*Baboo Chunder*.”

A peculiar custom prevails in Cutwa. It is usual for the women of the lower classes to parade the streets when people are married, and sing nuptial songs.

‡ “It was from Nuddea that the last Hindoo King of Bengal, on the approach of the Mahomedan invader in 1203, fled from his palace in the evening of dinner, as the story goes, with his sandals snatched from his hand.”—*Junker*.

Wilson, and Leyden, have visited it;* and Dr. Carey speaks of it ■ "the bulwark of heathenism, which if ■■■ carried, all the rest of the country must be laid open to us." The population, ■■■ told, is still chiefly Hindoo† *The number of Brahmin bulls is also very great, and they have peculiar honours paid them.* Here ■■■ formerly ■ Brahmins' Sanscrit College, but ■ it ■■■ considered to be of ■ very inferior character, the British Government in 1821 established in the stead of it ■ similar ■■■ at Tirhoot, the present Sanscrit College of Calcutta. At Nuddea the Jellinghee and Bhagaruttee rivers unite to form the broad and stately HOOGLY, the most commercially important channel by which the Ganges enters the Bay of Bengal‡

This neighbourhood abounds with monkeys, regarded here, as elsewhere, ■ *objects of worship*. "I was about," says a Missionary,§ "to enter the court of a large (monkey) temple at Nuddea, when the officiating Brahmin said, 'No person must visit the court of Huniman' (the monkey god) 'with his shoes on' I reasoned with him, and he became very abusive, but at length, after patiently bearing his attack with calmness and composure, we ■■■ permitted to enter with our shoes on, and were requested to make an offering to the monkeys, either of fruit or sweetmeats, plenty of which were for sale at the gates of the enclosure, but this we declined." On another occasion he adds: "In passing up the country, when near to Nuddea, I happened to stroll into a bamboo tope or jungle, when the boat had put to fur the night. I had

* Baboo Chunder, ■ whom we are indebted for these particulars, adds, "The Brahmins heard Dr. Wilson with great wonder speak the Sanscrit language fluently. In the midst of his speech he chanced to quote a ■■■ from the Vedas, ■ which the Brahmins closed their ■■■ against him, but the doctor good-humouredly reminded them, "Well, ■■■ don't you know that your Veda ■■■■ no Veda when ■■■ uttered by a Mlechha."

† 'Nuddea still produces an annual almanac regulating the principal festivals, journeys, and pilgrimages, launchings of boats, ■■■ of corn, reapings of harvests, and celebrations of marriages, in half Bengal — *Chanda*.'

‡ "A special staff is appointed to watch and control the movements of ■ Hooghly and its associated rivers, and ■■■ due to the careful ■■■ thus paid to the head waters ■ the Hooghly, that Calcutta has not ■■■ the fate of almost every other deltaic capital ■ India, and been shut ■ from the sea by the silting up of ■■■ on which ■■■ prosperity depends — *Hunter*

§ Mr Statham .

not advanced far, before I heard a terrible uproar all around, and ■■■ not ■ little alarmed, ■■ looking up, to behold ■ whole army of the largest species of monkeys making towards me from all quarters. Some jumped on the ground before me, others swung by the bamboos over my head, and many closed up the path in my rear. Several females had young ones clinging to them, but this did not ■■■ to render them less agile than the others. A few of the largest, and apparently the oldest, chattered for about half ■ minute together, then the whole tribe responded, all closing nearer to me at every chatter. What to do I knew not; however, I hallooed as loud ■ I could to make my people hear, and to my great comfort the monkeys retreated ■ few paces every time I did so; this encouraged ■■ to persevere, but I perceived that when I began to retreat they closed upon me again, without being affected by my noise. Once ■■■ I stood still, and gave a tremendous shout, when back they went again. I gained full twenty yards this time, before they came jumping round; and just as I was about to commence another call, my hopes were raised in beholding a poor decrepid old woman come hobbling through the midst of them, with whom they seemed to be very familiar, as she shook two or three by the paws as she passed them; but no sooner had she come within hearing, than she opened a torrent of abuse against me for disturbing the sacred animals in their retirement, and motioned me, with almost frantic gestures, to depart quickly, her tongue ■■■■ ceasing till I was quite out of hearing. I was not long in fulfilling her commands, ■ the monkeys all seemed implicitly to obey her bidding, and made ■ way for my retreat. When I quitted the jungle I met my servant, who said he was coming to tell ■■ not to disturb the monkeys, ■ Huniman owned that bamboo grove, the old ■■■■ being employed by the Brahmins to give them food every day, and that they were worshipped by all the people in the country round, who brought offerings of rice and sweetmeats to them continually."

Near Nuddea is Krishnagur, a Station since 1831 of the Church Missionary Society, which proved very successful, and which Christian benevolence to the sufferers from the famine of 1838 greatly promoted, so that some three thousand people placed themselves under instruction, and when Bishop

Wilson visited Krishnagur ■ less than nine hundred converts were baptised.

Eleven miles more bring us to the steam works of Dhobah. Here excellent sugar is made from canes grown in the district, which are extensively cultivated, and very productive. A little beyond this, on the left bank, stands Culna, and the cemetery (if it can be so called) of the Rajahs of Burdwan, where a thousand priests are supported,* and which consists of a house of sepulture (in which ■ bone† of every deceased member of the Royal Family is deposited), together with several noble buildings and lofty temples—the latter arranged in two circles, one within the other, enclosing ■ large circular paved courtyard, and forming a grand amphitheatre—and where there is also an almshouse in which several hundred beggars are daily fed; the whole establishment being maintained, as it has been created, at the expense of the Rajahs of Burdwan.† Culna is noted also for its indigo and sugar factories. Santipore, ■ little beyond, is a town of ancient origin and some celebrity.

Numerous rafts of timber are seen here proceeding down the river, each raft under the care of two men, and accompanied by a boat hollowed out of a tree.

At the junction of the MATARANGAI, twenty miles lower down, is Chandah, the village in which the aged and sick find refuge who, after having been carried to the banks of the Ganges, and left there to die, manage to crawl away.‡ They

* We have already noticed, (page 68), the generosity of the Rajah of Burdwan towards the Brahmins. We learn that when the Rajah lost his mother, ■ great funeral feast was held, and five hundred Brahmins received gifts, some of them princely donations, such ■ ■ elephant with a magnificent howdah, a splendid horse richly caparisoned, silver vessels, ■ of money, etc. One hundred and twenty thousand beggars assembled ■ the occasion, all of whom got presents to the value of one shilling, and children sixpence a head. "I went," says Mr. Weitbrecht, "to ■ ■ vast congregation, and found it difficult to make my way through the ■ of Burdwan. ■ was ■ sunset, and ■ the ■ arrived they ■ packed into spacious courtyards ■ other open places, and penned in by fences of bamboos, like cattle. The distribution lasted ■ night, ■ hundred thousand rupees ■ thus thrown away."

† "They show you here the bone ■ the last Rajah, wrapt up in ■ rich cloth. ■ is regarded ■ if the Rajah was living himself, and is placed ■ a velvet *musnad* with cushions, and silver salvers, tumblers, hookahs, rose-water and other holders in front of ■ seat, just ■ late Rajah used ■ sit with ■ the paraphernalia of ■ about him."—*Chunder*.

‡ See ■ 58.

form ■ distinct community, ■ no one will associate with them

Opposite Chandah ■ Bullagai, a rendezvous of Gossains, Kulins, and others, and ■ ■ Gooptecparah, another seat of Hindoo learning, which has produced ■ remarkable scholars, but ■ even more famous for its monkeys than for its Pundits. It has become a national proverb that to ask ■ man whether he comes from Gooptecparah is ■ much ■ to call him a monkey. Rajah Krishna Chunder Roy is said to have procured monkeys from thence and to have *married them** at Krishnagur, on which occasion he invited Pundits from Nuddea Gooptecpuah Ula and Sant pore and incurred an expense of about half a lac (£5000) for the nuptials.

Bandel, Hooghly, and Chinsurah join each other, stretching pleasantly along the western bank of the river, and are passed in regular succession. The first—once a Portuguese settlement, and the place in which Di Cucca took up his abode soon after his arrival in India—is famous for an ancient Church, the *earliest* Christian Church erected ■ Benzil (1599) on which guns have been mounted, making it indeed appear to be a 'Church militant'. The second also is supposed to have been founded by the Portuguese, in 1537, and was once a place of great commercial consequence, the French, English, Dutch, and Danes, as well as Portuguese, having each had factories there. It is celebrated as the scene of a serious conflict between the Moors and Portuguese in 1632, when the former besieged the town of which the latter were then in possession, for fourteen weeks all offers of compromise were rejected, it was then taken with great slaughter. It was also the scene of the first battle fought in Bengal by our own troops, about fifty years after. Hooghly is likewise famous for a very noble and very curious mosque, most richly decorated, besides which it has ■ College (founded by Government on a legacy bequeathed for this purpose by a Mahomedan, where English, Arabic and Persian ■ taught. Hooghly ■ yet more distinguished as THE FIRST PLACE IN INDIA IN WHICH, IN 1778, THE PRINTING PRESS WAS SET UP †

* See page 141

† Baboo Chunder rightly says: "No circumstance should render the ■ of Hooghly so memorable ■ its being the place where was first set ■ ■ country the Press which Butler emphatically calls 'our second

Chinsurah is a Military Station which we have already visited. Each of these places is noted for supplying some particular article of consumption. Bandel gives excellent cheese; Hooghly, ice; and Chinsurah, as is well known, cheroots.

And now we reach the French settlement of Chandernagore, which occupies a fine elevated position on the right bank of the Hooghly, was founded by the French in 1676, and ■■■ for ■ time the rival of Calcutta; ■■■ taken by Clive and Admiral Watson in 1757, after ■ protracted and bloody defence; and ■■■ restored to the French in 1816. It presents, however, but ■ poor spectacle. The silting up of the river seems to have deprived it of whatever commercial advantages it may formerly have had. Even in Heber's day, the good Bishop said, "The houses ■■■ mostly small, and the streets presented ■ remarkable picture of solitude and desolation. I ■■■ no boats loading or unloading at the quay, no porters with burdens in the streets, no carts, no market people, and, in fact, only a small native bazaar and a few dismal-looking European shops. In the streets I met two or three Europeans smoking cigars, and apparently with very little to do, having almost all the characteristic features and appearance of Frenchmen." It seems to be much the same now, "*only more so.*"

The German settlement and port of Bankipore once stood yonder, but it is ■■■ altogether obliterated.

We have reached Barrackpore, the Military Station of Calcutta,* and the country seat of the Governor-General, sixteen miles only from the metropolis by water. The view from the river is ■ charming one—trees, lawns, gardens, fine houses; and the view *of* the river from the land, with the

Saviour.' ■■■ put up in 1778 by Messrs. Halbed and Wilkins, ■■■ occasion of the publication of a Bengalee Grammar by the first of these two gentlemen. From ■■■ year was Hindoo literature emancipated, and emancipated for ever, from the mystification and falsification of the Brahmins. The great event ■ scarcely remembered. ■■■ has not been thought worth taking notice of by any of ■■■ historians, though it has done ■■■ more for ■■■ civilisation and well-being than can be hoped for from railroads ■■■ telegraphs."

Our English schools ■■ flourishing wonderfully. "At the single ■■■ of Hooghly," writes Macaulay, "fourteen hundred boys ■■ learning English."

* ■■■ regiments of Native Infantry are stationed here; and with ■■■ Artillery at Dum-Dum, and the Garrison of Fort William, constitute the Presidency Division of the Army of Bengal.

opposite shore, and the numerous boats passing up and down the stream, must be equally delightful. Job Charnock, the founder of Calcutta, erected a bungalow here for himself in 1689, and successive Governors and Governors-General have since continued to resort ■ Barrackpore on account of its salubrity, beauty, and convenient position.* The Viceregal Palace ■■ founded by Lord Wellesley, but is of no overwhelming grandeur. It has ■ fine park of two hundred and fifty ■■ stretching for a mile along the margin of the river, and also a menagerie. It was at Barrackpore that, in 1824, the Sepoy Regiment which refused to embark for Burmah was subjected to a discharge of grape-shot—a measure that ■ once checked the rising mutiny.†

On the other side of the river stands the Danish ‡ town of Serampore, presenting ■ complete contrast to Chandernagore in the neatness and even elegance of its appearance. Like the French settlement, it has ceased to be ■ commercial port; but will always retain its celebrity ■ the little harbour of refuge for the Christian Missionaries of England when British India was closed against them, and as the place where the first Native church in Bengal ■■ planted.§ There, in "a centre of the Vishnoo-worship of Jagganath, second only to that of Poonee in all India," did the ■■ famous Dr William Carey, "the Father and Founder of Modern Missions," who was afterwards joined by Marshman, Ward, and others, live and labour from 1793 till his death in 1834; and there did the little band, "whose literary achievements," says Bishop Heber,

* Lord Auckland established a native school at Barrackpore, and left ■■ for its support.

† It is remarkable that in the Mutiny of 1857 the first blood was spilt ■ this Station (on March 29th), when an intoxicated sepoy named Mungal Pandey (from whom the insurgents generally derived the ■■ of "Pandies" afterwards given them by our soldiery), attacked and wounded one of his officers.

‡ The Danes about two years before the Battle of Plassey were allowed by the Nabob to purchase ■■ twenty acres of land, on which they founded this settlement, which gradually became a port of trade. In the ■■ between England and Denmark it was taken possess ■ of by the British (May 8th, 1801) but subsequently relinquished, ■ ■ similar ■■ was ■■ seized on Jan. 28th, 1806, when its ■■ received a blow from which it has never since recovered, though it ■■ restored to Denmark ■ 1815. (The settlement was eventually purchased by ■■ Government in 1845.)

§ To Denmark belongs the honour of having equipped and sent forth the first Protestant Mission to India, which ■■ stationed ■ Tranquebar.

"have excited the admiration of ■ Europe," address themselves to the prodigious task of first mastering the principal languages of India, and then of translating into them the Holy Scriptures, casting founts of type for printing the same, and printing, publishing, and circulating them* There, while maintaining themselves, after ■ little while, by their own exertions, and subsequently contributing largely for many years to the expenses of their mission, did they—besides carrying ■ this grand work, and constantly preaching the Gospel—establish Schools and Missionary Stations in different parts of the Presidency, print and circulate tracts in the vernacular languages, and found the now famous College for giving ■ superior education to the children of Christian converts and training Native Preachers Dr Carey as we have said,† held the distinguished

* "Only fourteen years have elapsed, wrote Southey in 1809 in the *Quarterly Review* since Thomas and Carey set foot in India, and in that time have these missionaries done more towards spreading ■ knowledge of the Scriptures among the heathen than has been accomplished, or ■ attempted, by all the princes and potentates of the world—and all the universities and establishments into the bargain The whole number of completely translated and published versions of the Sacred Scriptures which Carey sent forth before his death with the help of his brethren, ■ twenty-eight says Dr George Smith, in his *Life of Carey* "Of these seven included the whole Bible, and twenty-one contained the books of the New Testament Each translation has ■ history, a spiritual romance of its own Each became almost immediately ■ silent but effectual missionary to the peoples of Asia, as well as the scholarly and literary pioneer of those later editions and versions from which the native churches of farther Asia derive the materials of their lively growth

Dr Smith further observes In 1825 Carey completed his great "Dictionary of Bengali and English, ■ three quarto volumes abridged two years afterwards No language, not even in Europe could show ■ work of such industry ambition and philological completeness ■ that time Professor H H Wilson declared that it must ■ be regarded as a standard authority especially because of its etymological references ■ the Sanskrit It may be added that from the Serampore Mission House (where he had himself laid out and planted five ■ of ground on the Linnean system) ■ are first issued a prospectus in 1830, of ■ *Agricultural and Horticultural Society in India* which led to the formation, and, under the patronage and continued support of the Government ■ the present day, the establishment of that well-known society, which became the model moreover of the Royal Agricultural Society of England (founded 1838) He led the way in the publication of those *Transactions* which gave ■ to a series of special periodicals representing Indian agriculture generally tea and forestry and probably to the existing ■ Museums by the various Governments of India, and of the Revenue and Agricultural Department by the Supreme Government His influence, ■ than that of any other ■ man, at last prevailed ■ put out for ever the murderous pyre ■ *SATI*, and he did not rest till he had brought about the establishment of ■ *LEPER ASYLUM* in Calcutta

† See ■ 61

appointment of Professor of Oriental languages in the College of Fort William from 1800 to 1830, ■ noble instance of the power of intellect, devotion, and zeal, to accomplish apparent impossibilities. He ■ also a great example of humility. While occupying this eminent position, and dining one day at Barrackpore with the Governor-General, he overheard ■ of the guests, ■ general in the army, inquiring of his aides-de-camp whether Dr. Carey had not once been ■ shoemaker ; ■ which he stepped forward, and exclaimed, "No, sir—only ■ cobbler." "I do not know," said Wilberforce, "a greater instance of the moral sublime than that a poor cobbler, working in his stall, should conceive the idea of converting the Hindoos to Christianity,—yet such was Dr. Carey."

Under the care of Carey and his brother Missionaries Serampore became, and continues to be,† THE PRINCIPAL ORIENTAL TYPE-FOUNDRY OF THE EAST. From the Serampore press issued on May 31st, 1818, THE FIRST NEWSPAPER EVER PRINTED IN ANY ORIENTAL LANGUAGE, the *Samachar Daprun*, and, subsequently, the FRIEND OF INDIA, which, first published as a monthly and then as a quarterly magazine, eventually became the well-known weekly which has obtained so large a circulation. It may be added that THE FIRST STEAM ENGINE EVER ERECTED IN INDIA WAS SET UP AT SERAMPORE, where it was employed in the manufacture of paper for the mission; which manufacture has led to the introduction of ■ entirely ■ paper, known as "Serampore" all over India, possessing, it would seem, the invaluable property of being impervious to insects‡

* Carey outlived nearly all who were associated with him ■ the establishment of his ■ Fuller, Sutcliffe, Pearce, Fawcett, Ryland, amongst those at home, and Thomas, Ward, Chamberlain, and others, who had been his fellow-labourers in the work abroad. He died ■ June 9th, 1854, ■ Serampore, where his tomb may yet be seen. During his lifetime his great attainments and distinguished merits called forth honourable recognition from scientific societies, ■ of the highest position in the service of the State, such ■ the Marquis of Wellesley, Lord Hastings, and Lord William Bentinck, appreciated and extolled his worth, and Robert Hall, John Foster, and other eminent authors, have expressed their admiration of his work and character.

† It remained so till 1869.

‡ "Native paper, whether ■ ■ hand made, being sized with rice-paste, attracted the bookworm and white ■ so that, ■ ■ J. Marshman ■ us, the first sheets of a work which lingered ■ the press ■ often devoured by these insects before ■ last sheets ■ printed off. Carey used ■ preserve his most valuable manuscripts by writing ■ arsenicated

We pass on. Among the men whom Carey drew ■ India—"perhaps the loftiest and most loving spirit of them all"—■ the lamented Henry Martyn, to whom ■ have already referred. Near Serampore stands the interesting old pagoda "Aldeen"—now, alas! on its way to ruin—in which, soon after his arrival, he took up his residence for ■ while, in order that he might enjoy a cool retirement, and at the ■ time be near his friend, the Rev. David Brown, Senior Chaplain and provost of Fort William College, who resided in the house still standing hard by. The pagoda, *which had been ■ temple of Radhabullub*, one of the most popular of the Hindoo gods, but was deserted in consequence of the encroachment of the river, had been secured by Mr Brown in the purchase of ■ land, and fitted up ■ ■ Christian oratory for Martyn. There Clergy and Baptist Missionaries united in prayer for ■ blessing on their several labours; *there* Brown, Corrie (afterwards first Bishop of Madras), and Parsons met Martyn before he started for his post at Dinapore. There, for years afterwards, Carey and his Nonconformist friends, with Claudius Buchanan and other members of the Church of England, often met; and there Martyn himself came ■ again, worn out with toil at Dinapore and Cawnpore, on his way to Persia.* It has ever since been a place of interest to Christian visitors, and will doubtless remain so as long as it stands.

We pass Tittaghur and its sylvan dwellings, and Cossipore,† with its villas, foundries,‡ and factories. *We are drawing near the end of our river journey.* We have pursued our route day by day, now sailing, now hauled along, on the broad but oft shallow Ganges, amid numerous vessels of all sorts and sizes passing up and down the stream, among shoals and sand-paper, which became ■ hideous yellow colour, though ■ ■ to this alone ■ owe the preservation ■ the library of Serampore College of five colossal volumes of ■ polyglot dictionary prepared by his pundits for the ■ translation work.—*Smith's 'Life of Carey'* (See ■ 50.)

* See "Life of Sir John Malcolm

† "I am now sitting at my window at Cossipore ■ the drawing-room, which opens upon ■ verandah. The Hooghly ■ flowing by with ■ waters. The opposite shore ■ all jungle ■ fields, and bamboos. The river is crowded with boats, with their tiny ragged sails. The baggage heavy boats ■ ■ the ■ construction ■ in ■ time of Alexander the Great, and the shoutings of the coolies loading and unloading the vessels give ■ liveliness ■ the scene.—*Bishop Daniel Wilson*

‡ Here is ■ great Government Foundry ■ the supply of brass ordnance for the whole of India.

banks, and swarming alligators, and with so many interruptions that, leaving Ghazeepore ■ January 25th, we shall not reach Calcutta till the middle of February. The day has perhaps generally been pleasant, as we have sailed down peacefully amid picturesque and varied scenery. At times, indeed, the banks have been high, and have shut out the landscape, or featureless stretches of sandy waste have spread themselves out before ■. But (meeting many tributary rivers on ■ way) we have passed villages, towns, cities, and ghats, with their temples, minarets, and domes, their bazaars, factories, and ■ of dwellings, their multitudes of people, Hindoos and Mussulmans, their toilers, idlers, and beggars, their numerous bathers and worshippers of Gunga, their women, oft bearing water-jar on head and child on hip, on their way to and from the river, their dead and dying on the banks, their funeral pyres and their floating remains. We have seen their wheat, barley, and rice fields (with distant views of hilly ranges) their opium and their indigo plantations, their palm banyan, peepul, and tamarind groves, so often inhabited by troops of monkeys and innumerable other animated creatures. We have passed battlefields, forts, old castles and seats of learning. We have seen ■ Civil Stations and Military Stations, with their churches, cutcherries, bungalows, bariacks, and quiet cemeteries, indicating the presence of a great ruling, administrative, and warlike, yet Christian power. Last of all, we have just passed a great Missionary Station, whence have gone forth among the people many able and zealous preachers of the Gospel, and whence have issued publications which show the learning, the devotion, and the religion of those who, giving up home and friends, have ■ from their native land to diffuse the knowledge of Christianity over all the region which the Ganges and its tributaries water, and all the broad domains of India.

Evening by evening we have drawn to the shore, and *lugged*

Night ■ the Ganges has often been very beautiful, as the moon shone on the outstretched and brilliant waters, and calm pervaded the atmosphere, ■ a gentle breeze lightly agitated the air. On the other hand—let ■ tell rather the general experience than ■ own—when the nights are dark and windy, and the boat rocks violently to and fro, or strikes

adjutants standing near to devour any remains, come into view; sounds of tom-toms, horns, and all kinds of native music, the trumpeting of elephants and shouting of sailors, the letting go and the lifting of anchors, ■■■ heard; a forest of masts and spars is disclosed; the masses of human beings grow denser and denser; the city opens upon us; and ■■■ step ashore in CALCUTTA.* On the whole the passage has been somewhat tedious, and ■■■ ■■■ glad it is over.

Once more it is evening, and ■■■ quote again from the Native Poet, Baboo Kasiprasad Ghosh, his

FAREWELL SONG OF THE BOATMEN TO GANGA.

- "Gold river! gold river! how gallantly ■■■
Our bark on thy bright breast is lifting her prow;
In the pride of her beauty how swiftly she flies,
Like a white-winged spirit through the topaz-paved skies!
- "Gold river! gold river! thy bosom is calm,
And o'er thee the breezes are shedding their balm;
And Nature beholds her fair features portrayed
In the glass of thy bosom serenely displayed.
- "Gold river! gold river! the sun to thy ■■■
Is fleeing to rest in thy cool coral caves;
And thence, with his star of light in the morn,
He will rise, and the skies with his glory adorn.
- "Gold river! gold river! how bright is the beam
That lightens and crimsones thy soft flowing stream,
Whose waters beneath make a musical clashing,
Whose waves, ■■■ they burst, in their brightness ■■■ flashing!
- "Gold river! gold river! the moon will soon grace
The hall of the stars with her light-shedding face!
The wandering planets will ■■■ thee throng,
And seraphs will waken their music and song.
- "Gold river! gold river! ■■■ brief course is done,
And safe in the city ■■■ home ■■■ have ■■■;
And as ■■■ the bright ■■■ now dropped from ■■■ view,
So, Ganga! ■■■ bid thee ■■■ cheerful adieu."

* As ■■■ have already said, Sir W. W. Hunter has well designated and described the Hooghly—on which Calcutta stands—as "A River of Ruined Capitals." CALCUTTA alone, of all the six European Settlements which have been founded on its banks, and five of which we have passed as ■■■ descended the stream, has retained its position as a great port; for Bandel, Chinsurah, Serampore, Bankipore, and Chandernagore—the Portuguese, Dutch, Danish, German, and French ports—have ■■■ been closed, at least ■■■ ships of large burden, by the action of the river, as Calcutta assuredly would be in the course of time, ■■■ measures were not taken to prevent it.

CHAPTER XVIII.

LOOKING BACKWARD AND FORWARD.

I WAS detained some weeks in Calcutta. Through the generous appreciation of the distinguished officers to whom I have already alluded, a second edition of "THE SOLDIER" was to be published; and my "SONGS" also in course of publication, in a little volume which I thought it necessary to send through the press. During this time I had leisure to look around me in Calcutta. It is interesting to remember how many Members of the Indian Services have been associated with literature.

We have already referred (at Benares) to James Prinsep, the archaeologist and decipherer of inscriptions—one of the most distinguished family in the Indian service, who left Benares to take up an appointment in the Mint at Calcutta.* He died in England in 1840. Shortly after his death a meeting was held in this city, which was attended by representatives of every branch of the public service, and of all classes of the European and native communities; when it was resolved that his memory should be perpetuated by the erection of a magnificent ghaut in Calcutta, between Fort William and Baboo Ghaut, to be called after his name; that a medal bearing his effigy should be struck; and that a bust of Mr. Prinsep should be placed in the hall of the Asiatic Society.

In like manner Sir Charles Metcalfe, whose remarkable services attracted our attention at Delhi, was honoured on leaving India—as at Agra—by a similar recognition of his

* His predecessor in the office was the celebrated Horace Hayman Wilson, the Sanscrit scholar and Orientalist, who not only revived in the natives an interest in their own great authors, but introduced them to the knowledge of European poems and English letters, and who in 1832 returned to England to accept of the Professorship of Sanscrit at Oxford.

merits ; and by a decision to erect a public Hall, in which the Calcutta Library should be placed ; where the Agricultural Society should find a home ; and which should be a perpetual monument to the many public and private virtues of that distinguished statesman. This is the building known as the Metcalfe Hall.

Macaulay, when in India in 1835, wrote : " Literature has saved my life and my reason. Even now I dare not in the intervals of business remain alone without a book in my hand. I am more than half determined to abandon politics, and to give myself wholly to letters ; *to undertake some great historical work, which may be at once the business and the amusement of my life* ; and to leave the pleasures of pestiferous rooms, sleepless nights, aching heads, and diseased stomachs, to others."

We may travel beyond Calcutta. Many members of the Indian Covenanted Civil Service have been distinguished for their literary abilities ; and many would doubtless have been so distinguished but for the pressure of their official duties,* and the enervating influence of the climate.† We may mention the Hon. Mountstuart Elphinstone (a reader from his youth), whose " Cabul and its Dependencies " places its author in the first rank of historians and travellers in the East ; and whose " History of India " is pronounced to be " a work of the greatest authority and learning."

We have already spoken of the literary productions of some of our Military Officers—Colonels Sleeman and C. J. Davidson, Major Calder Campbell, and Captain Richardson. The works of Colonel Sleeman are of special interest, in con-

* Sir C. Elliott, Lieutenant-Governor of Bengal, well describes this in a recent speech (1890-91) :—" There is no leisured class amongst us who have time to look around, collect and digest information, and give it out to us in a literary form. We are slaves of the desk. . . . We most of us work more incessantly than almost any class in any other country. No class has the time to know much of what another class does. Civilians and military live side by side in our large stations, and yet how few of either service know much of what occupies intensely the minds of the other class—on the one hand, the soldier's aspirations after military improvement and efficiency ; on the other, the civilian's efforts for the administration of the country ! Similarly, neither the civilian, nor the military, the engineer, nor the merchant, know much of the career of the remainder."

† Among the retired members of the Covenanted Civil Service who have distinguished themselves in literature since their retirement, we may name Dr. R. N. Cust, eminent for his philological and other works, and his missionary labours.

nection with his suppression of the murderous Thug gangs of Upper and Central India, and his "Ramblings and Recollections of an Indian Official" ■ replete with valuable information and admirably illustrated. Our Medical Officers, too—among whom we may mention Drs Roxburgh, Wallich, Royle, Jeffreys, and Spry, whose works ■ have referred to—have distinguished themselves in literature*.

One of the most eminent men now living in Calcutta ■ Chief Justice Sir Laurence Peel, whom I had the honour on one occasion of meeting at his residence "Lady Peel," ■ learn, "has distinguished herself also in the field of science, and Burger's *Leonore*' has been beautifully translated by her into English', and one of the "sights" of Calcutta ■ their garden, which Madame Pfeiffer describes ■ "equally interesting to the botanist and the amateur and much richer in rare flowers plants and trees, than the Botanical Garden itself. The noble park, laid out with consummate skill, the luxuriant lawns, interspersed and bordered with flowers and plants, the crystal ponds the shady alleys, with their bosquets and gigantic trees, all combine to form a perfect paradise, ■ the midst of which stands the palace of the fortunate owner."

Mr J H Stocqueler, editor of the *Calcutta Englishman*, is understood to have come to India as a private soldier. By his talents he has made his way to the front and gained the important and influential position he now occupies. He is the author of 'Fifteen Months Pilgrimage from India through Persia, Russia, Germany, etc, to England (in ■ vols 8vo), "Memorials of Afghanistan", and, very recently, the "Handbook of India." He is also the editor of the "Wellington Manual," ■ digest for the Indian army of Colonel Gurwood's 'Wellington Dispatches' †.

I have myself while in India enjoyed the pleasant companionship of books, and the privilege of literary occupation. I have passed away the dreary monotony of military life ■

* See also *note* on page 539.

† These ■ succeeded by *The Oriental Interpreter* (1848 and second edition 1850) *Overland Companion ■ India ■ Egypt* (1850) *Catechism of Field Fortification* (1850) *The British Officer* (1851) *Memoirs of ■ Duke of Wellington* (1852) *The Military Encyclopædia* (1853), *'India, its History* ■ (1853) *Memoirs and Correspondence of General Sir ■ Dutt* (1854), *'The British Soldier* (1856) *'The ■ Army* (1857) ■ etc.

times of peace in raising ■■ humble tribute to ■■■■ BRITISH SOLDIER, whose adventures I have shared, to whom, and to whose predecessors, England is, under God, chiefly indebted for her Indian possessions, whose steps I have accompanied from the Hooghly to the Sutlej, whom I have familiarised to the reader in barracks and in camp, and whom I have shown to be often the victim of intemperance and folly, and sometimes, also, it ■■ to be feared, of official indifference and neglect, but whose daring, valour, and fortitude have carried every barrier before him, and made ■ way for the diplomatist, the magistrate, the missionary, the merchant, and the civil engineer. After having shared his perils and hardships for awhile, preserved amid all by a gracious Providence, I have been enabled to release myself from his ties and trammels, and to enjoy the pleasures of travel under easier conditions and more agreeable circumstances. Few have been so fortunate.

During my stay in Calcutta on this occasion I had the privilege of becoming acquainted with the great and illustrious Dewar Kunauth Tagore* (to whom I have already alluded ■■ my remarks on the liberty of the Calcutta Press). As the most eminent native of India whom I have ever personally known, and as ■■ whose character and history are so remarkable, and whose munificence so truly grand that he will ever rank among the most memorable of his countrymen, I must present an outline of his life to my readers.

At an early period of the history of British India the name of Thakoor—being that of a family of the highest, the Brahminical, caste—was found ■■ the roll of the native inhabitants attached to our Government and interests, and when it became expedient to erect a fort at Calcutta for the defence of ■■ possessions, a member of that family—the grandfather of the subject of ■■ sketch—relinquished his ■■■■ and ■ portion of his land to enable us to carry out the design. In the mouth of our countrymen Thakoor became Tagore (as afterwards Dewar Kunauth became Dwarkanauth), and ■■ the word thus anglicised was employed ■■ many important occasions, the name of Tagore was eventually assumed by the family.

Dwarkanauth Tagore ■■ born at Calcutta in or about

1794, and at the youthful age of eleven years succeeded to the family estates, of which when eighteen he assumed the sole management. With that activity which ■■■ characterised him, he immediately turned his attention to the condition of his lands and tenantry, and having personally inspected the former, and made arrangements with the latter of a mutually satisfactory nature, came back to the metropolis. He appears to have soon after engaged himself in ■■■ controversy with the celebrated Rammohun Roy on the subject of the Hindoo faith, but eventually formed ■■■ friendship with that distinguished man, adopted his views, and shared his benevolent enterprises.

Dwarkanauth now endeavoured to remedy the disadvantages of his youth, when he had found ■■■ difficult to obtain such an education as he considered desirable. Already, indeed, he had acquainted himself with Persian and Arabic, but he could not be insensible to the value of European learning, and commenced, therefore, the study of English grammar and of history. We next find him attracting the attention of the Government by his abilities, and so high was the opinion entertained of him that he received the best appointment it could give to a native, and became head of the Salt and Opium Departments. This office, however, his numerous other engagements compelled him to resign ■■■ 1834, ere which time he had won by his talents industry, and integrity, the full confidence and the applause of the most exalted authorities.

The commercial crisis which occurred in Calcutta ■■■ the year just mentioned will be long remembered both ■■■ England and India. While it involved all the large firms of that great capital, and many private families, ■■■ ruin it ■■■ the ■■■ of ■■■ new, bold, and patriotic enterprise ■■■ the part of Dwarkanauth Tagore. He had acquired the friendship of Lord William Bentinck, then Governor General of India, and, encouraged by the advice of that nobleman, himself established a commercial house after the European model. The boldness and patriotism of this step will be appreciated by such of ■■■ leaders as are ■■■ that ■■■ prejudice ■■■ always ■■■ have existed among the Hindoos against maritime commerce, and that he ■■■ the first of his

countrymen to surmount it, thus offering the hand of friendship on behalf of his reluctant people to distant nations breaking through the barriers which remote ages had erected and successive generations had maintained, and opening to India a new source of wealth and civilisation. And it is to be remembered that, as before observed, his engagements were already very [REDACTED]. The management and control of his several estates—on which he established indigo factories, and introduced the Mauritius system of sugar cultivation—could leave him but little leisure, yet he took also a leading part in the organisation and management of a bank of which he subsequently became the proprietor.

His attention, however, was by no means confined to mercantile and money-making pursuits. On the contrary, there is every reason to believe that he devoted much consideration and no little of his wealth to all such philanthropic and patriotic objects as required support and came under his notice—except, perhaps, Christian missions which he could scarcely be expected, as a Hindoo, to encourage. Indeed, the indifference of the generality of our countrymen then in India to the religion they professed, the licentiousness of their manners and the depravity of their lives could not but create an unfavourable impression of their faith on one who was probably a stranger to the holiness of its doctrines and the purity of its precepts. And we are rather inclined to wonder at the zeal with which he co-operated with them in every work of secular utility, than at his withholding encouragement from schemes of religious enterprise.

Among other objects to which he devoted much attention, and, indeed, vast and untiring labour, was the abolition of SATI. The sacrifice of widows in the funeral pikes of their deceased husbands had for ages been practised and perpetuated in Hindostan. The prejudices of the masses, and the fierce antagonism of the upper ranks, the opposition of his family and friends and the apprehension of a general rebellion in case such interference with the popular customs should be attempted, which pervaded the minds of his own countrymen, were all to be met and encountered by him in this philanthropic design. "When,"

says the *Friend of India*, in reference to the noble and heroic support which he gave to this great act of humanity, "when the great, the learned, and the rich, in orthodox native society, arrayed themselves in stern opposition to that measure, and pursued with uncompromising hatred all those who refused to join them, he threw his whole weight into the scale of mercy, and bore the brunt of opposition and abuse, unmoved."

As years rolled ■ the wealth, reputation, influence, and benevolence of Dwarkanauth increased. He seems to have adopted the Baconian maxim, "*Riches are for spending, and spending for honour and good actions.*" We must not attempt to detail his numerous deeds of public beneficence ; his private charities were probably innumerable.

"To describe Dwarkanauth Tagore's public charities," says the popular periodical before referred to, "would be to enumerate every charitable institution in Calcutta, for from which of them has he withheld the most liberal donations?" Yet ■ cannot omit to notice the gift of Ten Thousand Pounds presented by him to the District Charitable Society of our Eastern Metropolis,—an act of munificence which might well astonish and put to shame the oft-boasted benevolence of the modern Christian world, and which in India "did not excite an astonishment proportionate to its magnitude, only because it was deemed ■ natural in Dwarkanauth to give and to give largely." It may be added, as shown in these examples, and ■ has been remarked by the *Friend of India*, that "he not only gave liberally, but judiciously."

We shall meet with Dwarkanauth again hereafter. Meanwhile we may remark that he was ■ bosom friend of the well-known Ram Mohun Roy, the leading Indian Reformer of his day (who greatly assisted Dr. Duff in opening his ■ famous Missionary School (see page 68), and was the founder of the BRAHMO SOMAJ, ■ Theistic Church, ■ kind of Unitarian sect, which sank into insignificance after Ram Mohun Roy's death, but ■ revived in 1843 by Debendra Nath Tagore, who had also established a "Society for the Investigation of Truth," which he led into a coalition with (or rather sank in) the *Brahmo Somaj*.

The progress of CHRISTIAN MISSIONS during ■ absence

from Calcutta seems to have been slow, but certain. The work begun by Dr. Duff* appears to have prospered admirably. "Hindooism," by the testimony of ■■ eminent convert, the Rev. K. M. Banerjea,† to whom ■■ have already alluded | "Hindooism has been ■■ violently shaken in the metropolis of India by the gradual diffusion of education‡ and the magical wand of European science that its present appearance is that of ■■ dilapidated system ready to crumble to the dust. Its authority is questioned, its sanctions ■■ unheeded, its doctrines are ridiculed, its philosophy is despised, its ceremonies ■■ accounted fooleries, its injunctions ■■ openly violated, its priesthood is decried ■■ ■■ college of rogues, hypocrites, and fanatics . . . by its professed votaries, by those who are reckoned among the most respectable members of its own corporation."§ Mahommedanism, moreover, we have reason to believe, is slowly decaying.

FEMALE EDUCATION, too,—the importance of which cannot be too highly estimated,—seems to be progressing. As yet, however, only orphans and the humbler classes of females seem to be accessible to ■■ teachers. It appears to be admitted by those who ■■ most interested in this work that the mind of the Hindoo people is not yet prepared for the education of the women of the higher classes,|| and that the

* Page ■■

† Once a Kulin Brahmin of the highest caste, then, through the scheme of Government instruction, ■■ educated atheist, and editor of the *Enquirer* newspaper, next, through the influence of Dr. Duff, throwing off idolatry, and coming boldly forward to baptism, a confessor of Christ, and then an ordained preacher of the Gospel ■■ ■■ Church erected for himself

‡ We may here observe that within ■■ few months after ■■ leaving India—viz., on October 10th, 1844—Lord Hardinge issued the memorable decree which opened the public service, under due conditions, to native youths, whether educated ■■ Government ■■ in private schools.

|| Prize essay

|| A beginning was made ■■ 1849 Mr. Drinkwater Bethune ■■ ■■ founder of ■■ school for Hindoo girls belonging ■■ families of the middle classes Following the path ■■ trodden in vain by the enterprising Mrs. Wilson, he persuaded ■■ of the wealthier Hindoos ■■ give their daughters ■■ benefit of a schooling such as children of the lower ■■ had begun to enjoy. On May 7th, 1849, the new school opened with twenty-one pupils of tender age placed under the charge of an English lady, who, with ■■ help of ■■ native Pandit, was ■■ teach them Bengali, their mother-tongue, ■■ much English ■■ their fathers might choose, and, in the words of ■■ Bethune ■■ opening address, ' a thousand feminine works and accomplishments with their needles in embroidery and fancy work, in drawing, and many of the things that would ■■ them the ■■ of adorning their

best that ■ at present be suggested is the visitation of the ladies of the ■■■■■ (with the permission of their husbands) by duly qualified Christian ladies. Meanwhile, however, the work of the common schools may be carried on, the female children of our native Christians may be trained as teachers, and infant schools may be established in which Hindoo and Mahomedan little ones may be received and instructed. If, simultaneously with all this, the young men who have had the benefit of an English education, and who desire (as they would naturally do) to have intelligent domestic companions, would, ■ we have already suggested, instruct their wives, and if ■ Anglo-Indian gentry would (we repeat) invite the more intelligent native aristocracy to their houses, and so afford them the opportunity of seeing the happy effects of the education of women on ■ social circles, the healthful contagion would spread, ■ desire for instruction would probably become general, and education would be

own homes and of supplying themselves with harmless and elegant employment. After ■ season of rough weather, caused by the bigotry of many opponents and the falling away of ■■■■ timid friends, *the ■ movement took firm hold of the native mind*. By the end of May 1850 ■ twenty-one pupils had grown to thirty-four, other schools ■ the same pattern were springing up under native auspices in ■■■■ parts of Bengal, and the Government, encouraged by the marked success of a private venture, began taking its own ■■■■ aid of a movement fraught with social good for the women of India. After Mr Bethune's untimely death the school he had founded in Calcutta passed under the special charge of Lord Dalhousie himself, and in due time took its place among the institutions sanctioned by the Company. The work continued to prosper and extend itself. We find (1856) that 'in the city and district of Agra alone ■ Gopal Singh, ■ sub-inspector of schools, succeeded ■ starting ninety-seven girls' schools, which contained an average of twenty pupils each. By 1860 'hundreds of girls were learning their daily lessons in most parts of Northern and Western India. Many Parsee and Hindoo citizens of Bombay gladly sent their daughters to school, founded and maintained by private enterprise alone. Some of the teachers were native ladies. In 1868 Sir John Lawrence as Viceroy granted £1200 a year for five years to each of the provincial governments, for the purpose of founding in each province a normal school where Indian girls might be trained for the work of teaching scholars of their own sex and race. Before he left the country fifty-four thousand girls were enrolled as pupils in two thousand schools maintained wholly ■ in part by public funds. We further read that in 1875-6 'girls' schools and girl scholars increased, although but very slowly, in ■■■■ parts of India. In proportion to population Burmah could show the largest total, and next ■ her at no great distance, came Madras, where *the noble rajah of Mysore had founded or maintained some of the largest schools for girls*. In Bengal there ■■■■ only 18,400 girls ■ school, but ■■■■ several zemana associations, put up by native gentlemen, ■■■■ employed in teaching many girls of the ■■■■ classes at their ■■■■ homes.'

sought for girls as well as boys. If in aid of this movement our Anglo-Indian ladies, who so often suffer *ennui* for want of employment, would come forward, and if ladies in England who have leisure, and the advantage of acquaintance with school work, would go out and help them, rapid progress might be made. As knowledge and Christianity spread—for, after all, it is *Christian* education that we have mainly in view—polygamy would cease, child-marriage would be felt to be both a blunder and a crime, and the re-marriage of youthful widows would cease to be objected to, and would relieve India of a vastly numerous and most unhappy class of women. But in all this *she* must be herself the great worker; she only can bring it about. And we need not doubt that she will accomplish it.

Let us not forget what has been already done by our MISSIONARIES, many of whom have fallen in the field. They have translated the Scriptures into many tongues; they have preached the gospel; they have established schools and trained teachers, they have formed Native Churches.* They have still a vast work before them, and they are entitled to our confidence. We are glad to believe that they are respected by the natives.† *The lives of Christian men and women have*

* It might be added that through their instrumentality the legal disabilities of native Christians have been removed, their property secured to them by law, etc. "The Regulation of 1822 provides that no man shall lose any rights or property, or deprive any other of rights or property, by changing his religion. Lord William Bentinck had previously thrown open the public service to all the natives of India, including the outlawed native Christians. The development of an enlightened legislation under Macaulay, Peacock, Maine, and Stephen has now given the natives creeds and codes of India better codes than any country possesses."—*Life of Dr. Duff*

Dr. Cusht, who was long a brilliant member of the Indian Civil Service, declares that it is doubtful whether the combined labours of the Civil and Military services of British India would surpass those of an equal number of Missionaries within a given period. (See his critique on Ely's "Contributions of Foreign Missions to Science and Human Well-being," in *Church Missionary Intelligencer* for December 1834.)

† Baboo Duckinaramjun Mookerjee gives a remarkable testimony to this in a speech delivered at a meeting of the British Indian Association, and published in the Calcutta newspapers. He said "However we may differ with the Christian missionaries in religion, I speak the minds of this society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention, they promote our good, no doubt is entertained throughout the land—nay, they are held by us in the highest esteem. European history does not bear on record the names of a class of men who have suffered many sacrifices in the cause of humanity and education in the Christian land of India,

*much ■ do with the advancement or hindrance of Christianity in India.**

The Press will doubtless bear ■ great part in the Mission work of the future. Together with the circulation of the Scriptures and of tracts, a pure and healthy Literature must be provided for the masses.†

AND NOW LET US ENDEAVOUR TO GATHER UP WHAT WE HAVE LEARNED OF THE LAND AND THE PEOPLE.

We have here, doubtless, a magnificent possession. INDIA

and though ■ native community differ with them in the opinion that Hindostan will one day be included in Christendom—for the worship of Almighty God in ■ unity, ■ down in the Holy Vedas, is and ■ been our religion for thousands of years—yet ■ cannot forbear doing justice to the venerable ministers of religion who, I do here ■ solemnly asseverate, in piety and righteousness alone are fit ■ be classed with those Rishas and Mahatmas of antiquity who derived their support and those of their charitable boarding schools from voluntary subscriptions, and ■ sacred their lives to the cause of God and knowledge."

* A MOST IMPORTANT AID TO OUR ■■■■■■ WORK—THAT OF MEDICINE—HAS OF LATE YEARS BEEN ■■■■ TO OUR OTHER AGENCIES. WHEN WE ■■■■ THAT THE FOUNDER ■ CHRISTIANITY SO CONSTANTLY ASSOCIATED THE HEALING OF ■ SICK ■■■■ THE PREACHING OF ■ GOSPEL, AND THE POLITICAL ■■■■ WHICH ■ SKILL ■ THE SURGEON HAS WON FOR US IN INDIA ITSELF, IT SEEMS STRANGE ■■■■ SO POWERFUL AN AUXILIARY SHOULD SO LONG HAVE BEEN OVERLOOKED. IT IS NOW, HOWEVER, VERY EXTENSIVELY EMPLOYED. MANY MEDICAL MISSIONARIES, BOTH MALE AND FEMALE—THE LATTER ESPECIALLY TRAINED FOR ZENANA WORK—ARE LABOURING SUCCESSFULLY IN THE FIELD, AND THEIR NUMBER IS INCREASING. AND NO MORE BEAUTIFUL EXAMPLE OF CHRISTIAN SELF-SACRIFICE AND LOVE CAN BE SET BEFORE THE PEOPLE, THAN ■■■■ CARE AND ATTENTION ■■■■ BY ■■■■ TO THE SUFFERERS FROM LEPROSY UNDER THE MOST ■■■■ DETERRING FORMS; A ■■■■ PRESENTING ■ ■■■■ ■■■■ STRIKING CONTRAST TO ■■■■ INDIFFERENCE ■■■■ THE ■■■■ OF ■■■■ SO GENERALLY ■■■■ BY ■■■■ NATIVES.

† This has been and is being ■ a considerable extent done by the Christian Vernacular Education Society for India. A report for 1891—the society was formed about 1859—says: "Literature in all its branches ■ the great and growing need of India. There ■■■■ or twelve millions of natives able ■ read, who have been trained in Government and mission schools, and about a million more issue from these schools every year, while there ■ no native books to satisfy the higher craving created by ■ modern culture. The committee ■ happy to ■ that this year they have done much ■■■■ than in previous years of the Society's history, both ■ the amount of their grants for ■■■■ object ■ the different branches of their Society in India, and in the number of books, both ■■■■ and old, which have been printed in the various ■■■■ guages of the country. The number given in the report of 1890 was 789,650, ■ an increase of 99,062 copies. This year ■■■■ able to report no fewer than 1,121,050 copies. ■ is impossible to estimate the amount of good done by the circulation of such ■■■■ of Christian literature scattered throughout the length and breadth of India. It ■ equally impossible ■ overestimate its importance."

IS AN EPIITOME OF THE WORLD: a land of broad and fertile plains, wooded hills, lofty mountains, pleasant valleys, dense forests, great and famous rivers, and, it may be added, even burning deserts; ■ land ■ vast that almost every climate may be found in it. Coveted by many a foreign Power, it has again and again been invaded, plundered, and desolated. The ruins of conquest ■■ everywhere to be found, together with the peerless architecture of its temporary possessors. By a wonderful chain of events this great estate has been given ■ us. Our soldiers have fought their way from border to border, and their bones cover the land which their ■■■■■ garrison. We have become the governors, legislators, judges, and magistrates of the country.

IT IS AN ANCIENT LAND, inhabited by people of many races, tribes, and languages; further divided by religion, sect, and caste. They are for the most part an agricultural, and —strange to say— a *poor* people. They have few towns, and live almost entirely in villages. Towns and villages alike ■■ insalubrious, dirty, and ill-smelling, uncleaned of their natural sullage, and generally destitute of pure water. The rivers and streams are polluted, the very wells poisoned with filth; * the dwellings of rich and poor unventilated, dark, and unwholesome. *The people are unconscious of, and indifferent to, these evils*, and averse to every change, caring only to follow their forefathers' way of living. Hence fever, dysentery, CHOLERA, and skin diseases prevail among them, and the mortality is *far beyond all reckoning*. And THE CONTAGION SPREADS TO THE EUROPEAN COMMUNITY, and sweeps many of ■■ fellow-countrymen away. Thousands of the native population, moreover, yearly fall victims to snakes, wild beasts, and alligators †

* It is ■ ■ remembered that millions bathe daily; that they wash their clothes in the running streams, and that they cast their dead into the waters, while the ordure deposited habitually on the soil oozes, with many additions, ■■ the wells

† "In Bengal alone during ■■ there were 10,000 deaths from snake bites and 360 by tigers, and a total in eleven provinces of nearly 3000 from wild beasts and 19,150 from poisonous snakes"—*Distinguished Anglo-Indians*

It may be observed that that eminent surgeon, Sir Joseph Fayrer, is the author of a splendidly illustrated work on 'The Poisonous Snakes of India' (which ■■ been published by the Government), and by his researches "has done for humanity ■ India what M. Pasteur has endeavoured ■ do, ■■ partly succeeded ■ doing, for ■■ good of mankind by the cure of hydrophobia in Europe."

THE RESOURCES OF INDIA ■■■ LARGELY UNDEVELOPED, Agriculture, though for ages the principal occupation of the people, is in a rude and almost primitive condition ; large tracts of country are uncultivated ; rich alluvial soil is allowed to be carried away yearly by rains and rivers ; crops ■■■ poor ; ■ cattle small, thin, ill-fed, and feeble ; and, notwithstanding the fertility of the soil, FAMINES, fatal to millions, occur ; for knowledge, and care, and manuring, and irrigation ■■■ wanting, and, where the latter is supplied, it is often in a wasteful and unproductive manner. The land yields readily grain of various kinds, tea, coffee, sugar, cotton, and very many fibrous plants and trees, besides valuable timber,† rich dyes, and useful oils ; yet these ■■■ only to a comparatively small extent actually produced. There are also silk, hides, and wool, the yield of which might be greatly increased. Beneath the soil are coal, iron, gold, copper, and other metals and minerals ; yet few mines are opened. Of science little or nothing seems *generally* known in these vast territories. Art, too, appears non-progressive ; and while, through hereditary perceptiveness of eye, dexterity of hand, and delicacy of touch, much marvellously beautiful work is *slowly* produced in muslins, silk, embroidery, carpets, wood, metal, stone, ivory, and jewellery, it is to ■ large extent but a reproduction of ancient types, and little, if any, improvement or invention is visible. There is little trade, for there are few roads, and water carriage is deficient ; so that commerce, though considerable, is small compared with what it might be.

INDIA POSSESSES A WONDERFUL LITERATURE, of remote antiquity and profound interest (irrespective of that of its Mahomedan conquerors). But the people are fast bound in the chains of ignorance and superstition. For ages the worship of unclean and cruel idols, and of DEVILS themselves, has prevailed ; self-destruction, self-mutilation, and self-torture have been common ; the sick and the aged have been piously suffocated with the mud of the Ganges ; murder has been consecrated (in Thugce) as ■ act of devotion ; millions have

■ It would appear that the general yield does not exceed *ten* bushels ■ the ■ while in England the average ■ thirty !

† " The total area of the forests ■ preserved is perhaps the largest ■ be found under any government in the world ; but ■ yet not considerable, relatively ■ the vast extent of the country."—*Sir R. Temple*.

wasted their lives in pilgrimages ; ■■■■■ has been secluded and oppressed ; children have been immolated ; widows have been burned alive ; and ■■■■■ cold and systematic indifference to the sufferings and death of others has been manifested. To all this must be added the practice of infant betrothal (the ■■■■■ of innumerable evils which impoverish and distress the people) ; early marriage without the means of subsistence : the frequent marriage of men of advanced years with females of childish age ; and the prohibition of the re-marriage of youthful widows.

HAVE WE, TO WHOM THE LAND AND THE PEOPLE HAVE BEEN GIVEN, DONE ANYTHING TO AVENGE THESE LAWS ? It were ■■■■■ noble, though ■■■■■ gigantic, task !

1. To save the lives of the people seems our first duty, by teaching them sanitary law, which might certainly everywhere be inculcated, and could often be enforced. We have as yet done but little in this way, as Calcutta itself will show.* Great and well-considered plans of drainage should, it is thought, be made and carried out ; and supplies of pure water be, as far as possible, provided for by tapping the great rivers near their sources, and such other means as our most eminent civil engineers may suggest, while the pollution of the waters should (we say again *as far as possible*) be sternly prohibited and punished. It may further be hoped that Government may devise other measures in the same direction ■■■■■ a scale worthy of the object to be attained, and also take steps for the *speedy* † extermination of wild beasts and (once ■■■■■ ■■■■■ have to say *as far as possible*) of poisonous snakes and *alligators*.

2 We have done but little ■■■■■ yet to develop the natural wealth of India. She needs Schools of Agriculture, of Engineering and of Art, Roads, Canals, Bridges, Aqueducts, etc. We must do what ■■■■■ ■■■■■ to give her these, and if Roads be essential, as they doubtless are, to the development of the natural resources

* An *estimate* ■■■■■ made by Duncan for the four years ending 1835 the death-rate in Calcutta was 60 per 1000 annually, but there were no means of ascertaining ■■■■■ this period what the death-rate really was.

† A reward is given by Government for the heads of tigers, but this ■■■■■ appear ■■■■■ sufficient for their speedy extermination, nor, ■■■■■ far ■■■■■ are ■■■■■ is there any reward offered for the destruction of other wild animals, of snakes, or of alligators. (As regards the last, ■■■■■ note, p 500.)

of ■ country, it is to these, and especially to RAILROADS, that ■ chief attention must be directed Their very construction would awaken the sleeping energies of the country, and their maintenance would keep them ever alive They would not only themselves be great centres of activity, and place all parts of the land in easy communication with each other, but would break up that isolation of classes which is at present ■ distinguishing ■ feature of India, and so great ■ bar ■ the way of her advancement, and if besides, new waterways were opened, as already suggested, which, spreading throughout our territories, would serve the threefold purpose of health, irrigation, and carriage, FAMINE would ■ to haunt the land, and plenty and beauty would continually bless ■ It has even been thought that the increased revenue which would thus be derived from the land would enable the Government to ABOLISH THE SALT TAX AND THE OPIUM MONOPOLY,* and we see ■ reason why under such circumstances, and with the aid of British capital, India should not yet become a great agricultural, manufacturing, and commercial country

■ We have given India Missionaries to teach her the pure and holy Faith which has been the basis of our national greatness, we have abolished Widow burning and at least *open* Infanticide, we have annihilated Thuggee, we have established Hospitals for the sick, ■ which the European system of medicine ■ practised and taught *we have placed the key of knowledge ■ the hands of the people by teaching them our own language and giving them access to our LITERATURE* It remains for ■ to proceed ■ this path with redoubled energy and accelerated speed 'For what purpose,' asks SIR MONIEK MONIER WILLIAMS, "have so many hundred millions of living souls been committed to our rule? Not certainly for the increase of our trade, ■ of our wealth, or of the Imperial prestige Is it not rather that the Good News of the Gospel message may be presented to them in their ■ vernacular languages? The dissemination among the people of ■ pure Christianity—together with suitable legislation, and the co-operation of Government ■ plans for progress, will, ■ may

* We rejoice that a ROYAL COMMISSION has just (Aug 1893) ■ appointed to inquire into the Opium Monopoly

hope, transform India from a suffering to a happy land, and make her great among the nations.*

Let us look for a moment ■ Ourselves. Our Covenanted CIVIL SERVANTS are the *crème de la crème* of Indian

* We need hardly refer ■ any length to the great changes which have taken place in India since 1844 (when we left it), and particularly since the assumption of the Government by the Queen, ■ November 1st, 1858. As regards THE LIFE AND ■ ■ ■ PEOPLE, the Royal Commission of 1862 (to which we have already alluded) recommended the appointment of ■ Sanitary Commission for each Presidency, which ■ done; and numerous sanitary commissioners were afterwards appointed, with suitable associates, medical and engineering. Municipalities ■ also established, to which powers for the sanitary improvement of towns and villages ■ given, and to whom grants of public money ■ made and loans advanced. The work, however, is a slow one, in which, ■ it would seem, no very remarkable progress has yet been made. In railways, etc., much greater advances appear to have been effected. We learn from a lecture by Sir William Hunter (our greatest living authority on matters relating to India) that in 1856 there were 300 miles of railway opened in India. In 1891 there were 17,283 miles open for traffic, which carried 121,000,000 passengers and 26,000,000 tons of goods; and the products of every province of India, instead of being landlocked by want of outside communications, have now an easy exit to the markets of the world. As regards irrigation works, he says that when India passed to the Crown the total irrigated area from all the canal systems was under a million and a half acres. Since then great ■ of new works have been constructed, the ■ works have been enormously enlarged, and the area now irrigated from public irrigation works is about twelve million acres. The same rapid advance has been made in other undertakings for drawing forth the material resources of the country. The number of cultivators has also increased by at least one-third for all India during the ■ period. The result of all the foregoing causes and others, such as the opening of the Suez Canal, etc., has been an expansion of Indian commerce such as the world has scarcely ■ seen, and which would have been regarded ■ an impossible dream in any Asiatic country thirty-five years ago. In 1858 the Court of Directors reported, with pride, the total Indian exports and imports of merchandise by sea at Rs. 39,750,000. In 1891 the total, excluding treasure, ■ Rs. 172,000,000, or, including treasure, Rs. 196,230,000. But the increase is not ■ striking, even in regard ■ its enormous amount, ■ in regard to its commodities. In 1858 India ■ chiefly known ■ a dealer in drugs, dyes, and luxuries. She ■ now ■ of the largest merchants in the world in food-grains, fibres, and other great staples of universal consumption. Most of her old products have expanded, while the new and profitable crops of India, such ■ jute, wheat, cotton, oil-seeds, tea, and coffee, practically date their great development ■ in the world's markets since the country passed to the Crown. A great mining industry has also developed. India now produces her ■ coal, and before long will probably produce her own iron and steel. The ■ factory has reared its tall chimney in all the capital cities of British India. Cotton mills, jute mills, woollen mills, paper mills, iron foundries, ■ mills, and ■ pottery works, ■ am flour mills, and the great workshops of the railways and shipbuilding yards, all combine ■ make a new industrial era for India. The electric telegraph places all parts of India in immediate communication with each other.

"Marvellous as has been the ■ progress of India under the Crown, ■ moral and intellectual development has been still more significant.

society | they rule the people, administer the law, collect the [redacted] No class [redacted] body of men in the world is [redacted] distinguished for high ability and sterling principle, or [redacted] greatly and worthily honoured and respected | and the justice of [redacted] rule (administered by them) is the mainstay of our power in India. In the hour of peril, too, [redacted] [redacted] have seen, they exhibit a daring, tact, and fortitude, equal to any emergency. Our MILITARY OFFICERS, on the other hand, are not only heroic and invincible in war, but able administrators and diplomatists in times of peace. Both have to endure the prolonged absence from their native land which is perhaps the greatest of all trials to the sensitive heart, the perils and inconveniences of the climate, and the incidental hardships peculiar to their several professions. But [redacted] thoughts are more with the private British SOLDIER—the *backbone of our Indian Army*—who has these to bear without the ameliorations his fellow-countrymen enjoy; whose present position has been said to be *inferior to that of the Sepoy*; whose life and health are not only of priceless importance to

While railways and irrigation works have opened up the resources of the country, a great system of education has awakened new ideas and new aspirations among the people. In 1855, three years before India passed to the Crown, there was not a single university in India and the total number of pupils in Government and aided and extra-departmental schools (so far [redacted] known) was under [redacted] million. In 1891, thirty-three years after India passed to the Crown, there were five Indian universities [redacted] full work, and the number of pupils in schools under Government inspection alone amounted to close [redacted] three and three-quarter millions. During these thirty-three years female education, [redacted] [redacted] effective factor in the life of the educated classes, [redacted] almost be said [redacted] have been created. A powerful native press has sprung up, which now sends forth 463 vernacular [redacted] papers, besides many native journals in English. A great vernacular literature under Western influences has [redacted] into existence. In 1891 the registered publications alone numbered 7885 books or pamphlets of which over 7000 were in the Indian languages and 668 in the English tongue.

"This far-reaching intellectual activity [redacted] profoundly affecting both the social life and the political aspirations of important [redacted] of the people. The ancient [redacted] system of India has been brought to the bar of [redacted] Indian public opinion, from the religious obligation of child marriage to the religious prohibition against [redacted] voyages by Hindoos. [redacted] the Chicago Exhibition this year the [redacted] striking Indian exhibit will be [redacted] the fibres, nor the fabrics, [redacted] the food grains, nor the tea, nor the [redacted] work, nor [redacted] coals of India, but a complete shipload of Hindoos, who, after [redacted] full and public discussion of their caste restrictions on sea voyages, have chartered [redacted] for America with the public approval of leaders of the Hindoo community and of the Hindoo press.

The progress of THE CHRISTIAN FAITH among the people [redacted] already been indicated [redacted] Preface

himself, but, like those of his compatriots, of great pecuniary value ■ the public; and whose present death-rate is *appalling*! * The British soldier enters India knowing that he is not likely to return home again *under favourable conditions* for very many years. When the novelty of his position has worn off he finds that he has much to endure. His dress,† to begin with—the ordinary uniform of the British Army—is hot and stiff, and therefore ill adapted to the climate. The heat of the country provokes thirst: he goes to the canteen; in many instances he wanders out into the town in search of cheap spirits; he falls into, and soon learns to seek, the company of the women of the bazaar. We must be plain. *These two things, DRINK AND LOOSE WOMEN, are the curse of the soldier; they often ruin him body and soul; they fill ■ hospitals and our graves; they cost the nation millions of money!* And most of the crime committed in the Army arises from drink. Yet, we repeat, the soldier has much to endure. We say nothing of his hardships in time of war or ■ the march, for ■ know not that he has anything then to complain of, except the shako he is obliged to wear on his head, his buttoned-up uniform, and the weight he has to carry (and which perhaps is unavoidable). But in time of peace his life is, ■ we have seen, drearily monotonous. Confined, as he is, to barracks for many hours each day, unless he read or write (which all do not, and many cannot, and which may not be done by any incessantly), he has little to interest or amuse him. He becomes weary of “the daily round.” If he falls ill, and is a single man, he ■ not whether he lives ■ dies. If married, his wife is perhaps weakly; his children sicken and die. While ■ ready to obey the call of duty, and especially delighted with the bustle and adventure of ■ campaign, he sinks back when it is over into his old ■ dition, and drags out ■ wearisome life till he either drops into the grave or is invalided.

Is there any remedy? There may be. *Let ■ hope be given him of returning in ■ few years to his native land.* Let ■ uniform be adapted to the climate. Let *recreative employment*—indoor during the day and out-of-door morning and evening—be found for the soldier. Let the supply of

* ■ p. 199, notes.

† See page 79.

strong drink in the canteens in every individual case be strictly limited, and the use of non-intoxicants encouraged, and let professional harlots be excluded from the regimental precincts. LET PRUDENT MARRIAGES BE ENCOURAGED, and *provision made for the proper accommodation of families in ■ barracks*. Let Music be taught to all who are willing to learn it. Let the Regimental Libraries be enlarged, let the soldiers be encouraged by prizes and by promotion to avail themselves of the opportunities of self-education which these Libraries may be arranged to afford them, and let them be aided by the Regimental Schoolmasters and their Assistants when they desire it. Classes for instruction in general knowledge and science might be held at suitable times, and illustrated lectures given at favourable opportunities. Other pleasant and profitable plans would suggest themselves, but ALTERNATIVE EMPLOYMENT ■ the great remedy for the depressing ~~anxiety~~ which now afflicts the soldier, and, with MARRIAGE, for his deliverance from the evils that are now his ■.

It should, however, be added that the health and comfort of the soldier would be improved if more consideration than has sometimes been shown were exercised in the selection of sites for, and in the construction of barracks. In some Stations these have been so unwisely built that they might advantageously be superseded and ■ barracks erected ■ positions that would raise them above the malaria which infects the old buildings. Swimming baths would also tend to the health and relief of the soldiers when suffering from heat. If trees were planted ■ the barracks they would afford ■ pleasant shade in the day-time*. Some stations ■ known to be specially unhealthy, like Kurnaul and should, like Kurnaul, be abandoned. And as the Hill Stations are found to be so beneficial, they might be multiplied and occupied when ■ practicable, and in the hot season especially, by the

* ■ Richardson's Poem on Noon page 127. It may be added that *the very climate of the country might be modified by the planting of trees* ■.

inde ■ Mr R B Kishram Ramp Gholo says (in a paper p. ■ ■ ■

Transactions of the Seventh International Congress of Hygiene 1891)

'There ■ only ■ way of doing so—by planting as many tall ■ ■ the and plains of Hindo-stan as can possibly be done by public ■ private agencies ■.

British troops; and when [] is not practicable, they might be sent to the healthiest Stations on the plains. If any of these propositions [] too costly and Utopian to be entertained, let it be remembered that the monetary value of [] British soldier [] considerable, and that without him [] could [] have won, and cannot for [] moment retain possession of, India*. But the British nation will grudge nothing that [] really necessary to preserve the health and the life which the soldier is ever ready to sacrifice on her behalf†

* The number of European troops in India has been greatly increased [] the Mutiny. Before 1857 the proportion of British soldiers to Sepoys and other natives in our Army was only [] to six, and during the critical [] of communication in Northern India it fell [] places as low as [] to thirty-four. At present (1893) it is [] one [] two —
Sir W. Hunter

† This is proved by the many changes which [] my leaving India has been made in regard to British troops serving [] that country. The AVERAGE PERIOD OF A SOLDIER'S SERVICE [] NOT NOW EXCEED ABOUT SIX YEARS, HIS UNIFORM HAS [] ADAPTED TO THE CLIMATE, GREAT IMPROVEMENTS [] BEEN MADE IN THE BARRACKS, RECREATIVE EMPLOYMENT [] EXTENT BEEN REGIMENTALLY [] IN WORKSHOPS [] FOR [] PURPOSE, AND IS ENCOURAGED [] A SYSTEM OF PRIZES GIVEN [] THE GOVERNMENT, WITH ADDITIONAL [] FOR INCREASED ATTENDANCE [] THE WORKSHOPS, AND BONDS TO ALL [] WHO THOROUGHLY ILACHE A TRADE TO AN APPRENTICE. PRIZES ARE ALSO GIVEN FOR THE CULTIVATION OF GARDENS. SOME MARCHES (SAVE IN EXCEPTIONAL CASES) HAVE BEEN SUPERSEDED [] RAILWAY CONVEYANCE, SOME SIXTEEN THOUSAND MEN ARE ANNUALLY SENT [] THE SUMMER TO THE HILLS, [] IMPROVEMENTS HAVE BEEN MADE, AND AS A CONSEQUENCE OF ALL THIS [] MORTALITY [] BY THE LATEST ACCOUNTS FALLEN FROM 67 PER THOUSAND [] 1830 AND 1845 TO 18 [] THOUSAND IN 1893. Moreover, [] while formerly the canteen—where the soldiers got intemperate—was the only place they had to go to. REGIMENTAL INSTITUTES have now been established [] the several Stations of the British troops and comprise Reading and Recreation Rooms and Restaurants [] which the men may purchase whatever they like to eat and drink (besides their rations, which [] disposed of in barracks) and may have it nicely prepared and pleasantly laid out. These Institutes have become very popular with [] and are regarded [] a great success, and they have doubtless helped very largely to augment the numbers of the Army Temperance Association, which [] the Report for 1892-3 [] [] [] members. The [] and extension of the Temperance movement [] a [] foundation [] which to build our hope for the future of the Army, and [] in many ways enhance the happiness of the soldier enabling [] surround himself with many conveniences and comforts before unknown [] [] and which his better education will lead him to desire and appreciate [] may be added that the soldier now [] to [] [] [] of the experience of those who have preceded him, and of the information [] the disposal of [] Government deeply impressed with [] importance of promoting his []

Yonder ■ ■ ship returning ■ England* with wounded, crippled, and worn-out soldiers of all ranks, who landed here in youth, health, and vigour ■ days gone by† They have left behind most of those with whom they came out, whose bodies have become the prey of the jackal, the pariah dog, the kite, and the vulture, and whose bones ■ scattered from shore to shore And they are themselves but wrecks of humanity, many fast dying, others dying ■ slowly, while those who are by-and-by landed on their native shore will

* It ■ be observed ■ old soldiers may ■ emigrate to Australia, Canada, ■ the Colonies where they may obtain grants of land

† The following poem which appeared in *Chambers Journal* April 6th 1839, ■ the feelings of one returning Home after the long ■ the olden ■ —

FAREWELL TO INDIA

LINES WRITTEN ■ A PRIVATE SOLDIER

LAND of the sun ' land of the sun '
I bid thy shores adieu '
My years of exile now are run,
And smiling prospects have begun
To bless my sight anew,
And hopes, which long have withering lain,
Arise ■ cheer ■ soul again

Thy rich mines yield the gems and ore
For which men roam and toil
I've roamed and toiled, but leave thy shore
Poor as I left my father's door,
Poor as I touched thy soil —
Yet ■ thou hast despoiled of wealth
The bloom of youth—the rose of health '

Though thou no wintry storms dost know,
Though still thy bowers be green,
Yet through thy changeful summer's glow
A long, long dreary winter's snow
Hath chill'd my heart I ween,
Alas ' how truly did appear
The lingering price of each dull year '

Once more, Madras at sea I stand,
And eye the sullen wave
That breaks in thunders on thy strand —
But where is now that gallant band
That with ■ came, the brave—
The gay '—alas how few remain
To cross thy restless surge again '

■ thou Almighty, gracious Power,
My God my only stay
■ oft, when storms began to lower,
Thy smile hath lent their merriest hour
A gleam of heaven's own day '
Thou'lt led me, since I crossed these waves,
Safe through a path of yawning graves '

too often do ■ only to linger out lives of pain and poverty,* and, it is to be feared, in not a few cases, of solitude and neglect. AT SUCH A COST ■ INDIA PURCHASED.

Yet it cannot be doubted that, while the rich prizes of the Covenanted Civil Service, and the less valuable but ■■■■ brilliant distinctions of the Army, together with the British spirit of adventure, the glorious fame of our Indian battlefields, and

My God and Father, guide me now
Safe o'er the rolling sea
And, while I at Thy footstool bow,
For all the sunless blessings Thou
Hast showered on worthless me,
Accept, most holy, just, and good,
The heartfelt gush of gratitude '
Poor helpless Hindoo tribes, farewell,
Slaves of CASTE's fourfold chain '
Soon may the ■■■■ of truth dispel
Your deep, deep darkness, black as hell,
Idolatry's foul reign,
And chase away your long disgrace,
Weak, abject, ever-vanquished race
Ye followers of the Crescent bight,
Proud, warlike, dark-eyed race,
Though now your emblem's silvery light
No ■■■■ shines prosperous o'er the fight,
It yet not in disgrace '
Farewell ' though ■■■■ from empire kow,
Ye bowed to no inglorious foe '
Farewell, ye plains so parched and sere,
Where weary travellers pant,
Farewell ye jungles wild and drear,
Where rushes in his mad career
The mighty elephant,
Where restless glaring tigers prowl,
Where serpents hiss and jackals howl '
Mountains, farewell ' whose summits high
Pierce ether's cloudless day,
Round whose dark sides the tempests fly
In winged wrath, and vividly
The fierce red lightnings play,
Where man looks down with awe and wonder,
To ■■■■ himself above the thunder '
Farewell thou clear and azure sky,
Ye life-sustaining streams '
Farewell ye lovely scenes that lie
In beautiful calm before my eye,
Laid by the white moonbeams '
India, adieu ' I leave thy shore
To ■■■■ never, never more '

* It is hoped that ■■ accordance with the recommendation of ■■■■ Parliamentary Select Committee ■ 1877 remunerative employment in ■■■■ Civil Service ■ Home (as messengers etc.), may be provided for an increased number ■■■■ as are qualified

the hope of personal distinction,—will continue to attract our ■■■■ privileged youths to India ; the want of employment at home, a wandering and restless spirit, ■ similar love of adventure, the dazzling splendours of the East, and the very glamour of long distance, together with the possible hope (with some) of “the *baton* in the knapsack,” will also continue to draw thither many of our young men of the humbler and ■■■■ of the middle classes ; just ■ the possibilities of ■■■■ will attract the merchant, and the hope of converts the missionary ; or ■ the vastness of India, the variety of her climate, the mingled races of her people, the exuberance of her animal and vegetable life, her fairy palaces, jewelled tombs, and ancient monumental stone records, will ever be attractive to the traveller. *All* who sojourn or live in the land must share the perils of the climate (which, however, we will hope may yet be much diminished) ; but if they aid in maintaining our dearly won, but on the whole just and beneficent dominion ;* if they give us a larger acquaintance with the capabilities of India, help to develop those capabilities, to rid the land of its plagues, and to extend the blessings of knowledge and of commerce ; if, above all, they succeed in releasing India from the debasing slavery of superstition, and making her ■ Christian country,—even if they lose their lives, these will not be lost ■ thrown away ; and it will be better—far better for themselves—than to live in inglorious ease at home ; while if they survive to return to the land of their forefathers, it may be hoped that they will enjoy many years of pleasant retrospection and quiet observation of continued progress in India, and aid by their experience in promoting it. Only let the Government, and let Societies and others who send out our youth in any capacity, do all that is possible to guard their lives and advance their welfare ; and let *their* motto be “FOR GOD AND OUR COUNTRY !”

* We ■■■■ again refer to the testimony of those eminent native gentlemen whose memorial we have given on ■■■■ 26-30.

CHAPTER XIX

FAREWELL TO INDIA¹

WE prepare to embark for England. Since ■ arrived in India the Peninsular and Oriental Steam Ship Company has been formed, and ■ line of their magnificent vessels* is now running between Calcutta and Suez, ■ correspondence with other vessels of the same Company running between Alexandria and Southampton. I take passage by this route for England, receiving generous gifts ere I leave from the Governor-General and Dwaikanauth Tagore. And so I bid adieu—for awhile ■ I think but as it proved for ever—to Calcutta, embarking on board the *Hindustan* ■ May 14th for Suez †

We steam on. We reach Madras (keeping outside its

■ The arrival of the first steamer in India caused an immense sensation—so also in Burmah. We read in the *Life of Bishop Wilson*. No one had ever seen the like. Thousands of natives came flocking down each hour to the river-side, making poojah to the engines, and the native pilots when called to take charge of the vessel and guide her through the intricacies of the channel prostrated themselves in turn before they took the helm.

† Our Anglo-Indian poet Richardson whom we have ■ repeatedly quoted, penned the following sonnet:

"ON LEAVING INDIA

■ Now for luxuriant hopes and fancy's flowers
That would not flourish o'er thy sterile soil,
Grave of the wanderer, where disease and toil
Have swept their countless slaves. Though danger lowers
Above my homeward path, no shade o'erowers
The soul's rapt exultations. Love's sweet smile
And friendship's fervent voice, so void of guile
Delight and cheer the missionary hours.¹
Faint twilight memories of past delight.²
Hopes of the future bleeding in my dreams.³
Your mingled forms of loveliness and light
Fair as the summer morning's orient gleams,
Chase the dull gloom of sorrow's cheerless night,
And gild the soul with bliss-reviving beams.⁴

boiling surfs) on the 20th, watch ■ frail catamarans dancing on the waves, stay till the 21st, and proceed. We approach the coral reefs, and ■ the luxurious vegetation, of Point de Galle ■ the 24th; land for an hour ■ the 25th and 26th, and then steam away: ■ reach the cindery rocks of Aden* ■ June 8th, stay to take in coal, land for ■ while, and on the 10th ■ forward; ■ pass through the Straits of Bab-el-Mandeb, and enter the Red Sea; † on Sunday the 16th ■

■ "Volcanic ■ have been found on the summit of the hill ■ Steamer Point. These would ■ to indicate that Aden has been ■ centre of volcanic activity, ■ least ■ ■ geological era, ■ they bear no resemblance ■ the drift sand to be ■ in abundance below"—*Dr. John Wilson.*

† The meteorology of the ■ Sea on the western coast of Arabia ■ admirably described by Burton ■ his "Narrative of ■ Pilgrimage ■ El Medinah and Meccah," that ■ cannot pass ■ ■ —

"Morning—The ■ is mild and balmy as that of an Italian spring, thick mists roll down the valleys along the sea, and a haze like mother-o'-pearl ■ the headlands. The distant rocks show Titanic walls, lofty donjons, huge projecting bastions, and ■ full of deep shade. At their ■ runs a sea of amethyst, and, as earth receives the first touches of light, their summits, almost transparent, mingle with the jasper tints of the sky. Nothing can be more delicious than this hour. But as

'I es plus belles choses
Ont le pur destin,'

so morning soon fades. The sun bursts up from behind the ■ fierce enemy, a foe that will compel every one to crouch before him. He dyes the sky orange and the ■ 'incarnadine,' where ■ violet surface is stained by his rays, and mercilessly puts to flight the ■ and haze and the little agate-coloured ■ of cloud ■ were before floating ■ the firmament, the atmosphere ■ ■ clear that now and then a planet is visible. For the ■ hours following ■ the mists are endurable, after that they become a fiery ordeal. The morning beams oppress you with ■ feeling of sickness; their steady glow, reflected by the glowing waters, blinds your eyes, blisters your skin, and parches your mouth, you ■ become ■ ■ maniac, you do nothing but count the slow hours that must 'minute by' before you ■ be relieved.

"Noon—The wind, reverberated by the glowing hills, ■ like ■ blast ■ a limekiln. All colour melts away with ■ ■ from above. The sky ■ ■ dead milk-white, and the mirror-like sea ■ reflects the ■ ■ you can scarcely distinguish the line of the horizon. After noon the wind sleeps upon the reeking shore, there is a deep stillness, ■ only ■ heard is the melancholy flapping of the sail. Men are ■ so much sleeping as half senseless, they feel as if a few more degrees of heat would ■ death.

"Sunset.—The enemy sinks ■ the deep cerulean ■ under a canopy of gigantic rainbow which covers half the face of heaven. Nearest ■ the horizon is an arch of tawny orange, above it another of the brightest gold, and based upon these a semicircle of tender sea-green blends with a score of ■ gradations into the sapphire sky. Across the rainbow the ■ ■ ■ ■ in ■ form of spokes tinged with a beautiful pink. ■

have within view the towering summits of Sinai ; ■■■ 17th arrive at Suez, the locality of the Israelitish exodus. We ■■■ borne away on the shoulders of ■ lusty one-eyed Arab,* and step ashore in Egypt—the land of mummies, pyramids, sphinxes, obelisks, hieroglyphics, and cities waiting to be disintombed ; starting the same afternoon, ■■■ some eighty-three miles of desert ■ the back of ■ camel (in the absence of sufficient carriage accommodation), through sands strewn with skeletons ; and on the morning of the 19th reach Cairo, “beautiful Cairo,” famous for its Mosques, Minarets, and Caravanserais (Cairo is particularly interesting ■ the centre of all church life and administration, both for Egypt and for the Churches in Abyssinia and India which ■■ allegiance to the Coptic Patriarch ; the Copts themselves, the lineal descendants of the ancient Egyptians, whom they much resemble, having maintained the Christian religion in Egypt for the last eighteen hundred years under much persecution, and still keeping themselves a perfectly distinct people, side by side with the Mussulman races, whom it is hoped they will

■■■ sky is mantled with a purple ■■■ that picks out the forms of the hazy desert and the sharp-cut ■■■ Language is ■ thing too cold, too poor, to express the harmony and the majesty of this hour, which is evanescent, however, as it ■ lovely Night falls rapidly, when suddenly the appearance of the zodiacal light restores the ■■■ to what it was

■ Again, the grey hills and the grim rocks become red ■ golden, ■ palms green, the sands saffron, and the sea wears a lilac surface of dumpling ■■■ after ■ quarter of ■ hour all fades once ■■■, the ■■■ naked and ghastly under the moon, whose light falling upon this wilderness of white ■■■ and pinnacles ■ most strange—most mysterious.

■ *Night*—The horizon ■ all of darkness, and the ■■ reflects the white ■■■ of the ■■■ ■■■ of steel In the ■■■ see giant columns of palid light, distinct, based upon the indigo-coloured waves, and standing with their heads ■■ in endless space The ■■■ glitter with exceeding brilliance ■■ this hour

—‘ River, and hill, and wood,
With all the numberless goings on of life
Inaudible ■■ dreams —

■■■ planets look down upon you with the faces of smiling friends You ■■ the ■■■ influence of the Pleiades You ■■ bound by the ■■■ Onon, Hesperus bears with him ■ thousand things In ■■■ them your hours pass swiftly by ■ the heavy dews warn you ■ cover up your face and sleep. And with one look at a certain little ■■ in ■ north, under which lies all that ■■■ life worth living through—surely ■ is ■ venial superstition ■ sleep with your ■■ towards that ■■■ !—you ■■ oblivion ”

■ We found many of the Arabs wearing a bandage over one eye ; and learned, ■ explanation, that it ■■ been the ■■■ ■ blind ■ eye, ■ prevent being taken ■ forced service in the army.

eventually, by God's help, convert.) We are unable, alas ! to visit the Pyramids, ■ the Petrified Forest, but, bidding adieu ■ Cairo in the evening, descending the mysterious Nile, so full of sacred and historic associations, and proceeding through the Mahmoudie Canal,—in making which 150,000 people ■ forcibly employed, 35,000 of whom perished during the seven months of its construction,—reach Alexandria ■ the 21st. We visit and look with profound interest on Pompey's Pillar, reputed to have once belonged to the famous and magnificent LIBRARY burnt by Omar, which scholars will ■ cease to ■ The pillar itself seems to resemble ■ flame of fire, and ■ vindicates its history* We seat ourselves ■ the prostrate Cleopatra's Needle,† and think, ■ look around, on the mighty PAST Alexandria, with all her wondrous memories, has not the power to detain us : our steamer—the *Great Liverpool*—is about to start, and we must hasten away.

And yet we must pause a moment to pay a tribute to ■ distinguished countryman THOMAS WAGHORN, THE PIONEER OF THE OVERLAND ROUTE BETWEEN INDIA AND ENGLAND.‡

- * "Pillar of Pompey" gazing o'er the sea,
In solemn pride and mournful majesty !
When on thy graceful shaft and towering head,
In quivering crimson, day's last beams ■ shed,
Thou look ■ a thing some spell with life supplies,
Or ■ rich flame ascending to the skies

MICHELL

† Since erected on the Thames Embankment

‡ The story of Waghorn ■ ■ remarkable that ■ must be pardoned if ■ make a ■ of it Born at Chatham, in the year 1800, he became a midshipman ■ the Royal Navy at twelve years of age, and, before he had reached seventeen, passed ■ ' navigation ' for lieutenant, being the youngest "muddy" that had ever done so—a foreshadowing of his subsequent ■ geitic ■ At the close of 1817 he was paid off, and went ■ third ■ of ■ free-trader to Calcutta, he returned ■ England, and ■ 1819 ■ appointed to the Pilot Service in Bengal, in which he remained till 1824, when, ■ request of the Bengal Government, he volunteered for Arracan war, and ■ appointed to the command of the *Matchless* and ■ division of gunboats He served two years and a half ■ that war, ■ much rough work by sea and land, exhibited great daring and skill, ■ ceived ■ thanks of the authorities, and returned ■ Calcutta ■ 1827 ■ ■ known a plan he had conceived for opening ■ communication between our Eastern possessions and the mother country round the Cape, and, with official encouragement, proceeded to England to promulgate ■ advocate ■ views But little attention was given him, ■ ■ proposals ■ plans were rejected. In 1829, however, ■ was commissioned by Lord Ellenborough, ■ ■ of ■ ■ of Control, ■ proceed to India,

In this character he will ever be remembered, though his [] to Great Britain, to India, and to the world have been treated in [] own day with coldness and ingratitude

through Egypt with dispatches [] report on the practicability of the [] Sea navigation for the overland route. He executed that [] singularly able manner, sailing down the [] Sea (in the absence of the [] which [] have met him [] Suez) [] open [] as far as Jeddah [] distance of [] hundred and twenty miles in [] and a [] days, without chart or compass his only guides the [] by day and the north [] by night, overcoming every difficulty by his dauntless perseverance, reaching India (after [] weeks detention by delirious fever) delivering his dispatches, and receiving the thanks of the Governor in Council [] convinced that this and not the Cape was the true route for England [] and turned his whole attention to the promotion [] the same, organising public meetings at Calcutta, Madras, the Isle of France, the Cape of Good Hope [] Helena etc. and endeavouring to interest the Government of England in the scheme. Our Government continued obdurate, and would [] listen [] his propositions but he obtained the patronage of the Pasha of Egypt, and he established and for five years maintained private mails between Great Britain and India and succeeded in conveying letters from Bombay to England in forty-seven days. But now our Government and the East India Company, at the pressing solicitations of the London, East India, and China Associations started mails of their own and deprived him of the conveyance of letters, it is said *without compensation*. The indomitable adventurer however in partnership with others soon established overland conveyance for passengers between England and India by horses and [] building eight halting places and three hotels in the desert (till then a waste of arid sands and scorching gravel beset with wandering robbers whom he converted into faithful guides) plying packet boats (succeeded by steamers) on the Nile, and completing the chain of communication throughout. He also established alternative routes through Europe by which he effected a saving of time, and secured greater freedom and independence for his patrons. Everything seemed to promise well when the English Government and East India Company ruined all by giving the monopoly of a chartered contract to an opulent and powerful Company. Waghorn could do [] more. Overwhelmed by debt his health destroyed by toil and exposure and, by his own testimony 'a wreck alike almost [] mind and body' he ventured to ask the Government [] pay the debts he had incurred in the interests of [] public and [] grant him [] pension sufficient to [] him from destitution. Memorials and petitions poured in to the authorities, and after a while the East India Company granted him a pension of £200 per annum and the English Government a similar sum but they would not [] his []. Both pensions were absorbed by his creditors, and he [] without any [] of support. He died soon after prematurely worn out, and, doubtless broken hearted *at the age of forty*. His pensions died with him and his widow [] to starve till (many years afterwards) [] India House granted her a pension of £50 and the English Government [] pension of £25 and subsequently of £15 more, making altogether £90 per annum, 'for his [] services'. His [] more appreciated by the French than by his own countrymen. When the Suez Canal was opened [] 1870 a statue of Waghorn [] erected by the Count de Lesseps [] of the Canal "In [] THE [] GENEROUS, THOUGH UNFORTUNATE, MAN, WHO ALONE WITHOUT [] BY A [] OF LABOURS [] [] [] [] DEMONSTRATED

We ■■■ in the "Great Sea" of Holy Scripture.

"Soft glides the bark along the MIDLAND SEA,
The sails all set, the pennon flowing free."

"The grand object of all travelling," said Johnson, "■■■■ the shores of the Mediterranean." Around its shores, until a comparatively recent period, ■■■ the great nations of the world flourished, and all the great events of history took place. "All our Religion, almost all our Law, almost all ■■■ Arts, almost all that sets us above savages, has ■■■ from the shores of the Mediterranean." And ■■■ cannot sail far on this ■■■ without viewing land. Yonder lie the mountains and the islands of Greece. On ■■■ left hand, after awhile (on the 26th) we ■■■ Malta; and on the opposite shore lie Sicily, Italy, ROME. Tunis is approached, then the once piratical Algiers (on the 30th); Gibraltar, "the Key of the Way," on July 3rd; Cape St. Vincent on the 4th; Lisbon Rock on the 5th; we reach the Isle of Wight on the 6th, anchor and remain in quarantine till the 12th; land at Southampton, and the next day proceed from Southampton to BATH. We return to the home of ■■■ boyhood, *laden with the spoils of the East*; not, indeed, with its mohurs and rupees, but with recollections of INDIA, her splendour, her beauty, and her value—notwithstanding all drawbacks—which can never be lost, and which, while they have enriched us, have impoverished none; and an acquaintance with her that will make everything relating to her interesting to ■■■ to the end of time. We ■■■ back, too, ALL THE ■■■■ FOR THE DISCIPLINE OF A SOLDIER'S LIFE, *prepared by it ■■■ await patiently and answer promptly the call of duty; ■■■ encounter peril and endure hardship; to render respect and obedience where they are due; to maintain our rights should they be invaded; and to cherish the love of country and HOME.* If to all this be added the friends we have gained and the unimpaired constitution with which ■■■ return, it will ■■■

■■■ THE ADOPTION OF THE ■■■■ THROUGH EGYPT ■■■ COMMUNICATION BETWEEN THE EAST ■■■ WEST OF THE WORLD; ■■■ ORIGINATOR AND ■■■ THE GREAT EGYPTIAN MARITIME COMMUNE COMPLETED BY THE CANAL OF THE TWO SEAS." Eighteen years after (in 1888), a statue was erected to him by ■■■ fellow-townsmen ■■■ his birthplace, Chatham, and ■■■ fitly inaugurated by ■■■ of Northbrook, ■■■ ex-Governor-General of India ■■■ ex-First Lord of ■■■ Admiralty.

allowed that our SOLDIERING ■■■ INDIA has not been time wasted. But ■ *Song* for the Indian Army !

SONG

A thousand ages blood ■■■ laved
The fruitful plains of Ind,
And swords had clashed, and banners waved
On every wandering wind !
A thousand years men, groaning, bent
'Neath fierce Oppression's sway,
Nor found stern Conquest e'er relent,
Nor hand of Rapine stay

At length ■■ Commerce' snowy wing
Britanna crossed the seas,
And bade the land the advent sing
Of Liberty and Peace
She raised her hand—the oppressor quailed !
Her arm—he, vanquished, fled !
And where the vulture had regaled,
The harvest board was spread !

Now wealth the city fills, the field
Is reaped by hands that sow,
And founts of joy, which tyrants sealed,
Outgushing, freely flow,
And knowledge guides the hand of Art,
Peace sits on despots' graves,
And Justice rules the noisy mart,
And ■■■ no ■■■ are slaves !

AND ■■■ WILL BRITANNIA OWN
THAT STRENGTH ■■ ARM AND ■■■
WHICH ■■■ ■■■ HER PROUD INDIA'S THRONE,
FOR HER THIS ■■■ LAND,
TO ■■ ■■ YET WHOSE SABRES ■■■
EXTINGUISHED ENDLESS FRAY,
AND ■■■ THE SWORD THE PEOPLE'S PLEDGE
TO GUARD, ■■■ ■■■ TO SLAY !

And ■■ farewell, and again farewell, to India ! Little do we dream, as we tread once more the streets of Bath, of all

that lies before us in the future : our call to H.M.'s Civil Service, and experiences in Naval Dockyards, with our share in the many changes which during a series of years were occurring in it and in them ; our visits to Foreign Lands, and to the homes, haunts, and tombs of the sons and daughters of Genius , our association with great Scientific Expeditions , ■■■ connection with the FREE LIBRARY ■■■ other progressive movements in the United Kingdom ; and ■■■ many other engagements and adventures. Some of these ■■■ hope to relate in ■ future volume

END OF VOLUME THE FIRST

